

The Lutheran

"God's word and Luther's teaching now and never perish."

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Register

for the
thirteenth year of the "Lutheran."

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Year 13, St. Louis, Monday, August 26, 1856, No. 1.

Foreword by the editors

to

thirteenth year of the "Lutheran."

If with the present number of the "Lutheran" we are again beginning a new volume, the thirteenth, of this journal, then we consider it our duty to immediately give our dear readers the declaration that we are determined by God's grace to continue unchanged in the new year on the path that we have followed up to now in the editing of the journal. We do not want to say that we belong to those who think that their knowledge does not need any expansion or correction. Rather, it is our constant, earnest endeavor to progress in the knowledge of the truth and to purify ourselves more and more with God's help from all the error clinging to us; and we confess, when we now look back on the whole series of years in which we have edited the "Lutheran", that we find just as much cause to humble ourselves before God for the sake of the great weakness which we have revealed in the process, as to praise God's mercy, who has helped us to grow in the knowledge of His truth. Nevertheless, we declare that we still recognize the path taken in the "Lutheran" before us as the right path, which God's Word and the confession of our church, which is in agreement with it, prescribes for us, and from which we therefore, with God's mercy, have to learn.

We do not intend to deviate a single foot from the grace and help of the Lord Jesus Christ in the future.

Since we know, however, that we are accused not only by our declared opponents, but even by some who do not dislike us, that we and our entire Synod are pursuing a "special direction" and have a "desire for conquest," we take advantage of the present opportunity of the resumption of a year of our "Lutheran," to speak out for once about this accusation with a few words.

If one understands by a "special direction" that one has and professes a faith and follows a way of acting, which most contemporaries do not have and profess, and that one follows a way of acting, which they do not follow, which is rather offensive to many, then we must admittedly admit that one does not ascribe a "special direction" to us unjustly. But we do not consider it a reproach or a disgrace to be accused of this, so much so that we rather take comfort and glory in it in these last sorrowful times. In a time of such general apostasy as ours, it is not otherwise possible than that those who stick to the truth stand there as obstinate people who do not swim with the current of their time, but take their own particular direction, even want to swim against the current. In this sense already 'Noah, when "all flesh had corrupted its way on earth" (Gen. 6, 12.), followed a "special direction" and afterwards all the dear arch-fathers and Prophets, and in the time of the new covenant our dear Lord Jesus Christ Himself and His holy apostles with all their newly converted Christians. Therefore, when Paul came to Rome, he immediately had to hear the accusation from the "noblest of the Jews": "Of this sect we know that it is contradicted at all ends" (Acts 28:22). We therefore think that whoever wants to go with the majority, especially in a time like the present, where unbelief prevails in part and false faith in other parts), whoever wants to go along with the majority in order to avoid the appearance that he is pursuing a "special direction", must bid farewell to Christ and His truth. But we do not want to and cannot do that, because we cannot think of anything more foolish than to go along on a wrong path, because most of them go along it, so that one cannot be accused of a special direction.

But, our evil and benevolent accusers will perhaps say, that is not what we reproach you with either. Our reproach is rather this, that you "Missourians" leave the right path of morality and take a special side path, that you do not believe and teach in certain points as the Lutherans almost universally believe and teach, and moreover want to be right only in these points and publicly declare those who do not believe and teach as you do to be erroneous, Romanizing, hierarchical Lutherans.

Our response to this accusation is this:

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of which privelegierte priesthood

The Church is the only body which, in addition to the laity, independently generates and reproduces itself in uninterrupted succession through ordination, which is instituted by God Himself, and which exclusively, that is, with the exclusion of the laity, has the keys of the Kingdom of Heaven (although for the benefit of the Church); therefore, in the administration of the holy sacraments, "the words of ordination are powerful because of the office," is the highest judgment in the Church. Therefore, in the administration of the holy sacraments, "the words of institution are powerful because of the office," the highest and final judgment in the

The church is not the congregations, i.e. the preachers.

The congregations, however, owe obedience to their pastors in all things that are not contrary to God's word; but what is contrary and not contrary to God's word is not decided by any individual member of the church, but by the church itself, that is, by the preachers, for the judgment on doctrine belongs to them alone. - But so that no one doubts that these teachings are now really being put forward in the midst of the Lutheran Church, we will let some of what Pastor Grabau and the Buffalo Synod, among others, have declared follow here. Thus Pastor Grabau writes: "Although the church does not give the sacred office of preaching to the person, it does not give it to the church. Although the church does not give the holy office of preaching to the person, God does not give it in any other way than through the election and ordination of the church; for this is his order." (See: "Pastoral Letter" 2c. p. 39.) "We also believe and confess that this office, as God's own order in the church, constitutes a peculiar Christian state." (Informatorium, year 1. p. 73.) "Ordination itself is not an adiaphoron and unessential thing. It belongs to the commanded divine order and has divine and apostolic command." ("Pastoral Letter" 2c. p. 41.) "The congregation asked the keys not directly, but indirectly in the Word of God and in the sacred. Predigtamt." (Informatorium, Year. 2. p. 23.) "Even if the officiant were evil, the words of institution are powerful because of the office to which the Lord still professes." (Pastoral Letter. p. 15.) "This power (to forgive sins) is attributed exclusively to the office of preaching in all believing catechismi." (2nd Synodal Letter, p. S8.) "Thus the highest and final judgment is not to be had by the multitude of a local congregation, but by the multitude of the apostles, and now by those in the holy preaching ministry. The last judgment is to be had by those who are in the holy preaching ministry." (Informatorium. Jahrg. 2. p. 5. 6.) "They," the Missourians, "erroneously deny that the congregation is to give their pastor Ge-

The congregation owes obedience in all things that are not contrary to God's word; for it owes it according to Heb. 13:17, but whether it can perform and carry it out in each individual case, e.g. a necessary school building, is another matter. (Pastoral Letter

p. 55.) "He (i.e. the preacher) pledges himself to the congregation with his faithfulness in doctrine and conduct, and the congregation pledges itself to him with its faithfulness and obedience in all things."

It is true that we believe and teach differently on certain points than very many who now call themselves Lutherans, and we are, however, of the conviction, and speak the same unabashedly, that all those who do not agree with us on these points are in error, and that many of the same are romanticizing and hierarchical principles. But this in no way proves that we pay homage to a "special direction" in an evil sense. Just listen to us.

The doctrines in which we do not agree with many current Lutherans are especially the doctrines of church and ministry. Many present Lutherans believe and teach that the visible Lutheran Church is the One Holy Christian Catholic Church, apart from which there is no salvation and no blessedness and to which alone are given all the glorious promises that Christ has given to His Church. For example, Pastor Grabau writes: "He (Pastor Krause) teaches: 'the Lutheran church is a visible one, apart from which no one can be saved' ... And that no one can be saved apart from the Lutheran Church is only too certain." (See: Second Synodal Letter, p. 24.) Furthermore, the previous volume of the "Informatorium" states: "the pastoral conference held last year in Rhotenmoor confesses on the basis of holy Scripture and with our symbols that our Lutheran Church is not only the special church of the pure confession, but precisely for the sake of this pure confession the One Holy Christian Church at this time, which the symbols confess as the pillar of truth and the Body of Christ. - Of course, we reject this doctrine as a Roman - Papist one, because with this doctrine the basic error of the papacy is maintained, only with the difference that the church, which is separated from our visible church, is not the church of the Holy Spirit, but the church of the Holy Spirit."

Lutheran Church what the papists say in full of their visible Roman Church. In the place of Rome here stands- to Wittenberg and in the place of the pope the so-called Lutheran pastors. We, on the other hand, believe, teach and confess that our visible Protestant-Lutheran Church is indeed the only visible one that is pure and orthodox according to its confessions and in this sense one or also the Catholic Church, but that it is only a particular church, whereas the One Holy Christian Catholic Church is the assembly of all true believers and is scattered over the whole earth and is to be found among all Christian parties, therefore one cannot see it, but must believe it according to the third article of the Apostolic Symbol. Nevertheless, we consider all those parties that stubbornly hold on to fundamental errors not as Christian churches, but as sects and heretics.

Many present-day Lutherans further believe and teach that the office of preaching is a special which are not contrary to God's word. But what is contrary to God's word and what is not contrary to God's word is not decided by an individual member of the church, but by the church itself in its symbols, church ordinances and synods. (Ibid. p. 14.) "If a pastor were to err in doctrine, as happened, for example, with the Rev. Oertel in N. Y., it would not be hidden from the whole congregation, and in this case the congregation should not yet pronounce judgment, but should first turn to one or more pastors of the church by means of a letter from the elders and present the matter in accordance with the truth; these should then ask the accused pastor how the matter stands, and should discuss it with him verbally or in writing; it will then become apparent whether and in what errors such an accused pastor finds himself. You should leave the judging of doctrine to those to whom it belongs according to the 28th article of the Augsburg Confession," namely the preachers. (Ibid. p. 18. 19.) - We also reject this doctrine as unbiblical, un-Lutheran, hierarchical (pfäffische) and papist; for with this doctrine the Christian congregations and robbed all Christians of the precious liberty which Christ purchased for them with His blood, elevated the preachers to lords of the church and made the hearers their servants, turned the church into a priest's

The word of God and the holy sacraments depend on the particular nature of the people dispensing them. We believe, teach and confess, therefore, that the word of God and the holy sacraments depend on the particular nature of the people who dispense them, thus making their validity and power uncertain and necessarily binding faith, conscience, life and salvation to sinful people. We therefore believe, teach and confess the opposite of the main thing: that the office of preaching is indeed not a human invention, not a mere ecclesiastical institution, but an endowment of the great God from heaven itself; but that it is not a special privileged priesthood exclusively entrusted with certain privileges, but only an order (although divine) in which the office of the keys is to be publicly administered, but which keys the whole church, that is, every truly believing Christian, has originally and directly as a spiritual priest of Christ from his baptism through the believing preacher but indirectly through the church. We therefore further believe, teach and confess that the validity and power of the Word of God, the holy sacraments and the absolution are not subject to the law. Sacraments and absolution do not fully depend on the character of the preacher, his vocations and ordinations, but that all these can be administered just as validly and powerfully by every Christian, but that the office of preaching, as an order made by God Himself, cannot be passed over by any Christian without the utmost necessity, namely that no layman can publicly teach and ordain in the congregation.

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administer the sacraments and grant absolution, except in cases of necessity. We consider ordination to be of value, but not as a divine appointment, but as an extremely salutary old apostolic usage, by which the appointment to the preaching ministry is publicly and solemnly executed and the vocation of the person to be ordained is confirmed, and God is jointly invoked to bless the new worker. We further believe, teach and confess that the congregation owes unconditional obedience to its preacher when it hears Christ's voice from his mouth, according to Luc. 10:16. (For not only does God's word remain God's word, even if a sinner speaks it, but a duly appointed preacher also stands before his congregation by virtue of his special calling and office in the name and instead of God), but that the preacher cannot demand obedience in any matter that is not already determined in God's word, that he may not arrogate to himself any dominion in it, that in this respect the government of the church is a communal one (by the preacher with the hearers), and that therefore all matters of substance and especially a ban to be imposed (which is based on a judgment about a person) should be deliberated and decided by the whole congregation, that is, by the preacher with his hearers, and that finally the judgment about doctrine not only belongs to every congregation and all Christians without distinction, but must also be exercised by them in case of loss of their blessedness.

Whether we can be accused of a "special direction" in the bad sense for the sake of this doctrine of ours, which, however, many Lutherans do not have now, will be discussed in the next number.

(To be continued.)

From the church.

(From the preface to this year's volume of the "Kirchenblatt für die evang. - luth. Gemeinen in Preußen," edited by Pastor Ehlers in Liegnitz).

With the still continuing questions about the church, what it is and where it is, and whether one may speak of one true church among many, and to which then this name belongs, I almost want to become afraid. Should God not give an answer to these questions in his words? Or are we perhaps condemned to ask without being able to find an answer, because we are not satisfied with what the Scriptures give us as an answer, and that again not because we do not want to be satisfied with a state of God's church on earth, as it cannot be otherwise here below, with one that is only becoming, incomplete, imperfect? Do we perhaps fail to realize that the church of Christ on earth not only has to wear the form of a servant to the world, but also has to humble itself under it?

must be unfinished and imperfect in itself, - as the individual member of the church, so also the church of Christ as a whole? - Luther says in the Schmalkaldic Articles (about the church): "A boy of seven years knows, thank God! (Namely, the faithful and the saints, the little sheep who hear the voice of their shepherd.) But today, among us, learned men of many years do not take the liberty of confessing that they do not know what the church is. Is then what our Augsburg Confession says about the church in the 7th and 8th articles really insufficient? I will put these two articles here, so that they are before the eyes of all readers:

The seventh article. It is also taught that there must always be and remain a holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel.

For this is enough for true unity of the Christian church, that the gospel is preached with one accord, according to pure understanding, and the sacraments are administered according to the divine word. And is it not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, be held everywhere, as St. Paul says in Eph. 4: One body, one Spirit, as you were called to one hope of your profession, one Lord, one faith, one baptism.

The 8th Article. Item: Although the Christian church is really nothing else than the assembly of all believers and saints, yet because in this life there are many false Christians and hypocrites, and also public sinners among the pious, the sacraments are nevertheless powerful, although the priests through whom they are administered are not pious, as Christ himself indicates (Match. 23, 2.): On the chair of Moses sit the Pharisees and so on. Therefore the Donatists and all others who hold otherwise are condemned.

What do these articles teach about the Church? That the church is nothing else than the assembly of the saints and true believers (so in the Latin text: vere credentium). This means: all truly believing members of Christendom make up or form the spiritual body of Christ on earth; and this is actually His church; and thus all truly believing people in Christ, thus also all truly believing members of the individual confessional church, belong to the actual church of Christ! All of these, without being in visible communion, but united by the Holy Spirit, are the assembly or church, which is really the body of Christ on earth and therefore actually and essentially his true church. - Our articles teach, secondly, that the body of Christ on earth is also visibly manifested, and that we see its true manifestation where the gospel is preached purely and the holy sacraments are administered according to the gospel. Therefore, according to the teaching of these articles, where this is done, there is a true visible church; the pure preservation and the correct administration of the gospel.

We must regard the administration of the means of grace ordained by God, by which the church was founded, as an unmistakable sign of the true church of Christ on earth. And to such a congregation we are to adhere for the sake of God's salvation and our own, while avoiding those groups in which the word of the Gospel is falsified or the sacraments are not administered according to the institution of Christ, even though in this group there are truly believing Christians who belong to the spiritual body of Christ and thus to the assembly of the saints, which is actually the church of Christ. - Thirdly, the above-mentioned articles teach that a congregation in which the word of the Gospel is preached correctly does not cease to be a true congregation of Christ, because many false Christians and hypocrites remain, even public sinners among the pious. Therefore, the fact that a congregation in which the gospel is rightly preached, and which for that reason is a true congregation of Christ, includes people who do not belong to the actual church of Christ, his spiritual body, does not deprive it of being a right, true (visible) congregation or church of Christ. - And so we have in the teaching of the 7th and 8th Art. of the Augsburg. Confess. we have a standard which we may also apply to the individual Lutheran churches and congregations of our time, in order to determine whether they are true churches of Christ or not. If they are not, then they are not true, true Lutheran churches and congregations. - However, it would be fruitful and of great benefit if, instead of asking in general where the true church is and trying to show that it is the Lutheran church, we rather asked which churches and congregations are true Lutheran churches and congregations.

For my part, this teaching of the Augsburg Confession about the church is completely sufficient, and perhaps Andre will come back here after the circle has been completed and will also be satisfied with it. And perhaps in this way we will escape a great danger, namely that of losing the true doctrine, the true gospel, and thus that which, according to our articles, makes the true church, and thus the true church itself, in the questioning and searching for the true church. For - let us not try to deny it - the search for the true church has not so far served to make our church more valuable to us; for we have searched for something else, something which our church did not seem to be. For the fact that some, because they do not want to abandon our church (and that is certainly praiseworthy!) and good, now want to embellish it into the true church they are looking for and to see their thoughts and desires realized in it with all their might, is not wholesome and good, and indeed not because it does not behave that way in truth. The despised doctrine of the invisible church (as clumsy as the expression is) contains a great truth that must and will come into its own again. Without the

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In order to give honor to the true content of this doctrine, we will seek and not find; we will not find what we seek, but will finally lose what we have by God's grace, and by which alone we can be and remain a true church of Christ, on which God's good pleasure rests, namely the true gospel and the right use of the sacraments. - The doctrine of the 7th Art. of the Augsb. Conf. is truth, a truth that we cannot deny without abandoning the article that whoever believes in Christ through the Holy Spirit has a part in Him and is a member of Him, the Head. But that Christians who belong to an ecclesiastical community in which error is found alongside truth, in spite of the error, for the sake of the predominant power of currency, as long as only this is still there at all and Christ is preached as the only begotten Son of God and as the Lamb who bears the sin of the world, that, I say, members of such a community can come to living faith in Christ through the gospel that is preached in it, is something we all agree on. We also all know persons in this and

that group of Christianity, separated from us, whom we recognize as true believers in Christ, with whom we nevertheless know ourselves to be united in spirit on the foundation of faith in the crucified Christ, in spite of the wall separating us from them, and with whom we hope one day to attain complete, blessed fellowship in glory; indeed, we cannot but confess that such Christians are closer to us inwardly and spiritually than members of our church who are not living believers in Christ. And if we find it hard to bear that we are separated from such Christians and cannot maintain church fellowship with them, and if we would so heartily like it to be so - does this not clearly prove that we are bound to them by a strong bond? But this bond is the Holy Spirit, who joins the members of Christ in Christ into one spiritual body. And if we deplore the fact that Christianity is divided into parties, and if we only wish that there should be a united Christianity on earth, is not the source of this wish the desire to see the inner unity of the most scattered members of Christ represented outwardly? Truly the teaching of the 7th article of the Augsburg Conf. is taken from the truth of life, and we are all compelled and forced to give honor to this truth. But the body of Christ must be

The faith in Him must be confessed, and those who confess it must present themselves visibly as members of one body; there must be a visible church of Christ on earth, whose banner, around which it gathers, is the preaching of Him, the confession of His name made before the world, the gospel, which is a power to save, and the use of the sacraments instituted by Him. This necessary manifestation of the church of Christ is confessed by the 8th chapter.

Articles of the Augsburg Confession. Confession. But this manifestation of the church has never been a completely pure, unclouded one, so that the glory of the spiritual body of Christ would have become visible as it is and as that of the head became visible in its appearance on earth. From the beginning there have been tares among the wheat, so among the apostles already Judas, so in the apostolic churches many members; as Paul, among others, testifies of the members of the church at Philippi that many walk among them as enemies of the cross of Christ. But because the church of Christ had unfaithful members in its midst from the beginning, the door was opened to false doctrines and deviations from purity; for he who is not inwardly of the truth is not able to hold fast the word of truth, and Satan uses him as his instrument to substitute lies for truth. Therefore, with the unfaithful members of the church and in them, the seed was also planted for divisions, for fights within the multitude or the crowd, which stood in the world as the church of Christ and also was, for fights, which were waged between the wheat and the tares and soon had the consequence that it came to formal separations. But these did not happen in such a way that the body of Christ was revealed and continued to exist in complete purity in one of the parties separated from each other; rather, it happened again and again that even among the party that defended the truth against error, tares remained and grew again; which then again brought about new separations, when against these tares, by God's grace, strong witnessing took place. Now, where to go in the face of such a disintegration of Christianity? Answer: Wherever the gospel of Christ is taught correctly within Christianity through God's mercy and the sacraments are administered according to Christ's appointment, that is, wherever God's name is honored through confession of His truth and obedience to His word, and where man is led correctly and vigorously along the path to salvation through the means of grace given by Him.

This is how far we have to look and search. Where the gospel is taught rightly in a congregation and the sacraments are administered rightly, such a congregation is certainly a true congregation of Christ, and we should adhere to it and confess it for the sake of God's truth. And when a sum of such communities in Christendom hold to one another for the sake of the common confession of the truth, and one strengthens the other and one helps the other, this is great grace from God and a glorious revelation of the body of Christ on earth.

If we apply what has been said to the Lutheran Church and ask what we are to consider it to be according to its own confessional writings and what we are to say about it: first of all, this much is clear, that the Lutheran Church is not the same as the Lutheran Church itself.

is the church of Christ, actually spoken of; for this is the assembly of all believing Christians, but in the Lutheran church not all believing Christians are gathered together, since there are also such outside of it; and on the other hand the believing Christians, who are found in the Lutheran church, stand in it beside many weeds. But if the Lutheran church is not like the assembly of the saints and true believers, we must not compare it with other Christian communities as something it is not, namely not as the actual church of Christ, or as the church of Christ par excellence; but, considering that also in other Christian communities there are members of the actual church, of the spiritual body of Christ, who have been begotten in these communities by the Word, we are obliged to place the Lutheran church as a part of Christendom separated by a special confession, next to other equally separated parts of it, and to say of it that it is a particular church (i.e. a partial or individual church). (i.e., a partial or individual church) of Christendom. And this is how our ancient teachers of the faith spoke of the Lutheran church, calling the whole of Christendom "the general church," but the individual parts into which it is divided "particular churches."

However, just as we must by no means shy away from Christianity in the Lutheran church alone, so we rightly see in it the most distinguished part of Christianity, and that because it has rallied around the banner of the true gospel and submits to the written word of God, so that the doctrine of this church is equal to the word of God, which is why it has also been called the church of the pure word (and sacrament). That other churches also claim the same purity of doctrine is understandable, but that among several contradictory confessions only one can be the true, scriptural one is irrefutable; therefore we call upon everyone to examine our confession according to the written word of God.

The Lutheran church has the right doctrine, the right confession; it teaches rightly about God, about Christ, about the Holy Spirit, about grace and the means of grace, and instructs according to the Scriptures to salvation through faith in Christ. Not that it does not still have one or the other question to solve, not that it does not have different opinions about these very questions, but it stands in the truth and struggles for truth. We can therefore call the Lutheran Church the eye of Christianity.

But this eye, how dark it had become! I do not mean that our church ceases to be the church of the pure word and sacrament because weeds are found among its members (that would be speaking against the 8th article of the Augsburg Confession); but how has its banner, its pure confession, been so defiled! how has this banner been thrown to the ground in some countries which were called Lutheran?

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and here and there still lies miserably low today! Can we count a group of people who are no longer gathered around the banner of the Lutheran church, but are held together by something else, be it anything else, to the church of the pure word and sacrament? The fact that the Lutheran confession is written in books that can still be found among the members of such congregations, that it rightly exists, as they say (which, viewed with ecclesiastical eyes - and with which one should view ecclesiastical matters - has no meaning, at least not for the present), does not make it so. But it is something that such congregations, in which the Lutheran confession actually lies low, but which still bear the name "Lutheran," have not yet formally established another confession or have

gone over to a church of another confession; for this gives rise to the hope that the Lutheran confession will still be re-established in their midst.

(Sent by Th. B.)

The Lutheran Church Hymn. (Excerpt from Eduard Emil Koch's *Geschichte des Kirchenliedes und Kirchengesangs der christlichen, insbesondere der deutsch Protestant Church*. 2nd edition 1852.)

Martin Luther, the great reformer of the church is also the father and founder of the German Church song and chant. As he broke the rule of the pope in Germany, he also broke the rule of the Roman liturgy and with it the rule of the Latin church language. Through the doctrine of the universal priesthood of all believers, the Christian people were restored to their full rights. The right of all members of the Christian church to offer prayers and sacred, lovely songs to God became clear in the consciousness of all. In the Roman Church, spiritual singing in the church was considered only a privilege of the priestly class, separated from the people, closer to the Godhead, mediating the requests of the congregation to God, to whom the congregation was only a mute person. Prayer and song were conducted in the Latin language, which was incomprehensible to most of the congregation. This right, taken away from the Christian congregation, was restored to it by Luther. As Luther's translation of the Bible became the basis of the German language, so it also became the basis for the language of the church and especially for the German church song. What had the most direct influence on the formation of the German church song was that Luther himself led the way as a poet of genuine German church songs. First of all, Luther was driven by the need to have German hymns for the German mass (celebration of Holy Communion), which is why he composed the hymn (147 of our hymnal): *Jesaja dem Propheten das geschah*, for the Latin *Sanctus*, and the German hymn: *Wir gläuben all an einen 2c.* (We believe all in one 2c.), expressly in order to be able to use them for his German mass. He also edited some biblical psalms and tried to arrange them for use in church services. In addition to this ancient source for the sacred song, he also used the old Latin hymns together with their translations and the sacred folk songs. He appreciated the purely Christian value of some of the old Latin hymns from the Catholic era and readily confessed that, through God's power and miracles, much good had remained in them despite all the corruption. In addition, he also provided independent products of German hymns. The number of hymns, some of which Luther translated, some of which he improved, some of which he adapted from psalms or individual biblical passages, and some of which he composed freely, is 36. The first *Gesangbüchlein*, called *Enchiridion*, appeared in 1524 and contained eight hymns, four by Luther, three by Father Speratus, and one by an unnamed person. The second edition of 1525 already contained 16, the third edition of the same year 40 songs. The last hymnal published during Luther's lifetime, from 1545, contained 89 songs and has the title: *Geystliche Lieder*. With a new preface by Dr. Mart. Luth. Leipzig 1545. A second part appeared after 1545. An increased request of the whole hymnal appeared in 1566 with 400 songs. Then many preachers of the pure gospel gathered around Luther and, inspired by his process, composed individual spiritual songs to promote the cause of the gospel and to joyfully confess the newly recognized truths of salvation before the world.

The people received these magnificent songs of Luther with loud cheers. At first, they were only printed on individual pieces of paper with sheet music. They spread with lurid rapidity.

throughout Germany, substantially promoting the work of the Reformation. Heshusius wrote in 1565: "I have no doubt that through the one little song

Lutheri: Now rejoice, dear Christians, 2c. Many hundreds of Christians will have been brought to faith, who otherwise would not have heard the name of Lutheri before, but the noble words of Lutheri have won their hearts, so that they must have fallen in with the truth, so that in my opinion the spiritual songs have helped not a little in the spreading of the Gospel. A Jesuit, Konzenius, complains: "Luther's songs have killed more souls than his writings and declamations; and a Spanish monk says: "It is extremely surprising how much those songs have propagated Lutheranism, which in German have flown in heaps to Luther's workshop and are sung in houses and workshops, in markets, alleys and fields. In the years 1524 and 25, when Luther wrote most of his songs, there were four different songs in the city of Erfurt alone.

Printers engaged in publishing Luther's songs.

But if these songs of Luther and his friends and helpers in the work of the Reformation were to be properly integrated into the life of the German people and into the congregational life of the Protestant church

they had to be able to be sung. Only in this way could they live in the mouths of the people. Luther was well aware of this and expressed it clearly in his words: Word: The notes make the text come alive. It was Luther's most intentional endeavor to improve the music of church singing and to make it more popular. He, the former choir student, who himself played the flute and lute masterfully, understood the noble *Musika* excellently and valued it so highly that he once said: I give the *Musica* the next place and highest honor after the *Theologia*. Filled with the aforementioned aspirations, he therefore associated with the best music experts among his friends, especially with Conrad Rupf, Kapellmeister of the Elector of Salmon, and with Johann Walther, who was Kapellmeister or Cantor at the court of Frederick the Wise at Torgau around 1520 and since 1530 Magister of the Seven Liberal Arts and Docent at the University of Wittenberg, as well as Kapellmeister of the Elector, and also composed a beautiful song himself: *Herzlich thut mich erfreuen*. He gathered them in 1524 in Wittenberg in his *Hanse* and kept them, calling them only "the *Cantorey* in the house", as his table friends until the work of improving the church, especially the establishment of the German mass was completed. Luther himself made new tunes, whereby, after he had searched for the melody on the transverse pipe, Walther helped him in writing down the notes.

is said to have given many a good counsel. Mostly he sought to the church songs for the new

He said that he would select the most suitable melodies for the Protestant service from the old stock or improve them according to circumstances, discussing them with his friends. For, he said, you gentlemen understand your music and notes laudably; but as for the spiritual sense and the word of God in it, I believe I may also have a word to say. Through this process he stimulated the most famous tone-cultivators of his time, and so many chants with suitable chorale melodies came to be introduced into the church. These new as well as these old reworked melodies were sung by wandering singers who came from

The songs were spread throughout Germany and especially practiced in the schools with the students, who then went through the streets several times a week as current students to sing them to the eager people. It was not without reason that the opposing party complained that the people were singing themselves into Luther's teachings.

In this first period of the evangelical

Church singing is the creative spirit in Er-
finding new original melodies is not yet very

The German hymnology was not very active; one was content with collecting, sifting, and rearranging the old hymns. In addition to the melodies of the old Latin hymns, the search was on for folk songs that, wherever possible, originated from the spirit and sense of the German people themselves. In particular, one did not shy away from adding to many sacred songs also

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The people were very fond of secular melodies, which they loved and valued. Thus the sacred grew into the popular and the popular into the sacred and from the combination of the sacred key and the secular rhythm a new form of church singing emerged, the sacred popular singing. As far as the choral singing of this time is concerned, there are 3 peculiarities of it: 1. it is not a chant for the choir, whence originally its name, but a congregational chant, no longer the chant of a priest's choir, but a sacred folk chant, which now, after stripping off the fetters it had had to wear throughout the Middle Ages, resounds freely again in the church. In the Protestant church, built on the principle of the general priesthood of all believers, everyone had the right to participate in the divine service, and the public church celebration had to be treated as a stimulation and expression of the faith of all. 2. Protestant chant was no longer a monotonous and uniform sequence of notes of equal value, progressing in a measured and solemn manner, rising only with simple modulations, but the monotony of the old Gregorian church chant now appeared to be enlivened in many ways by the upswing of church life and the fervent enthusiasm of the people for the faith. The choral singing of the Protestants, which originated mostly from sacred and secular folk tunes, is a rhythmic and melodic folk singing. It is the youth of the Protestant Church, and the youthful, early enlivened, jubilant spirit of it also enlivens and permeates its singing in joyful, melodic vibrations, with corresponding rhythms. It is precisely this rhythmic quality that gives these melodies of the first evangelical church the unquenchable freshness, liveliness and enthusiasm that distinguish them. 3. Protestant singing was polyphonic. Already the diversity of voices in the singing together of the whole congregation had to lead to polyphony, and since the Protestant church singing was to become truly popular singing, it was also the opinion from the beginning that it had to be polyphonic and that the different voices should sound together in the most harmonious way possible.

As far as organ playing is concerned, at that time the congregational singing, which took the place of the priests' choral singing, which was usually not accompanied by the organ, was not yet accompanied by the organ, as it is now. The organ served only as support and accompaniment for the art song. At that time, the polyphonic harmony was still formed by the singers in the choir who accompanied the congregational singing, and not by the organ. In order to sing the elaborate chorales without the powerful organ accompaniment, as was the case in those days, a great deal of musical education of the people was required, which is no longer to be found among them. It can now not be assumed that the artificial

The first part of the song was the rhythm and the ornate four-part harmony, which would have been the common property of the singing people. Probably this four-part singing was practiced only in cities by the educated bourgeoisie with its guilds and guilds and at high schools. Only from the cities did the art of polyphonic choral singing gradually spread to the villages and among the country folk until the Thirty Years' War.

(To be continued.)

Mr. Pastor Winkler

wrote several years ago in the "Informatorium" when Mr. Missionary Baierlein was still among us, that it had been confessed to him by preachers from our Synod that it had been considered a foregone conclusion among us for years that the Buffalo Synod had to be destroyed, no matter what the cost. When he was asked in the "Lutheraner" No. 10 of the 9th year to name these preachers, otherwise the public accusation of lying should stick to him, Mr. Winkler answered evasively, and did not name his alleged sources. Thus our Synod, after having inquired of its pastors at its meeting in Cleveland at the beginning of June 1853, and after each of them, including Missionary Baierlein, had personally declared that he had not made that declaration against Pastor Winkler, now requested the latter in an official letter to name his Missourian confessors, and at the same time requested the Synod of Buffalo to impose upon Mr. Winkler, its member, that he publicly name the pastors of our Synod who should have made that confession to him "freely and unabashedly". Again, nothing appeared. Mr. Winkler was therefore deservedly exposed in the "Lutheraner" of July 19, 1853. Mr. Winkler then published a letter which he claimed to have addressed to our synod on June 6 of the same year as an answer to their inquiry, which to his astonishment had not arrived, but in this letter of reply Mr. Winkler had not named his informants either, but comforted us with the fact that "in one of the following issues of the Informatorium the requested clarification will be given". Since this clarification did not appear until the beginning of October, we must admit that from this time on we no longer considered the essays published by Mr. Winkler in the "Informatorium" worthy of review. Therefore, we were until then of the opinion that Mr. Winkler had never named his alleged guarantors to us. However, as we can see from the August 1 issue of the "Informatorium", Mr. Winkler really did have

Mr. Winkler in the number of the "Informatorium" of October 15, 1853, in an article titled: "Das Wüthen des Satans wider die Kirche Gottes," mentioned a person of trust, namely Mr. Missionary Baierlein, who at that time had already left America to go as a missionary to the East Indies. Pastor Clöter is said to have sat next to Mr. Baierlein during the statements in question, but to have said nothing about them, which is why the latter also belongs to the Missourians who made the confession to him "freely and without hesitation. We must now admit that we were mistaken when we claimed that Mr. Winkler did not name any of his alleged confessors; However, we confidently leave it to every Christian capable of judgment to decide how Mr. Winkler's behavior in this matter should be viewed, since he first names only one person who is supposed to have confessed something to him "freely and openly", while he had claimed this of a majority, and secondly only decides to do so after he had been repeatedly forced to do so for 11 months by the "Lutheran" and by an official letter from our entire synod to himself and to his synod with just threats, and thus his publication had been formally extorted from him. The fact that Mr. Winkler hesitated for so long, but finally named his informant, Mr. Baierlein, seems to indicate that Mr. Baierlein was still in America during Mr. Winkler's stubborn resistance, but was subsequently separated from Mr. Winkler and us by oceans, namely the same Baierlein who, in response to the question publicly put to him by our synod as to whether he had uttered such things against Fr. Winkler, what he wanted to have heard from Missourian pastors, he

answered "freely and unabashedly" with No! We therefore conclude this matter with the statement: If Pastor Winkler has really received the confession from a so-called Missourian pastor "that it has been considered a foregone conclusion for years in our Synod that the Buffalo Synod must be brought to ruin" (which we would like to doubt and rather believe that Mr. Winkler has dreamed such a thing), well then to him! - but then he should know that he has been lied to (which sin, of course, we would much less trust Mr. Missionary Baierlein with and would rather assume that the latter, at a time when he had fallen out with our synod, had only expressed a suspicion about our synod, which Mr. Pastor Winkler then entered in his "Kirchenacten" in a form that seemed to be the most useful to him). *Saipienti sat!*

7

Song

for hours of prayer and edification. *)

Mel. Oh God from heaven look in there.

Oh, faithful God! How necessary it is that we pray and watch now, when the enemy's cunning seeks to undermine us. Temptation is many and various, Ah! faithful God, ah! help us. Save us from all this.

Encircle us with your power, O abyss of all faithfulness!
Satan is intent on how to scatter us; he can and will never rest. He seeks nothing but harm, wants to cut down our souls.

How manifold is his cunning, How secret his deceit, Since he only ever strives. To bring us in ropes, to rob what you have already given us, and how he may separate you and us again.

He seeks to bring us to safety and to sleep, so that he may devour us in the dark of night.
Oh, Lord, give us your spirit, which shows us the way to wisdom and leads us in it.

Protect us through the vigilance of the holy hosts;
Let them always be ready around us, Oh! let us also receive this grace, That early and late much incense is given to us for the prayer From you.

Ah! your love flames us with new flames of love, you lead us on the pilgrimage, so that we burn together in spirit, united by the impulse of the wondrous sweet love of God, and are completely consumed.

By the heat of love in us the sinful nature drowns; For if thou hast made us good, That we may recover from it, Then we offer sacrifices to thee. Which are wholly pleasing to thee. Because thou hast wrought them thyself.

Then we are ready for it. That we may be justified in this time of the graces you have bestowed on your sick host, which consumed itself through love and became your own.

Oh! strengthen us from the holy heights, so that we may attain the crown, and run after you like a deer, and embrace you ardently; Stand by us with your grace, And let us feel your faithfulness in our fight.

In deserts we still walk. O Lord, you will feed us and water us always, as we bear the yoke of the cross, (to praise you in obedience) after you, make us alive from deaths, that we may live to you completely.

*) We cannot refrain from making this beautiful song better known through the "Lutheran" as one that is especially appropriate for our time, although it was first made for the church more than a hundred years ago. May it find many fervently praying singers even in our sorrowful times. D. R.

We are no longer our own, we only have to live for you. We also, because you so gladly gave yourself for us, want to be yours by your grace. And serve thee, the Lord, alone. With all our minds and souls.

So we have fellowship with you in sorrows and joys, At last we will be glad with you, When the sufferings are ended. For how could there be anything sad, Where you now live in us alone, You source of all joys.

O faithful God! Hear today what your children ask, Make us ready by your power, To shower us now with rich measure of holiness, That we may serve you in the last time With much faithfulness.

The sea has its origin from you, it longs for the earth, and burns to be completely devoured by love's desire.
O Lord, ah! take us again, And let us enjoy your shine of joy forever.

Joh. Christ. Nehring, died as a preacher at Mörl near Magdeburg in 1730.

Ecclesiastical message.

On XII p. Irin., d. 10. August d. J. was Mr. Past. Iohann Michael Hahn from Aushpach in Bavaria, a pupil of the Seminary at Fort Wayne, who had already been in office with the congregation of Eben Ezer, Franklin Co., Mo. but had lately been called by the cvangel. luth. congregation to the Church of the Cross, William Township, Benton, Mo. by order of the Presid. of the Western District of our Synod, assisted by the Rev. John in Colecamp, was solemnly inducted into his new office by me, the undersigned, according to the rite of the Loehe Agenda. For the Introductory Sermon I had chosen Acts 20, 23, and treated the sentence:

"How precious God lays on the heart of preachers the churches for conscientious care," by reminding them 1. how they should regard the churches - namely, as a church which He purchased with His blood. 2. how they should regard themselves, namely, as bishops set by the Holy Spirit to shepherd such a church. 3. how they should therefore behave - namely, to pay attention to himself and to the whole herd.

Since I myself held the spiritual office in the congregation in question for a full 13 years and, in spite of all my own weakness, had the joy of leaving my successor a tribe of valiant Christians, and since I was also able to recommend Mr. Pastor Hahn, whom I had the pleasure of seeing stay in my house for a whole week on the occasion of his passing through Stringtown, with the full approval of my heart, the commission for his introduction was a very desirable one. Joy
The festivity and solemnity were enhanced by a green leafy roof with seats placed under it in front of the church door and by the extremely numerous church attendance, which would undoubtedly have been much greater if the weather had not threatened with downpours. May my dear successor also be granted a long period of office there, and may he succeed, under God's assistance and blessing, in protecting, increasing, healing and strengthening the herd. Grace and peace upon him and the church through our Lord Jesus Christ. Amen.

Prevented by domestic circumstances, I have been able to make extremely few visits to the community. Therefore I repeat the request for

Kind apologies also on the occasion of this announcement. May the congregation be assured that I will remember them with undiminished love and continued intercession, as I also ask for their intercession and for a lasting friendly remembrance.

M. E. I. M. Wege, pastor at Stringtown and Zion churches near Jefferson City, Mo.

The new address of the I. brother in office is:

Rov. st. Kl. IllstlU,

I*. O. Ra^oreolr fststiouvonils 8toro^, Lonton Oo., lo.

"Questions about the N. Testament."

Under this title, Mr. Brobst, pastor of Allentown, Pa. intends to publish a series of small
The purpose of the book is to publish "little volumes" in which the content of the N. Testament is clothed in questions to be given to the pupils in Sunday and weekly schools and to the children in the family. For the teacher, the questions are accompanied by explanations and useful applications. The author has sent us the first volume, 36 pages in duodec with colored cover. May the Lord crown the efforts of the venerable editor with rich blessings.

The middle district

of the German Evangelical Lutheran Synod of Missouri, Ohio and other states will, God willing, hold its next meetings in the church of the Lutheran Trinity congregation at Cincinnati, Ohio (Race St., between 15th and Liberty St.), from the Wednesday after the 20th Sunday after Trinity, October 8, to October 14 inclusive.

Carl Fricke, Secr. Indianapolis, Aug. 16, 1856.

8

Receipts and thanks.

\$4,00 from the Young Men's Association of the former congregation of "Herr" Pastor Daib through Hei ru Professor Crämer, and \$8,00 from the Young Men's Association of the congregation of drS Herr Pastor Müller in Chicago, certifies sincerely thanking
G. A. Keller.

Fvrt-Wayne, July 18, 1856.

Sincerely thanking the undersigned for having received \$8,00 at a collecte of the Gesang - BereiuS, Jüngling - Verein- und Jungfrauen-VerciuS?

Friedrich Funk.

Fvrt-Wavm, July 22, 1856.

Heartily thanking undersigned \$10,18 certifies to have received through Mr. Pastor Köstering from several members anS his congregation ;n his support.

Friedrich Kah mey er.

Fmt-Wayne, July 22, 1856.

With heartfelt thanks to Gort and the benevolent donors, I hereby certify to have received \$6.00 from the "worthy" Young Men's Association of Cleveland for my support.
F. Funk.

Fmt-Wayne, deim August 11, 1856. -y,

With thanks, Uutcrzeichucter \$38,W certifies to have received several bodices from the congregation of Mr. Pastor Keyl in Baltimore, as well as \$5,00 from the Young Men's Association there, and several garments from the 'Women's Association of the same congregation. May the good Lord richly repay the kind mothers and donors.

Mari milliau Bröuing. Fort-Wayne, August 11, 1856.

\$54,00 from several members of the congregation of Pastor Keyl in Baltimore as travel expenses and to cover other needs; then \$6,28 from the Young Men's Association there.

May the good Lord bless them for it!

Georg Reisinger. Fort-Wayne, August 11, 1856.

To have received various articles of clothing from the Baltimore Woman's Club under the most cordial thanks we hereby attest.
Georg Reisinger.
George Schaefer.
Fort-Wayne, August 11, 1856.

Sincerely thankful undersigned certifies \$0.00 received from festering members of the st. Louis parish for his support.
Joseph Herrmann.
Fort-Wayne, August 12, 1856.

\$7.80 from Mr. Pastor Birkmann, confesses heartily thanking
John. Georg Reisinger.
Fort-Wayne, August 12, 1856,

Cordially thanking the undersigned certifies to have received 2 shirts from the Women's Association of Philadelphia
Carl Runner.
Fort-Wayne, August 12, 1856.

\$6.00 received from Mr. Pastor Fick, heartily confesses his thanks to Uli Jverson.
Fort-Wayne, August 12, 1856,

With heartfelt thanks, I hereby certify that I have received \$14.94 from Mr. Wilhelm Meyer in Fort Wayne for my support in the seminary here, for which may God richly bless the benevolent giver.
A- Bruno Barthel. Fort-Wayne, August 16, 1856.

With heartfelt thanks full members of the congregation deS Mr. P. Keyl in Baltimore \$20.00 received
H. Eisfeller.
Fort-Wayne, August 18, 1856.

With heartfelt thanks through Professor Crämer from the communion fund of the congregation at Fort-Wayne \$10.00 received.
Gottlieb Brand stettner.
Fort-Wayne, August 18, 1856.

With heartfelt thanks from Pastor Bünger in St. Louis \$1.50 received Joseph Herrmann.
Gottlieb Brandstetter.
Fort-Wayne, August 18, 1856.

Undersigned acknowledges receiving \$10.00 from Altenburg Township, Perry Co., Mo. to assist me in the seminary here.
May the faithful God reward it here temporally and once eternally. Joseph Lehner.
Fort-Wayne, d" 19 Aug" - 1856.

Get
s. for the Fort Wayne seminar: from the Joliet congregation Mr. Paft. Wolff other
Sands Creek, Mo. \$2.80
" Mr. Christ. Fr. Rohling in St. Louis 1,50
6. for seminary construction in Fort Wayne:
by Mr. G. Pfeiffer \$ 1,00
" Chr. Bohn 1,00
" of the congregation of Mr. Pastor Lcmke at Monroe, Mich. 8,00
" Mr. v. Haynel in Baltimore 10,00
" K., a parishioner in Lasayetre, Ja. - - - 5,00

Chr. Piepenbrink.

Receive "
n. to Concordia College - Construction :
From the congregation of the Rev. Schwan in Cleveland, O. \$291,29
" of the congregation of the Rev. Nordmann in Washington, T. C. 7,25
" Mrs. T. 2t-, by Mr. Pastor Nordmann-- 2,50
" Mr. Kratzer from Student Co., Yes, print
Mr. Piepenbrink - 2,00
" WütweHcß from Student Co, Ja, through Mr. Piepenbrink. - 2,00
" Mr. Sal. Heß from Student Co, Ja, through Mr. Piepenbrink' - 1,50
" Mr. Wilhelm "ander in Fort Wayne dnrc Mr. Piepenbrink. 2,00
" " Wilhelm Fricke in Fort Wayne by
" Piepenbrink. - 4,00
/ of the congregation of the Rev. Steinback in Sheboygan, Wi-s. --- 4,00
" Mr" F. Köhn by Mr. Pastor "teinbach - - 1,00
by Mr. Pastor Johannes von Peter Holzen sen.
\$5.00 and I. H. Meier \$10,110 15,00

from the congregation of Mr. Pastor Clöter in Sagi
naw, Mich. 21,60

" of the congregation dr-s mr. pastor keyl in baltimore, md., 3rd broadcast. 66,04

By Rev. Gcye at Watertown, WiS., by: David Volkmann, Gottl. Müller, Christ. Köpsel, Mrs. Carol. Müller, H. Ganerke, Bro. Schwefel,
Fried. Brndcmühl and Mrs. Paft. Oleyer \$1.00; Mart. Christian, D. Fröm- Mina, Carl Maaß and Lud. Braunschweig ö. 50 Et-S.; Job.
Naß, Carl Nttccb, Fried. Nei- tzel, Gottl. Kröge and an unnamed L 25 CtS. ; H. Hafemcister 20 Cts. ; H. Jechc 12CtS.; Mich.
Woltmami 10 CtS. and an unnamed person 8 CtS. 11,75

l>. to the synodal - treasury of the wcftl. district:

From the parish of St. Louis, Mo. \$4,85

E. Roschke.

Received

for the vcw. fr. paft. Fick and Häckel:
by Bk. in Baltimore, Md. \$1,00

E. Roschke.

Get

n. to the general synodal treasury: for the general presiding officer:

From the comm. of Mr. Paft. Swan in Cleveland \$47.52 " " " " " " Keyl in Baltimore,
2. shipment 58,87

" " " " " " Schvlz in Washington

Co, JIIS. 51)0

d. to the Synodal - Missions - Casse:

from the school children dcS Mr. Teacher Volkening in St. Louis 1,50

at Tauscn put on the basins, dnrcb Mr. Pastor ' Nordmann cinges. 3,35

in Misstonsstimdcu Collected, by Mr. Pastor

Lcmke - 1,50

From Hcmr Thomas Krug, by the same 1,00

" F. H. in St. Louis 1,00

" Rr., by Herru Pastor Kevl 50

" Bk., " the same 1,00

" of the parish in St. LoniS 17,55

of the Nuremberg Missionary Association, by Mr. Pa

stor Scholz 9,00

From the congregation dcS Mr. Pastor Nordmann in Washington City, D. C. - - - - 9,00

from the women - club in Adrian, Mich-, 5,00

from the community in St. Louis 22,00

ck. for poor students and "tu-ents at CoucordiaCollege and Seminary:

from the congregation of "Herr Pastor Nordmann in

Washington City, D. C. 6,6-4

" k5errn Heinrich Voigtländcr in Cleveland, for student minor- 1,00

of the Young Men's Association in the Church of the Lord

'after miracle in Chicago 18,00

ungfrauen club in the same parish 4M both for the student H. Grupe.

from aforementioned virgins club for the student W- Siegmann 4M

„ Mr. Fr. Rohlfing in St. LoniS 2,W

„ Francu Association in Adrian, Mich. 5,Oll

Collecte at the wedding Hcmr W. KöpsellS, by Mr. Pastor Geier 4H7

from the oicmriudc of Mr. Pastor Lchmann in St.

Louis Co, Mv. <---- 6,A

F. W. Barthel, Cassilm.

For the **Lutheran** have paid:

The 9th year:

Mr. Conrad Prinkert.

D e" 11th year:

Messrs. G. Cunnert (50 CtS.), Fr. Körber, Ernst Mnz, Pastor Nordmann, I. Schaible, Pastor Sckolz, Joh. Schloß ser, Pastor
Wambsganß (5 Er.), Georg Willncr.

The 12th year:

Messrs. H. Briukmann, A. Bolni (54 Er.), Br. Bach,

Emmert, Ernst Frölke, Joh. Fehd, Paul Hofmankl, Pust. Husmann (7 Er.), K. Hermann, Honig, (50 EtS.) Past. Jobu, Past. Jor(2
Er.), Fr. Knoll, W- Haucnsckiiis(50 CtS.), Mattb. Kößl, Bro. Körber, W. Lauenhardi, Past, Cl. Miller, Mich. Mcvcr, Carl Mirley, Ernst
Man;, Pajt. Nordniann, Nitschkowsky, Paft. Pankoiv, Gco. Rudels, Fr. "tutz, Joh. "chlosscr, Pag. Stubnatzy, Past. "left (K Er.), Hcinr.
sulfur, Paft. Sckolz, Past. Trautmami - (4 ex.), Gev. Willncr, W. Wüthcst (50 CtS.).

The 13th year:

Messrs. Bro. Bach, Aug. Bendcr, Bro. Christian, D-oeS, Past. Jui. Ehrhardt, Louis Frank, W. Freye, Past. Geier, Gauerke, W.
Hanenschild, Jos. Habcrfellner, W> Laire"- hardt, Past. Lchmann, Past. Ebr. Mever (2 Er.), Got" lieb Viillcr, Past. Panköw, Dr.
Scyfarth, Past. Stephan (2 Er.), Waldbauer.

Mailbox.

Received - 50 Cts. from Mr. S. . In Buffalo for a DrcSdner hymnal, for which I had to prebcz 16 Cw. postage on posting. V.

Aur complimentary comment.

In order to meet the many orders for the Layriz'sche kleine Melodienbuch, published by Leopold Gast and Bruder, I hereby make it known that the aforementioned work is completely out of print and the former publisher is also unwilling to organize a new edition. However, I have entered into correspondence with eastern music printers and am able to supply the same work more completely and in a better order at a price of 20 to 25 CkS. per copy, if I am assured of an early sale of 1000 copies. - I therefore hereby open a subscription for this little work and request the gcedrrm Herr pastors and teachers to let me know quite'soon how many copies they ciwa be able to sell. Subscribers receive 1 free copy for every 10 copies.

Sl. Louis, on July 29, 1856.

Otto Ernst.

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The first three volumes contain one- and two-part chants, the fourth and fifth volumes contain three-part chants, and finally the last volume contains four-part chants by famous masters (von Kreutzer, Louise Reichardt, C. Schnltz, etc.), arranged for children's voices, but the latter can just as well be sung by men's voices. The recorded chorales are all very well set in three voices, although only partially according to the original RhvldmuS. The whole, with complete song texts, is kept in a Christian tone and should prove very useful for school and home. - —

The price of the whole work is 60 cents; individual pages cannot be delivered. Postage in advance 6 cents.

Zn obtain through

Otto Ernst.

Year 13, St. Louis, Monday, September 9, 1856, No. 2.

Foreword by the editors

to
thirteenth year of the "Lutheran."

(Continued.)

There are two points, then, in which we teach differently than many Lutherans do now, first of all, as far as the doctrine of the church is concerned. (1) We deny that the church, apart from which there is no salvation and no blessedness, is to be understood as a visible church, and (2) that the visible Lutheran church is now the One Holy Christian or Catholic Church, the Bride of Christ, the Body of the Lord, to which one can therefore also apply the old saying: "Extra. ecclesiam nulla, i.e. Apart from the church no salvation! But we teach, as I have said, on the contrary: 1. That the one holy Christian or catholic (general) church, apart from which there is no salvation and no blessedness, is the totality of all true believers in Christ, inwardly united by one faith and gathered into one congregation before God, but outwardly scattered over the whole earth, and that it is therefore invisible to us men, and only its existence is recognizable by the word of God and its confession; 2. that the visible Evangelical Lutheran Church is indeed the only orthodox, pure in doctrine and in this sense catholic, but, compared to the one holy Christian general church in the true sense, only a partial church.

The church is a special or partial church.

Now, for the time being, can we be said to have a false "special direction" for the sake of this doctrine of the church, which is not accepted by all present Lutherans, and to speak of an un-Lutheran "Missourian theology"? - To this we say: No! - and are ready to prove our no; also claim that it is precisely our opponents who are accused of having taken a false, un-Lutheran "special direction", which we, if we want to remain faithful to our Lutheran faith, cannot follow.

The delusion that a certain visible community is the church of God on earth, apart from which no man can be saved, has, however, always been held by the planks. We find the same already among the Jews, but we also see what sad fruits it produced among them: carnal confidence that one belonged to the all-salvificating church, security, pride, contempt of others and condemnation addiction. Jeremiah already had to call out to them: "Do not rely on the lies when they say: Here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord, but improve your life and your nature. (Jer. 7:4, 5) When John the Baptist came out several centuries later, he had to call out again to the Jews of his time: "Do not think that you will say among yourselves, 'We have Abraham for our father' (we belong to the visible orthodoxy).

Church). "I say unto you, that God is able to raise up children unto Abraham out of these stones." (Matth. 3, 9.) Particularly frightening effects of the delusion that the church of God is a visible kingdom, through which alone the way to heaven goes, and that there is therefore always such a true visible church, to which one must adhere and to which one must submit in case of the loss of one's salvation, can be seen in the history of our Lord Jesus Christ Himself. Annas and Caiphas, most of the Pharisees, elders of the people and scribes were under this delusion. They concluded from this that they themselves must be the only true church, for apart from them there was no visible ecclesiastical community. When neither Christ nor the apostles submitted to them, they crucified Christ, persecuted the apostles and put them under ban, in the firm opinion that they were doing God a service; for, they thought, whoever renounces us, renounces the true church, must therefore be an enemy of God and excluded from grace, salvation and blessedness. Joh. 16, 2. 3.

Even among the Christians of the first centuries the old error was stirring anew, but in this heyday all the more secretly and rarely, because the persecutions preached to the Christians only too clearly that the church of Christ was not a visible kingdom, not a visible beautiful organism of priests and laymen, of rulers and the neglected, but a small group scattered and frightened away throughout the world, which manifested itself here and there.

by a confession of faith that no blood-dripping sword, no smoking funeral pyre, no opening lion's mouth could silence. It was recognized that "the King's daughter is glorious within" (Ps. 45:14), not outwardly. Only the born-again who has left the world and no longer belongs to it, the living believer who is a member of the spiritual body of Jesus Christ, belongs to Christ's church; not all who are in the church are also of the church; the church is a spiritual house; it is the wheat of God in the field of the world that cannot be found out here, standing in the midst of the weeds of hypocrites and the godless: the holy leaven, which secretly and unnoticed leavens and permeates the dough of the world; the congregation of the "quiet ones in the land" invisible to men."

But what happened? - The condition of the Christians changed when finally even emperors and kings became confessors of the Crucified. The previously so despised and poor bishops now came to honor and wealth. The individual Christian communities united into a great whole. With each passing year, their community took on more and more the appearance of a great visible kingdom, in which only the bishop ruled instead of the secular kings, and where only religious matters were concerned instead of civil ones. The idea that the church was really such a great visible kingdom thus became more and more established among Christians. With great cleverness, the bishop of Rome, in particular, used this prevailing idea to increase his prestige in the church. If, as he correctly reckoned to the Christians, the church is a visible kingdom, although its Lord and King, Jesus Christ, is invisible, then it must also have a visible head representing Christ. And behold, after the delusion that the Church of Christ is a visible kingdom had once found acceptance among Christians, the bishop residing in the capital of the world, in Rome, finally succeeded in bringing millions of Christians to the belief that the Church must have a visible head and a visible center and point of unity, and that he himself is this visible head, that Rome is this visible center and point of unity, and that the Roman Church is thus the mother and guardian of all other churches. From this time on, the word "church" became the word of terror for all those who saw the decay of Christianity in doctrine and life and the tyranny of the pope and his accomplices and wanted to testify against it. Those, however, who held that only the true believers constitute the church, that therefore, if one renounces the visible church, the pope and his bishops, one does not renounce the church, apart from which there is no salvation, had to go to life imprisonment as heretics and fanatics, in order to be able to confess their faith only within deaf, barren walls,

or they had to die violently, burdened with the ban and curse of the offended alleged "church. The latter fate had, among others, Johannes Huß, the faithful witness of God. Huss was accused in the Costnitz Council of having written, among other things: "I confess a holy Christian or general church, which is an assembly of all those who are ordained or chosen by God to eternal life. To this Huss replied: "I confess that this article is mine, and thus written by me, and is also proved by the blessed Augustine about John." Huss was further accused of having written: "No office, honor, dignity, human choice or other visible sign makes someone a member of the church." Huß replied, "That is true." He was further held up to his confession, "No unbeliever is a proper member of the Christian church." He answered: "It is true, and can be proven from Ephesians 5 and from Matthew 3. Augustine also teaches this way. *) And this teaching of the church sealed Huss here with an agonizing martyr's death.

Luther is one of those who were once caught in the false papist doctrine of the church for a long time and for this very reason could not free themselves from the nets of the papacy for a long time. Because he was taught from his youth that the church, which has the promise of never perishing, is the visible assembly of good and evil who profess the teachings of Christ and stand in the communion of the sacraments, there was no doubt in his mind that the visible Roman church, pope, bishops and priests with the people subordinate to them, were the true church, since this Roman church alone had existed from the time of the apostles and had propagated itself and spread over the whole earth. And since Christ only entrusted the truth to His true church, gave the keys of the kingdom of heaven to bind and loose with it, and testified that whoever does not hear the church should be considered a Gentile and a tax collector (Matth. 16, 18.19. 18,17. 18.), Luther first of all assumed from the outset that the Roman church must therefore also have the right doctrine as the true church, and then that whoever does not obey it is therefore a pagan and a tax collector, and therefore one must fear and respect its ban in any case, even if one is innocently affected by it. **)

Therefore, when Luther published his sentences against indulgences in 1517, nothing was more frightening to him than that "in the Na-

*) See the beautiful booklet published by Conr. Bär in Buffalo in 1853: "The Life of Johann Huß." Page 32.

From this one sees that whoever assumes that the true church, apart from which there is no salvation, is the visible one, it is of no help to him if he also says at the same time that this true church is, of course, only the one that has the pure doctrine; for if the latter were correct, then, if there is only One always existing visible church, one must conclude *a priori* that this must also have the pure doctrine. Thus the demand of the pure doctrine becomes a "S a means of safekeeping a safety net.

What was he thinking of when he heard the "name of the church"? He himself writes in a preface, which he made to a new edition of those sentences in later years: "When I heard the name of the churches, (which every Christian should honor and esteem great), I was frightened and offered myself to leave. Why? Because Luther thought that the church meant the visible one. He writes this himself: "There were many pious men who were very pleased with my propositions and thought a lot of them; but it was impossible for me to consider them as members of the churches, endowed with the Holy Spirit. I looked only to the pope, cardinals, bishops,

theologians, jurists, monks, priests." Further on he writes: "Since I consider all arguments (reasons) that lay in my way to have been overcome by Scripture, I have in the end barely overcome this one, namely, that one **should hear the church**, with great anxiety, effort and labor." (S. Luthers Werke, Hallische Ausgabe, Tom. XIV, p. 472.) Still a year before his death, Luther confesses the following about the sad effects which the wrong conception of the church had on him in the beginning, and how this prevented him from getting away from Pabstism: "At that time I had taken the Holy Scriptures with me into the seventh year. I had read the Scriptures myself with great diligence into the seventh year at home and taught them publicly, so that I knew almost everything by heart; I also had the first fruits of the knowledge and faith of my Lord Christ about all this, namely, that we are not justified and saved by our works, but by faith in the Lord Christ; yes, I also publicly defended this, of which I now speak, that the pope is not the head of the Christian church *jure divino* (according to divine right). Nevertheless, I could not yet see what further follows from this, namely that the pope must necessarily and certainly be of the devil; for what is not of God is certainly and necessarily of the devil. Now, then, as I have said, I was completely closed under the example and title of the holy Christian church." (S. Preface to the 1st Th. of the Latin edition of Luther's works. Opp. Hall. XIV, P. 456.)

How did Luther extricate himself from the edifices of error and tyranny that the church had been made into for him? - By finally recognizing from God's Word that the church, to which Christ had exclusively given those glorious promises and that great power, was not some special visible community of people, i.e. also the so-called Roman church light, but the invisible congregation of all true believers, who live scattered over the whole face of the earth and everywhere make their presence known and let their voice be heard, wherever only the pure gospel is privately heard.

The sacred sacraments are to be administered and used according to Christ's appointment. The church must be administered and used in accordance with Christ's institution. Luther had already come to this conclusion before the Leipzig Disputation, in and after which he was soon strengthened in this knowledge. When Augustinus von Alveld, a Franciscan from Leipzig, wrote against Luther in 1520: "Every community on earth, if it is not to fall apart, must bathe in a physical head, under the right head Christ; because the whole of Christianity is a community on earth, it must have one head, and that is the pope," Luther answered him in the same year with the following:

"If I allow the dreamer's confidence to be true that no community can exist without a single physical head, how does it follow that it must be the same in Christianity? I can see that the poor dreamer thinks in his mind that the Christian community is the same as another worldly community. So that he publicly shows that he has never learned what Christianity or the Christian community is called ... The Scriptures speak of Christianity in a very simple way and only in one way, over which they have brought two others into use. The first way, according to Christianity, is quite simple and only in one way, over which they have brought two others into the custom. The first way, according to the Scriptures, is that Christianity is called an assembly of all believers in Christ on earth; as we pray in faith: "I believe in the Holy Spirit, a communion of saints. Spirit, a communion of saints." This community or assembly is called all those who live in right faith, love and hope, so that the nature, life and nature of Christianity is not a physical assembly, but an assembly of hearts in one God, as Paul says in Ephesians. 4, 5: One baptism, One faith, One Lord. Therefore, though they are separated in body from one another a thousand miles, yet they are called one assembly in the Spirit, because each one preaches, believes, hopes, loves, and praises as the other. As we sing of the Holy Spirit: Thou hast gathered together all tongues into one faith. Now this is really called a spiritual unity, by which men are called a congregation of saints. .. Here we must now hear Christ's value; who, asked before Pilate of his kingdom, answers thus: ""My kingdom is not of this world."" .. And he says even more clearly Luc. 17, 20. 21.: ""The kingdom of God does not come in an outward way, and no one will say: See here, or here it is. For perceive that the kingdom of God is within you."" I am moved by the fact that such strong, clear sayings of Christ are even taken for carnival larvae by these Romanists. From which everyone clearly understands that the kingdom of God (that is what he calls his Christianity) is not in Rome, nor bound to Rome, neither here nor there, but where there is faith within, man

Whether it be at Rome, here or there. Therefore, whoever says that Christianity is bound to Rome or to Rome, much less that the headship and authority is there from divine order, is lying and false and contradicts Christ as a liar. . . All who make Christian unity or community physical and external, like other communities, are true Jews. For they also wait for their Messiah, that he should set up an outward kingdom in the named outward place, namely in Jerusalem, and thus leave behind the faith, which alone makes Christ's kingdom spiritual and inward *) Further it follows: As man is of two natures, body and soul, so he is not counted according to the body (for) a member of Christianity, but according to the soul, even according to faith. . . . So that it is evident that Christianity is a spiritual community, which cannot be counted among the temporal communities, any more than spirits can be counted among bodies, and faith among temporal goods. This is true, that just as the body is a figure or image of souls, so also the physical community is an image of this Christian, spiritual community, that just as the physical community has a physical head, so also the spiritual community has a spiritual head.... This is all confirmed by the article: I believe in the Holy Spirit. I believe in the Holy Spirit, one holy Christian church, one congregation of the saints. So no one speaks: I believe in the Holy Spirit. So no one says, "I believe in the Holy Spirit, a holy Roman church, a community of Romans," because it is clear that the holy church is not bound to Rome. It is clear that the Holy Church is not bound to Rome, but as far as the world is, it is gathered together in one faith, spiritually, not physically. For what is believed is not bodily, nor visible. The outward Roman church we all see, therefore it may not be the true church that is believed, which is a congregation or gathering of the saints together in faith; but no one sees who is holy or who believes. The signs by which it can be seen outwardly where the same church is in the world are baptism, sacrament and gospel, and not Rome, this place or that place. For where there is baptism and the gospel, let no one doubt that there are saints there, and let them be like children in the cradle." (Tom. XVIII, 1207. ff.)

In the following year (1521), Luther wrote the following in his "Answer to the Super-Christian Book of One": "So I decide that the

*) In our time, unfortunately, due to the false idea of the church of Christ, even Christians are waiting for Christ to come again and establish a visible millennial kingdom in the holy land and in a new Jerusalem to be built.

D. R.
This proof of Luther against the fact that the visible Roman church cannot be the real church, meets with the same irresistible force the assertion that the visible Lutheran church, on the other hand, is the church, apart from which there is no salvation. May mau instead of Rome Wittenberg or Buf-
falo, that makes no change in the matter itself.

D. L.
Christian church is not attached to any place, person or time; and although the unlearned crowd, the pope with his cardinals, bishops, priests and monks, do not want to understand this, nor let it be the truth: "He omnes" (Mr. Omnes, that is, the common people) stands almost with me, "even the little children in the streets, with the whole bunch of Christianity in the whole world. But do you ask how this happens? I answer recently: "All Christians in the world pray like this: I believe in the Holy Spirit. I believe in the

Holy Spirit, one holy Christian church, communion of saints. If the article is true, it follows that no one can see or feel the holy Christian church, nor can he say, "See here or there it is. For that which is believed is not seen or felt, as St. Paul teaches in Ebr. 11:1. Again, what one sees or feels, one does not believe. Is that not clear enough, dear Murnar and Emser? Let me see, what do you want to say here in return? Are not the children and peasants here more learned than the pope, cardinals, bishops, priests and monks? *) Where are you Junkers, who presume to interpret the Scriptures, to explain the faith? And almost shout: the common man understands nothing in it? It is found otherwise here, that the pope and his bishops with their appendages cannot do as much as the peasants and children. Now hold them against each other, the holy church of Christ, and the mad church of the pope. The holy church of Christ speaks thus: I believe in a holy Christian church; the great church of the pope thus speaks: I see a holy, Christian church" . . From this blind sacrilege it has come about that in no place in the world are there so many sects, schisms and errors as in the papist church. For the papacy, because it builds the church on one place and person, has become a head and origin of all sects, which have followed it and have disturbed the Christian life in food and drink, in clothes and shoes, in "plate" and hair, in place and space, in day and hour.... All this makes blindness, that one wants to see the Christian church and not believe..... But that you do not believe the saying Matth. 16, 18: *Do it Peter* etc.. (You are Peter 2c.) with large letters and say that this is the text from which the papacy has been proven so far, does not frighten me. Christ says Matth, 16, 18, that the "infernial gates" shall not be able to do anything against the rock.

and the church built on the rock. Because (now) no certain person nor place

If a city may be denounced, over which the infernal gates do not prevail, it is clear enough, I think, that the holy Christian church may not be denounced bodily, but only believed. And in the sight of Muruar and all the papists, it will remain a spiritual city, which, in the spirit, is invisible,

*) We must now add: and many a Lutheran professor and pastor who even writes publicly about church and wants to teach Christianity about it. D. L.

built on the rock, Christ. And herewith, I hope, the pabstry lies in ashes. because the one basic principle is opposed to it. (A. a. O. page 1654. ffl.)

Before we now compare the doctrine of the church as it was publicly and solemnly confessed and expounded before all the world in the Augsburg Confession and its Apology by the original Lutheran church, we first want to share something from one of Luther's private confessions, which shows us what faith Luther had finally come to with regard to the doctrine of the church shortly before that great first confession day of our entire church. Luther had a confession of faith issued in 1529, which begins thus:

"Because I see that the longer I live, the more I err, and that there is no end to the raging and fury of Satan, lest in the future, during my life or after my death, some of these people should help themselves to me and lead my Scriptures, their error, too strongly! I will confess my faith to God and to all the world from piece to piece, so that I intend to remain until death, in which (that God will help me) to depart from this world and to come before the judgment seat of our Lord Jesus Christ. And if anyone should say after my death, where Luther now lived, that he would teach and keep this or this article more aridere, because he has not sufficiently considered it 2c.: against this I say now as and as now, that by the grace of God I have considered all these articles most diligently, have drawn them through the Scriptures and again through them often, and want to defend the same as surely as I have now defended the sacrament of the altar. I am not drunk now, nor thoughtless; I know well what I speak, and feel well what I am about to say, concerning the future of the Lord Jesus Christ at the last judgment. Therefore, let no one make a joke or loose theiding out of it for me; I am serious, for I know Satan by the grace of God to a great extent: can he pervert and confuse God's Word and Scripture, what should he not do with my words or with another's?

Now in this solemn confession Luther writes as follows concerning the article of the church:

"Therefore I believe that there is one holy Christian church on earth, that is, the congregation and number or assembly of all Christians in all the world, the one bride of Christ and His spiritual body, that He is also the one head, and the bishops or pastors are not heads, nor lords, nor bridegrooms of the same, but servants, friends, and as the word bishops gives, overseers, keepers, or overseers. And the same Christianity is not only under the Roman church or pope, but in all the world, as the prophets proclaimed that Christ's gospel should come into all the world Ps. 19:

That therefore among the Popes, Turks, Persians, Tarters, and everywhere, Christendom is scattered bodily, but gathered spiritually in one gospel and faith, under one head, who is Christ Jesus. (Luther's Works, Altenburg ed. Tom. IV. toi. 520. 522.)

If we now compare our doctrine of the church with that of the Lutherans who argue with us, we hope that we will see that we agree exactly with Luther in this, while our opponents want to reintroduce a doctrine of the church by which Luther had been held in the papacy for so long, and which Luther, when he recognized its error, detested and refuted as one of those "powerful errors" which, according to the preaching of the Holy Apostle, the Antichrist would introduce into the church and thereby seduce many. Luther therefore detested it when he recognized its error as one of those "powerful errors" which, according to the proclamation of the Holy Apostle, the Antichrist would introduce into the church and thereby deceive and seduce many.

The question now is, whether the Lutheran church one year later in Augsburg publicly announced another doctrine than this doctrine of Luther, and whether Luther himself later accepted another faith. About this, God willing, in the next number.

(To be continued.)

(Submitted.)

From G. Conrad Rieger's sermons on church discipline.

First of all, proper church discipline requires zealous preachers who do not excuse or belittle the sins that have passed away, cover them up or merely paint them with a cotton-wool ruthkin, but present them in their right ghastly form, as a stain on the church.

This is how it was in the apostolic church. After the death of the apostles, the apostolic men faithfully maintained this.

Irenaeus even wrote a whole book on church discipline, and undoubtedly put into it the best and most splendid things he learned from the apostles. - In the second century we find beautiful testimonies, especially in Tertullian, who writes in the Apologist Cap. 39: "We have exhortations, punishments, and a censure established according to God's word. For it is judged with great emphasis, as before God's face, and is regarded as the highest preliminary judgment of the future judgment, if one has committed such a crime that he is rejected from the fellowship of prayer, assembly, and all holy. The church is the highest tribunal of the future." - From the third century, especially in Cyprian, there are still several testimonies. To mention one of them, this Doctor of the Church writes: "Church discipline is the guardian of hope, the keeper of faith, the companion on pilgrimage, the tinder and nourishment of the good, the teacher of virtues. As salutary as it is when these are preserved, as harmful and deadly, if it is hated and neglected." - In the fourth century, Augustine wrote about this from time to time, calling church discipline a master of

religion, a teacher of true godliness. Just as the African Church, over which Augustine presided, was the strictest in discipline, but also, for that very reason, the most enduring and flourishing. Furthermore, Bishop Chrysostom proved to be immensely zealous and hearty in asserting this church discipline, without regard to person, even against the Empress Eudoria herself. "For," he says, "it is better that I have only two or three obedient souls in my! Prayer hours and meetings, than a great multitude of sinners who corrupt others in addition. Let no rich man, no great and mighty man come to me and rise above this discipline, or be angry and threaten with his disgrace! For I consider all this to be a myth, a shadow, a dream. For none of you who are rich and great will be able to stand by me and help me if one day I am accused and blamed as one who has not handled God's laws with due severity." (Homily 17 on Matth) Once again he addresses the rest of the clergy, saying, "If you fear men, they themselves will secretly laugh at you. But if you fear God, you will also become honorable to men. My brothers, let us not fear the mighty scepters, the splendid crowns, the shining purple: we have a greater power. In the least, I would rather give my body to death, and have my blood shed, than be made a partaker of this defilement."

Perhaps, if such predecessors were to be found today," there would be no lack of successors.

Finally, the example of the Mayläudian bishop Ambrose, how he proceeded against the Roman emperor Theodosius the Great still in the fourth century, belongs to the right and complete insight into this first state of the Christian church. (The latter had the imperial soldiers marched against the rebels and within three hours killed seven thousand people, for whom the bishop asked for mercy). When - on this occasion - the emperor wanted to go to Holy Communion on Easter, Ambrose did not let him go to Communion, and repulsed him with the words: "Don't you know, emperor, how horrible and abominable your committed abuse is? How can you be so bold and audacious as to stretch out your hands, still stained with blood, to receive the most holy body of your Lord Jesus, and to offer your mouth, with which you have condemned the innocent, to partake of his most holy and most delicious blood?" The emperor went Heini to his castle, recognized with pain his wrong, and abstained from the churches for eight months until Christmas. When Rufinus asked him why he was crying so hard, he answered: "He had remembered the saying: "Whom you have called the

Keep sins, and they are kept for them. - Finally, he asks his steward to allow him to go to the Lord's Table. "Oh no," Ambrose answered, "he must first endure the discipline of the church, and promise" 2c. This happens now; the emperor lays his crown on his side, falls to the ground, does public penance, confesses his sin with tears, invokes God's mercy, stands not in his imperial chair, but in the place of the poor sinners. (Editor's note: There, the sinner had to seek admission to the church through severe repentance and with many tears; now, most hardly want to be admonished and persuaded to return to God and the church with the pleas and tears of a righteous pastor. In those days there were wooden chalices, but golden hearts; now that golden and silver chalices are held, one finds more than dear stone and wooden hearts).

What do you think about this Historia, in which the piety of the emperor and the faithfulness of the bishop argue with each other? The honest Dr. Dannhauer makes the following sincere confession about it and says: "This is an exceedingly rare story. O you Ambrosii, how you are so thinly sown with great lords! (also both peasants). They say: Mum, Mum, and you have porridge in your mouth. If one had used such earnestness with many a great lord who had shed innocent blood, or who had howled like a village bull all over the country, things would have been better. But head and sinecure were much too dear! Rathaus, Johannes and Ambrosii are noble people! We would have such princes, at least in part, as Theodosius was, if we had such bishops as Ambrose was, writes Erasmus. But it is also a history of doctrine and an example, from which we see how things were before this in the first young church, and how far we have deviated from it; but how we should also strive with all our might to re-establish Christ's command in all states. This is the fourth sermon in vain (Dannhauer continues). I have now preached ten sermons on church discipline) I should also say: This is the tenth sermon on forgiveness: How, say you, forgiveness sermon? Is it in vain, why do you preach? The answer is in Ezek 2:4, 5: "The children to whom" I send them "have" hard heads 2c. But the hard heads, to whom this wedge actually belongs, are seldom present, so it is preached in vain in regard to them. Because of the others, I command it to the dear God. Amen. As far as Dannhauer. Lest it happen to us, as the Chancellor of Tübingen wrote: "I was completely in favor of it, our church must inevitably fall into ruin and finally turn into a pure pile of degenerate and unrighteous people, if church discipline is not taken seriously in hand here.

A story for children and for old people. *)

I can't tell you anything more about Africa today, since I gave the latest news in the last issue. But now it occurs to me that the Savior once said that a scribe who has been taught about the kingdom of heaven should be like a householder who brings forth old and new things from his treasure. Since I have nothing new, I will take something old. May God also bless it.

It was quite a long time ago that someone stood at the bedside of a six-year-old boy who was quite sick at heart. Another little boy was standing at his friend's bedside and the two of them were talking to each other about which of them had the best Savior, each of them wanted to have the prettiest, biggest, strongest, best Savior, and it was a delight to listen to their childish conversation, so that the man at the bedside was completely silent and listened to the speeches of the little ones and it was not different for him as if he breathed heavenly air. For the children obviously had a living Savior and each had his own, and that is just what most of the great people lack now, they have no living Savior and no Savior of their own, but their God and Savior is such a thought thing. The verse of the old Wandsbecker Voten always comes to my mind when I think of the Savior that most people have: they spin fantasies and seek many arts and only get further from the goal. Now the little boys got further and further into their text and the healthy one said to the sick one: listen, Heinrich, now I want to show you that my Savior is the very best, look, He has given me a little black brother in Africa, he is called Karl, father has He read it to us the day before yesterday in the Mission Gazette. Yes, you mean, replied Heinrich, the little Kaffir boy who was baptized by our missionaries in Africa. Father also told us about it and we cried for joy that the poor heathen boy had become a Christian boy and now also loved the dear Lord Jesus. But how can you say, Peter, that the Didn't He give him to me as well? No, said Peter and leaned very secretly to the ear of the sick man, I want to tell you something, but you don't have to tell anyone again, I have always asked the Savior, He would like to give me a little black brother in Africa soon. I asked my father if there were also little children in Africa, like here, and he said that there were also little boys and little girls, but they were all black and did not know the Savior, and you must pray diligently for the poor children, Peter, that they will also become Christians and be baptized. Then I said to father, but if they are baptized, will they also become white like us? Then father said, their skin

*) From the "Hermannsburger Missionsblatt" (April 1856) by Pastor Harms.
would remain black, but their hearts would become completely white when they were baptized, and then the Savior would love the black children just as much as the white ones, and they would become our brothers. So I prayed often, very often: Dear Savior, give me a little black brother in Africa, even if it is only one, I thought the others would follow. Once father heard me praying, but I did not know it. When I got up, he laughed so kindly and said: Well, Peter, what should your little black brother in Africa be called - if you get

one? Then I said: I will certainly get one, because I have asked the Savior for it, and he should be called Karl. Why Karl in particular? said my father. But I didn't know that myself. And now think how happy I was when Father first read from the missionary bulletin that they had baptized a little boy there. I immediately asked: isn't his name Karl? The Father didn't know, though, because it wasn't written there at the time, but only asked me: well, Peter, is that your little black brother now? Yes, I said, when he bites Karl. And that's right, that's his name, father read it to us the day before yesterday; do you see now that the Savior has given me the little brother there? When the sick man heard this, he became very quiet and thoughtful, and it seemed as if he was a bit sad. Soon, however, his small, pale face brightened up and shone with kindness and love. Peter, he said, you really have a good Savior, almost as good as mine. Now I want to tell you why I was so sad just now, that I am such a bad child and have not yet asked the Savior that He should also give me a little black brother in Africa. But the Savior has just told me that I should only be quiet, that he would have forgiven me for everything, now I am quite happy again and if I still live a little, I will pray to my dear Lord Jesus just as you do. But, Heinrich, the way you speak, said Peter, don't you want to soon get better again, then we want to play church with each other again and sing and then I will pray with you that you will also get a little black brother. No, Peter, said Heinrich, see, that's why I just said I had a better Savior than you, because my dear Savior wants to take me to heaven soon, the pastor told me the other day when he was all alone with me and had prayed with me. And I was so happy, so happy, that I can't even say it. Just think, I will go to heaven and Jesus will take me in his arms and say to me: so, dear Heinrich, now you are my blessed, good child, now come, play a little with the angels and they will sing to you and you can sing along. So the pastor said to me: I was a little afraid at first and said, if only I knew the melody'. But the pastor stroked my cheeks and said I should just be quiet, I could then all together, the Lord Jesus would teach me.

14

Now I think every day whether the Savior will soon come and take me away! The man standing by the bed saw that the sick man changed color several times, took the child's hand and asked: Does anything hurt you, dear Heinrich? No, he said, in the whole illness nothing ever really hurt me, and when something did hurt, then I prayed to the Lord: I am a little child and my strength is weak, then the pain was immediately gone. Well, Heinrich, then be happy, the dear Savior is already coming and wants to fetch you, I just want to call your father and your mother first, who went to the hall for a moment to look after the cattle while I was with you. The man went and fetched the parents. The child's eyes shone with heavenly joy, he shook hands with his parents, little Peter and the man at the bedside, told them to greet the pastor, he also wanted to greet the dear Savior from them all and demanded that they sing once again the song he liked best, as he said, because the name of Jesus was so often lost in it: I will betroth myself to You, dear Jesus 2c. When they had sung the song until then, where it says: I will kiss my Jesus, who embraces me, he bent back dying on his pillow, looked kindly at everyone once more and slurred: I will kiss my Jesus, who embraces me. The Savior had taken him away. The man who was standing by the bed told me all this when he gave me the dying man's greeting, and I am telling it today for the first time, because the other boy has now also gone to his Savior, during whose lifetime I would not have been able to tell it. My dear readers, isn't it a delicious thing to have a living Savior? And doesn't it dawn on you why our dear brothers in Africa baptized a Kaffir child so soon and why the parents of this child themselves had to ask so earnestly and urgently for the child's baptism, although they could not yet be baptized at that time? Simple-minded children's prayer is heroic prayer, they still believe what they ask. *)

Care for the baptized children.

For a long time, the Methodist community has been offensive to many because the children are so terribly neglected that they are still baptized, but then let go and wait until they experience a change of heart at a campmeeting or elsewhere, which is then called conversion. In this respect, too, the Methodists are now beginning to recognize their error and guilt, at least to some extent. It is true that one does not yet notice that they have discovered the evil root, from which the conversion of the Methodists originated.

*) In the next issue we intend to share with our dear readers a second beautiful story from the same missionary journal. D. R. d. L.

It is nevertheless gratifying that they are beginning to realize that there is a difference between a baptized and an unbaptized child, and that with the baptism which parents have their child receive, father and mother now also have a sacred duty to bring up the child given to God in baptism in the fear and admonition of the Lord.

The Cincinnati Apologist, in its August 14 issue, reports what the last Methodist General Conference decreed concerning the relationship of baptized children to the church, and then writes the following:

"These decrees form a new period in the history of our church. It was already a subject of complaint that the children of the church members had no definite relationship to and no sure care from the church. Nothing corresponding to their reception into the Church through baptism. Although they were admitted to the altars of the church through baptism, they were immediately considered to belong to the world again and were left in it, with or without religious education, as circumstances dictated, until they would return to the altars of the church as adults and ask for admission to the church for the second time. In this way the children of church members were treated not only in the Methodist Church, but in most Protestant denominations in the Ver. States. In no country on earth, be it Protestant, Catholic, Mohammedan, Jewish or Pagan, was so little done as under the Protestant denominations (of English origin) in the United States to bring up the children in the faith of their parents. How much is lost by this, we can best shy away from) when we consider how much the Roman church has gained by the opposite course of action....

May the various English churches realize the great mistake they have hitherto made in regard to the relation of their children to the church, may they put it aside and recognize their baptized children, as the lambs of the flock, no more outside the stable. Let them be the prey of the wild beasts, but take them into their midst and nurture and nourish them in a motherly manner! And may we Germans in particular, who have long been better instructed on this point in our fatherland by our pious ancestors, become a model for our English brothers in the religious education of our children, as they are for us in so many other respects!

So the German Methodists realize that they have long been better informed about this point in their fatherland by their "pious forefathers", would they only realize at the same time how irresponsible it was that they nevertheless left the religion of their pious fathers and adopted a religion that brings such fruits!

Anthony Falls, August 21, 1856.

Reverend Professor, Beloved Brother in the Lord!

Returning from the upper Mississippi area to the local town, I hasten to report to you recently that we have found a large field where, God willing, we can expand our mission. I traveled with Mießler and his dvllmetscher Gruet in 2 days by stage from St. Paul to Crowing, which is the last post office on the upper Mississippi and, so to speak, the end of civilization, for beyond that point one

finds only Indians in their wilds and their agents, as well as the mission stations. One of the latter was especially recommended to us, as the only one that has had some success among the Chippeways, the Roman Bishop Baraga on the islands of Lake Superior excluded. This is the station of the Episcopal preacher Breck in St. Colomb, 15 miles north of Crowing, where therefore also his post office is. We wandered there on foot and found, friendly reception and welcome information about the Chippeways, especially about the places that might be suitable for mission stations. The main place, on which we would like to direct our attention today, is Mille-Lac, about 30 miles east of Crowing, towards Lake Superior. There live about 500 Indians (Chippeways, who speak just the same language as ours in Michigan on the Pine River), who have kept a reservation there on Mille Lake, where they may live as sooty farmers. To accustom them to this may seem hard, too hard. The power of the gospel of Jesus Christ alone is greater and more glorious than all men's thoughts. Is not the sinful heart of man too strong for the gospel that it should not be broken by it, warm should not the hands be accustomed to work instead of hunting the game of the forest! Therefore, Mießler and I have good courage to propose and establish a station under the Chippeways at Mille Lake, and report this to you as soon as possible, because we now have to appeal to you as the director of the seminary in St. Louis, with the request to help us that we get 1 or 2 young men who, like Mießler, are willing and able to sacrifice themselves for the service of the Chippeway Mission. In my opinion, the new station would have to be set up and run by an already experienced missionary; since Mießler is the only one we have, it would be necessary for a capable young man to take his place, who would immediately decide to go to Bethany, in order to work his way into the knowledge of the language and the treatment of the Indians under Mießler's guidance, so that the Bethany station could be handed over to him for management next spring. Two men were to work together in each station, of whom the following were to be chosen

the one devoted mainly to the children and the school, but if it could not be, we had to be content with ones.

When I have spoken of the establishment of a new station under the Chippeways, it is self-evident that I leave the decision on this to the general Herr Präses, Pastor Wyneken; I only wanted to acquaint you, dear Herr Professor, with our preliminary plans, in order to obtain, where possible, through your care, one or more young people already trained in theology, who could prepare themselves specifically for the service of the Indian mission. It could easily be that a German *anseidlung* could also be established at Mille Lake, since the place does not seem to be without a future, in that a railroad from St. Paul via Anthony Falls, St. Cloud, Mille Lake to Lake Superior will probably be built very soon.

Hopefully, I will be able to strengthen some Lutheran families here in Anthony Falls and Minneapolis to such an extent that they will join together more firmly, form a congregation and set their sights on calling a Lutheran pastor as soon as God gives them the power to do so. The mass of Germans here are either Roman Catholics, or in a state of complete nothingness in religious matters. O of the lamentation over our poor German people! May the Lord look into it! - I myself am so easily disheartened, and my arms want to sink down when I hear the lamentable speeches that I usually receive in reply. My departure from St. Paul to return to my own will, God willing, take place soon after the 7th of September. My Post Office will remain in St. Paul that long. Hopefully I will get some words from you in reply by then.

May the Lord, who has so graciously presided over our synod and our congregations, continue to bless us and give us prosperity in all that we undertake for the glory of His name and the spread of His holy church. May He also bless you in particular, your dear institution and congregation, as well as your dear family'. I remain, however, with heartfelt greetings to the dear ones of yours and Biewend and in sincere esteem

yours Ferdinand Sievers.

Postscript. Since my intention to search for a new Indian field together with Mießler has been achieved, I was allowed to leave him alone on the found field, so that he may search and travel through it in detail. As far as our agreement was, he will spend some more time to return home via Lake Superior, while I intend to travel home via Milwaukee and Freistadt.

D. O.

Church News.

(From the "Pilgrim from Saxony.") **From Baden.**

Those who have left the unchurch are often accused of not knowing what they are doing, of being seduced, and of not being able to "give an account of their faith and confession. To refute this, here is the declaration of resignation of some in Leimen near Nußloch who converted to our church, who submitted the same in writing to the unchurched parish office there and justified it orally before the same:

Explanation.

We, the undersigned, hitherto members of the unchurched regional church in the Grand Duchy of Baden, hereby declare to our previous church authorities and especially to the unchurched church congregation here, to which we have hitherto belonged, that we are heartily attached to the pure, evangelical doctrine, as contained in all Lutheran confessions, especially in the Augsburg Confession, and that we therefore renounce the unchurched church, because and insofar as it does not adhere to the pure, evangelical doctrine.

We have long been concerned about this matter within ourselves. However, we did not want to take action so quickly, but rather tolerated it and wanted to give the united national church space and time to explain itself about the matter and to remedy, where possible, the infirmity it was accused of. - And now, after a long time, a General Synod has finally been held for the sake of this matter, which is said to have accomplished many pleasing things,' which we also want to acknowledge; but as great an appearance as such things may have, in that the said General Synod specifically and expressly rejected the Augsburg Confession, the Augsburg Confession was not accepted. Confession by name and expressly at the head (?), we cannot be satisfied with this, because the Uniate Church denies the doctrine of the Augsburg Confession, especially in the article on Holy Communion, since it did not include it in the new catechism which it made, but instead has included the doctrinal questions of the previous unirreformed catechism (which the Synod of Fire itself declared to be incorrect and abolished) about Holy Communion, which must appear to us to be two-faced, whereas the Holy Scriptures not only call for adherence to the pure doctrine, (2. Timothy 1:13, 1 Timothy 6:3, Galatians 1:6), but also to present it with one speech (Titus 2:1, Corinthians 1:10).

According to the doctrinal questions mentioned above, different doctrines of Holy Communion can be asserted, and therefore it could well happen that in one and the same congregation, teaching could be sometimes one way, sometimes another, and the

congregation together with its youth would be turned into a playground of human opinions, which is forbidden in God's Word (1 Cor. 1:10). - That we now not by silence

As a result of our apparent recognition of such injustice or our remaining in the unchurched church, or as a result of our participation in other people's sins, we now submit our present declaration of resignation. We intend to join the Evangelical Lutheran Church of our country. We do not, however, wish to hate or despise the members of the unchurched church, but will continue to remember them in love before God's grace, and look forward with hope to the time when separation will no longer be necessary, but when there will be a Lutheran church united in the truth. God let such a time come soon!

God, to confess Your truth In word and deed is my duty, Yes, I'd call it my pleasure, And weave to me, if I would not, How would I once stand before You? Away, away to hell I must go;

But only to You, Savior, I want to live and consecrate all my strength to You. You who gave yourself to death. To free me from death".

Only govern "my" mind and take my heart along with everything! Oh let your precious teaching be known to many more souls, so that many may still be converted. Renew the covenant of grace.

Which Thou in Thy holy baptism hast already set up with them!

(Follow the signatures.)

After the candidate of the holy. Edmund Multanowsky from Russian Poland, until then a pupil of Fort Wayne Seminary, received and accepted a regular appointment from the "newly formed" congregation in Carlinville, Macoupin Co, Ill, he was ordained by order of the Vice-President of the Western District of our Synod, Rev. Büngers, on the 14th Sunday p. Irin, he was solemnly ordained by the undersigned in the midst of his congregation, committing himself to all the confessions of our Lutheran Church, and was installed in his office.

May the Lord grant the dear brother grace to work faithfully and courageously in the "new field of work, and may he be a blessing to many there.

The address of the dear brother is:

Carlinville, Ills.

I. Reunicke.

Stannton, August 27, 1856.

After Pastor Jox has gathered with God's help a branch congregation in Eaton under the name of the Evangelical Lutheran St. Peter's congregation in Eaton near his congregation in Maple Grove, Wisconsin, which has "duly appointed" him as its pastor. After having been "duly appointed" pastor, he has been introduced there by the undersigned on behalf of our Reverend Lord President. May the Lord also make him a blessing for many there,

L. Duljtz, Pastor.

The Rev. Aug. Lchmaun having received and accepted a vocation from the cv. Lutheran congregation at Manchester, St. Louis County, Mo. by order of the Honorable Presidency of the Synod of Missouri, Ohio a. St., Western District, on the XIV Sunday p. Irin, was solemnly installed in office by the undersigned.

May the Lord increase and sustain his grace in him and adorn him with rich blessings also in this new sphere of his activity! - — G. Schaller.

The 2nd Northern District Report.

German Lutheran Synod of Missouri, Ohio and other states

has been sent to all synod members in these days. Further orders may be sent to

F. W. Barthel, earo <ck Uov.?rol'. 6. n. ^aKlre-r.

AS" May it be brought to the attention of the honored members of the Synod that at the last meeting held in Altenburg, a Roman Catholic priest, Mr. G. R., who had "converted", was promised support during his stay at the Fort Wayne Seminary. Priest Mr. G. R. was given the promise to support him and his family during his stay in the Seminary at Fort Wayne. The dear brothers would like to fulfill this promise as soon as possible, since the person in question is in great need of support. The gifts are to be sent to Fort Wayne at the address of Dr. Sihler.

G. A. S chieferdecker, President of the Western District.

Display.

It is highly recommended to all school teachers and parents who wish to teach their children arithmetic thoroughly:

Aritlmümstts Emiiplllnich

German elementary schools of North - America.

First issue,

4209 Erempel to the 4 Gmudrechnungeu.
(224 pp. Octav.)

Prices r In ordinary binding,
the Ecempelbuch, without answer booklet:
the hundred 837,50
the dozen 4,80
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Bound in canvas, 50
DaS 'Answer booklet 90
Erempelbuch with 'answer booklet 70

The prices are, just to give the book a faster in
PUig, is very low, and a reduction in construction costs is therefore expected. The small profit goes into the coffers of the ^einarö at Fort-Wayne.
To be obtained from

Mr. E. R v s ch k e in St. Louis, or 2. C. W. Liude m a n u in Cleveland,

(Lctterbor 1564)

Care will be taken to have, if possible, a supply of Eremvlareu, at the time of the Syuodal Assembly, in Cincinnati.
ksN' It is requested to indicate the addresses very precisely.

Receipts and thanks.

Received with thanks for Alerander from St. Paul's parish in New Mile, Mo., 813.15, desal. 22.00 from Mr. Wih. Meier there, 21.00 from the Singvercin there, 21.00 from an unnamed person, 85.00 from Mr. Kerkbof in Iefferson Co, Mo. and for the college overbaupt 90 pounds of bacon from the parish of New Wells, Perry Co, Mo.

st. Wüllner, college ecoonomy administrator.

With heartfelt tanke to God and the bountiful givers, I hereby certify to have received 80.00 from the Frohna Young Men's Association, Perry Co , Mo.

L- Lochner.

Coneordia College, September 3, 1856.

With heartfelt thanks, the undersigned **testifies to** having received the following gifts of love through teacher Schachameyer in Ehester: Bon Mr. Lanemaun 81.75, vcrw. Mrs. Theis 82.00, H. GöhrS 81.00, Mr. Decker 80.50, Mr. Wcgner 80.50, Mr. Hock 80.50, Mr. Almcier 81.25, Mr. Wiebusch 80.80 and from Mr. Preußcr 80.25.

Coneordia College, September 2, 1856.

H. W. Bewie.

For my traveling expenses, equipment and first maintenance at Concordia College 820.00 from my uncle, Mr. Ludwig Selle at New Aork, 810.00 from Mr. F. A. Hoff- mann of Dn Page Co, Ill, 82.00 from Mr. Pastor Küchle at Rich, 111. 85.00 from Mr. Phil. Wüharm, 81.00 from Mr. C-Harmoning and 85.00 from Mr. I. O. Meier, the latter all from Crete, Ill, I hereby certify, sincerely thanking the dear donors. Aug. L. Selle.
St. Louis, September 1, 1856.

With heartfelt thanks, the undersigned hereby certifies to have received 810.90 from the Young Men's Association of the Parish of Paitzdorf, Perry Co., Mo. which gifts of love the faithful merciful God may richly bless to the bountiful givers. G. Grüber.

Coneordia College, September 1, >856.

With heartfelt thanks I hereby certify, from D. Krä'gcl a shirt, from Mrs. Hohgreve the same, from D. Chics deSgü, from Mrs. D. Kränge! two towels and a pair of stockings and from Mrs. Pastorin Brauer a vest, furthermore from the gentlemen: Ä. Heß 52.25, H Pfortmiillcr 81.75, H. Po- ler 81.00, H. Retcrmund 85.00, Meseubring sen. 84.00, L. Meier 81.00, L- Blecke 22.00, W. Plagge 84.00, W. Ratbbe 65 CtS., W. Buchbol; 83.00, F. Lcsenberg 83.00, H. Weber 53.00, D. Brockbans 82.50, H. Lange 81.00, I. ThieS 82.0(5 A. Heidorn 51.50 and an unnamed person 81.00.

August Ncinke.

Coneordia College, September 4, 1856.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received from the Women's Association in Detroit 4 shirts, 1 blanket and 78 ct.,

ierner from other women there 2 shirts, 2 pants, 2 winter skirts and 1 pair of boots, then from a friend 54.00 to a Hirschberger Bilrl and finally 58.00 from Christian friends and relatives, also 81.26 from the school children of the Tri- nitatis-L-chool in Detroit.

Friedrich Lutz.

St. Louis, 1 Lcptmber 1856.

Through Rev. Müller ;u my support received: 53,00 as a monalUchelLiebesgabe, from the Jünglingsverein of the same,

2.00byMr.M. Heinrich,
1.00 ""C. Koch,
5.00 ""W. Stünkel,
0.50 ""I. L. Zimmermann,
1.00 ""C. Schumacher,
1.00 ""G. Hahn,
10.00 ""W. Tiekman,

all in Chicago.

... God bless the givers! I, however, thank you very much for this blessing that has so unexpectedly become Tim!

A thousand thanks also to you, my dearest benefactor, Father Müller! G. Ä. Keller.

Fort-Wayne, August 24, 1856.

I hereby inform you that my receipt in No. 26, page 208 in the twelfth volume, is not valid, as it is already included in No. 24.

Christoph Winterstein.

Get

n. to the Concordia cvlle.qe-- construction:

by Mr. Mich. Hochmuth at Waterloo, Monroe

Co, Ill. 55,00

" Andreas Heinz near St. Louis, Mo.

5.00 ,, Heinrich Hellwoge in Altenburg, Perry Cs., Mo. 4.ID " Büning, through Mr. Past. Dulitz,

1.00 ,, Heinrich Fenker through Mr. Past. Dnlitz 1,00 by Mr. Past. Kolb by an unnamed 81,00

1,25

and Tcb. 25 Cts.

, Herrmann Erk in St. Louis, Mo. 2.00

from Mr. N- N. in 'Altenburg, Perrv Co., Mo. 20.00 "

" of the congregation dcS Mr. Past. Jrickein Indiana

20.02

" of the Genieinde of Mr. Past. John in Ben- ton Co., Mo., from

Job. Schnackenberg, Ebr. Heisterberg, Brease and H. Heisterberg, ä81,0!>; Fr. Mabtken, Cath. 6)rother and Will). Bchrens L 50 Cts.; Joh. Mahnten 95 Cts.; H.

Harms 85,00;

Past. John 82.00

13.45

II. to the synodal - treasury of the wesll. District:

"Mr. Past. Scholz in Minden, Ill. 2.00 ,,

" Post.

Wolff, Hillsbvro, Iefferson Co. mo. 2.00

"" Past. Th. Grüber in Paitzdorf, Perry Co. 1.00

E. Noschke.

Received

f i i r t h e v e r w i t t . F r a u P ä s t . H ä c k e l : ! B o n M r . P a s t . G r ü b e r s c n . i n P a i t z d o r f , P e r r y C o . 80.5(""

Past. John, Boston Co. mo.

3.00

for the widow Heid:

"" Past. Grüber scn. in Paitzdorf, Perry Co., 50

E. Noschke.

Get

a. to the general synod treasury:

5 1.75 for the general pres:

Bon Granville, by Mr. Past. Dulitz,

"of the congregation of the Rev. Junget in Liverpool, O. 5,00 " the congregation of Mr. Past. Grüber in Paitzdorf

for 1856

5M

by Mr. Past. F. I. Biltz

5M

6. to the Synodal - Missions - Casse:

by the schoolchildren of teacher Roschke in

St. LouiS

2.10

" of the congregation of the Past. C. I. Grüber in Paitzdorf, Mo.

"Mr. Zacharias Päßler das.

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" Past. Theodo, Grüber

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" Mr. Past. Friste in Indianapolis and some

Members and guests of his church

2:8?

c. for the maintenance of Concordia College

" Mr. Heinrich Hellwoge in Altenburg, Mo. - - - 1,00 ",,

A. Littner 25 Cts., Chr. Thiele 50 Cts.,

by Mr. Past. Nickel

75

" H. Tihm 25 Cto, Cicbhorft 81.00, Miller 25 Cts.

Distler 25 Cis. by Mr. Past. Fürbringer-. I,I " a member of the Griii. of Mr. Past. Flicke-. 50 4- for poor pupils and students iui Concordia-.

College and Seminary:

From the Zion congregation deo Mr. Past. Hoppe in New TrleanS, for the pupils C. Hofmann nrv loh.^Hcrzer25. 00

" of the ^t. Johannis Gemeinde des Herrn Past.

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13,00

" Mr. Past. Dulitz in Milwaukee

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F. W- Barthel, Cassirer,

For the Lutheran have paid:

81.50 Mr. Past, Hengist of No. 14, Year 13-No. 26, lahrg. 14.
3,00 „ Heinrich Jacobs, for lahrg. 10-12.
2,00 " lasmuud, for year 11 ünd 12.
2,t>0 " Friedrich Krüger, for year 11 and 12.
2,00 " C. Müller, for lahrg. t t stind 12.
2,00 " Joh. Otterbacher, for No. 14, lahrg. ll- No. 13, labrg, 13.
3,00 " Pastor Schuster, for lahrg. 10-12.
The 11th year:
Messrs. A. Cmwächter, G. H. Kaufmann, Andr. Pabst, Christlieb Richter, A. Wagner.
The 12th year:
Messrs. E. AhrcnS, Carl Bracher, W. Buchholz, ff. Buchholz, Carl Brüfer, C- Dunkcr, H. L. Dictz, Ebrharbt, Ch. Emshof, A. Cinwächter, Joh. Cngelhaupt, F. Fäger, Ä. Fuirkc (.50 CtS.), Flach, I. Groß, F. Gerling, Grunberg, D. (Kehring, F. Graue, Christ. Held, Ctnift. Hinkelma", Hilpert, Held, Herbst, Heinrich Hesse, H. Heitmaun, Th. Hormcß, Pastor Heim, Pastor Hattstädt (20 Er.), Ehr. Hartmalm (50 CtS.), Past. Knapp, Christ. Kiihnert, str. Knigge, F. Kruse, H. Koke, Wih. Kinne, I. H. 9ünkcc, G. H. Kaufmann, (Yotrhilf Lconhardt, Lvrsch, Joh. LunS, I. Marlock, Christ. Müller, Gottlob Müller, Manske, Carl Müller, Joh. Mchring, Gottlob Ncumillcc, Ciottft, Nvnng, Chiistopb Otterbacher, W- Plagge, Andr. Pabst, Dr. Panctri, Past. Riede. (2.00); Neumann, Reif, F. Rathje, W.Rabe, Matth. Rcitzcl, Aug. Reuter, C. Ric- dcl, Schröppct, I. Schneider, Geo. Simandcl (2 cr.), Chr. Schubarth, Traug. Schlimpert, Senbert, F. Stün- kel, A. F. Lief, C. Schulz, Joh. Scipcl, H. Schäfer, ffr. Schindler, Conrad Theiß, Töpel, Ebr. Tkgclcr, Joh. Tim- niever, B. Wicken, H. Weber, G- Wrcdemann, Jacob Waldschnndt, Past. Wolff.
The 13th year:
Messrs Gottlieb Burkhardt, Bock, Joh. Bcbrman", W>lh Bruggemann, Adam Bach, Past. Paul Beyer, (IO Er.), H. Carircns, F. W Tammeicr, Eichborst, G. El-ert, Engelhaupt, Pastor Fricke, W. Ficne, .Startmann bin- bing, Past. Grüber, Gaucke, (isrüner, Andr. üjermuth, Fr. Gcrding, H. Graue, Dietrich Hcllwege, Heinrich Heil- wege, Chr. Hinkelmanu, Heinr. Hesse, Ebr. ^artmann, Wittwe Klügel, Carl Fr. Koch, Liildenschmidt, Joh. MecS, Ludw, Mcyer, Ant. Möller, Past. Multanowsky, Gettir. Nönnig, Wih. Niebaus, Fr Ostcrmever, Ernst H. Pich Wilb. Piel, AM. Rode, Joh. Fr. Rösencr, Wüh. Fncdr. Rchcner, Chr. schubarth, Joh. Schurr, Fr. Schildmeier, Past. Schurmami, Gl. Schulze, As H. Siek, Joh Sam- metrnger, H, Seele, L. Stiükel, Tbomas, Leonh. Walther, A. Wildcmnth, Joh Wockcsscr, Past. Werfelmann.

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Year 13, St. Louis, Monday, September 23, 1856, No. 3.

Foreword by the editors

to
thirteenth year of the "Lutheran."

(Continued.)

What then is the doctrine of the church which our Lutheran church has presented as its own, since the emperor and the empire demanded from it the grandeur of the hope that is in it? She has made the following confession about it:

"Of the Church. It is also taught that there must always be and remain one holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel. - What the church is. Item, although the Christian church is really nothing else than the assembly of all believers and saints, but because in this life there are many false Christians and hypocrites, even public sinners among the pious, the sacraments are nevertheless powerful, although the priests, through whom they are administered, are not pious, as Christ himself indicates Matth. 23: "On the chair of Moses sit the Pharisees 2c. (Augsburg Conf. articles 7 and 8.)

Hereby our Church confesses that the Church in the true sense of the word is nothing other than an assembly of believers and saints, *) and indeed of all, she

*) Eck explained that one should put "holy assembly" instead of "assembly of the saints," so one could easily compare? (Luther's Works, XXI. 1671. The Church of the Holy Spirit, which may be wherever it may be; that the false Christians and hypocrites are only among them, only admixed to it (in Latin: *admixti*), but do not belong to it, are not real members of it; further, that this Church has its marks and these are the Gospel, which is preached purely among them, and the holy sacraments, which are administered according to the Gospel among them; and finally, that such a Church must exist at all times. Sacraments, which are administered in them according to the Gospel; and finally, that there must always be such a church.

Accordingly, it is clear that our Evangelical Lutheran Church in its basic confession not only says nothing about a visible church consisting of true Christians and hypocrites, which is the true church in the true sense of the word and apart from which no one can be saved, but it also expressly rejects this doctrine with this confession, confessing that the actual so-called church is formed by all believers on earth and only by them, and that it never ceases to exist but continues to exist at all times. In other words, our Evangelical Lutheran Church, already in its first public confession, declares the congregation of the living children of God and living members of the spiritual body of Jesus Christ, scattered all over the face of the earth, to be the church to which Christ has given such glorious promises, entrusted the keys of the kingdom of heaven, and given perpetual duration.

and of which one must become and be a citizen and housemate according to God's Word, if one does not want to be irretrievably lost as a "stranger to the testaments of the promise".

Our Lutheran Church thus opposed the Papist Church, in which all the privileges of the holy Christian general (Catholic) Church were to be ascribed to a visible church, and therefore held that even the hypocrites, if they only outwardly agreed with the pure teachings of the church, belonged to the church and were members of it. We can see this clearly in the counter-writings that the papists wrote against the Augsburg Confession. Thus, for example, the papists wrote in their "Confutation," in which they wanted to refute the Augsburg Confession immediately by order of the emperor: "The seventh article of the (Augsburg) Confession, in which it is said that the church is an assembly of the saints, cannot be admitted without detriment to the faith" (understand, the papist) "if thereby the wicked and sinners are completely excluded and separated from the church. *)

*) Because the wretched people did not dare to say straightforwardly that the ungodly are just as good bodices of the church as the pious, if they only adhere to the visible church, they pretended to believe that if one declares the church to be the community of the saints alone, then one wants to say that the true church is an outwardly cohesive group of purely pious people: where there are ungodly people, there is no true church; whereas the Lutherans in the 8th Article say clearly enough that there are always hypocrites attached to the true church. The Lutherans said clearly enough in the eighth article that hypocrites always cling to the true church and live in it. The Lutherans had it then, as they have it now. One wants to understand them nickn. D. L.

For this article, condemned in the Concilio of Costnitz, is among other errors of the condemned Johanmis Huß, and completely contradicts the Gospel. For it is said that John the Baptist compared the church to a threshing floor, which Christ fills with his throwing spear, and gathers the wheat into his sheaves, but the chaff he burns with eternal fire, Matt. 3. But what does the chaff mean other than the wicked, and the wheat other than the good? And Christ compares the church to a net, in which there are good and evil fish, Matth. 13; item, Christ compares his church to ten virgins, of which five were wise and five were foolish, Matth. 25. Therefore this article of the Confession can be accepted with nought." *) (S. Luther's works. Hallische Ausgabe, Tom. XVI, page 1227.)

The papists realized that if the doctrine that the church is "really the congregation of the saints" and that no unconverted person belongs to it, then they could no longer cry out: Obey the pope, obey the bishop, for even if they were unholy in their own persons, they are still heads and members of the church; but the church must be heard (Matth. 18, 17.), obeyed and submitted to its ban.

How does the Apology of the Augsburg Conf. defend itself against this attack? Does it say, for instance, that by the "faithful and saints," of whom according to the Confession the church consists, are to be understood all who outwardly hold to the right doctrine of the right church"? or that the hypocrites are only not true members of the invisible church, but nevertheless true members of the true visible church? - Not at all! In the Apology, the doctrine of the Augsburg Conf. that we have indicated is only made clearer, even clearer. Conf. that we have mentioned is only expressed and defended even more clearly, even more clearly, and even more objectionably for the papists, who insisted on the visible church of good and evil.

If space permitted us, we would prefer to place here the entire section of the Apology dealing with the Church, for we must confess that the doctrine of the Church is nowhere in any human writing so

*) As the papists speak here against the Augsburg Confessors, so now do our opponents speak against us, and if they did not know how the Augsburg Conf. speaks, we would receive the same answer from them. Conf. speaks, we would, if we also spoke just as they do, receive the same answer from them that the Augsburg Confessors once received from the papists. That we are not doing too much to our opponents is evident from the fact that they have blasphemed the book, "The Voice of Our Church Concerning Church and Ministry," which contains nothing but the testimonies of our orthodox fathers, as a book containing almost nothing but false, un-Lutheran, fanatical and unionist teachings concerning church and ministry. D. L.

s) Therefore, when later a comparison with the papists was to be made again, Luther and 13 other Lutheran theologians wrote in 1540 in an objection: "They will argue about the church, the church is also called the godless crowd that is in office: which they argue about so that they may interpret the promise to themselves." The church will not leave, cannot err." (Tom. XVII, p. 413.)

clear and so wonderfully executed. As long as one approaches the reading of the Apology filled with false ideas of the church and caught up in them, it is very unsatisfactory to the reader and seems to lack both the right context and the necessary distinction. We ourselves got the same impression earlier, when we were still caught up in false Stephanistic-Romanistic ideas of the church. We, too, were looking for a church in the apology, which we ourselves had had in mind until then, namely a visible orthodox church, which was supposed to be the so-called church, the body and the bride of Christ, apart from which there was no salvation. But we could never read out such a church; the expressions of the Apology always did not want to fit into the whole of our conception; so that we often became almost unwilling, because in our falseness we ascribed to the Apology the lack of clarity in the doctrine, from which we ourselves suffered". But when we finally despaired of our wisdom, since experience in life required us to first seek the right concept of the church; when we finally approached the reading of the Apology free of prejudice and without the painted glasses of our preconceived opinions: then we finally saw clearly and with joy how wonderfully harmonious everything the Apology says about the church is. We had always thought that if one assumed that the church in the true sense of the word was not the visible orthodox church, but the invisible congregation of all those who had been born again, scattered over the whole face of the earth, this would inevitably lead to unionism, to a mixture of churches and religions, and to contempt for the visible orthodox church; at last, however, we saw that this was by no means the case, but that one must hold both: 1. 1. that the church of Christ, apart from which no blessedness is to be found, is the congregation of the saints, spiritually and invisibly gathered and united in living faith in Christ, and 2. that a Christian may only join a group of Christians where the church reveals itself through the mark of the pure Word and the unadulterated sacraments, but not to such crowds of baptized people who gather around the banner of a falsified faith. We cannot say what joy it gave us to be able to faithfully adhere to our visible Lutheran church, which we had recognized with divine certainty as the only true believer, and even to have to do so without having our hearts constricted and becoming addicted to condemnation, i.e. without having to assume that the visible Lutheran church is the One Holy Christian Church. Church is the One Holy Christian Catholic Church, the whole inheritance of Christ on earth, apart from which there is no Church of Christ and therefore no true Christians, no brothers in faith, no children of God, no elect. Since we read the Apology without prejudice, and therefore no longer put our own thoughts into it, but the true thoughts of our Church laid down in it, from the Church

the Apology has become a true paradise for us, in which we indulge ourselves with heart's content; for it makes us cheerful in faithful adherence to our dear, visible, orthodox Lutheran Church and yet expands our hearts so that we do not see only enemies of Christ and lost people everywhere apart from it, but rather see Christ's Church in faith everywhere where God's Word and

Sacrament still remain essential. As long as a person idly speculates on the concept of the church without being challenged from within and without, he may think that the Apology presents the doctrine of the church at least very incompletely, but he is driven by life itself to the question: What actually is the church? where is it? who belongs to it? is the congregation in which you stand really a church? do you yourself belong to it? 2c. - then one sees with joy that it is precisely the apologia that gives the right, satisfying, evangelically consoling answer that solves all difficulties. In the past, we often tried to set up a system for the concept of church, which we had, like the Romanizing Lutherans do now, in which all phenomena of the church would get their right place, but we always had to put down the pen again, many things did not want to be classified and subordinated anywhere, we never came to a proven conclusion with our example, contradictions always remained unresolved - until we finally read the Apology with the humble question: What is truth? - Then we finally came to clarity and certainty.

The quintessence of the symbolic doctrine of the Church is contained in the following passage of the Apology, wherein the above expositions made in the Papist Confutation are thus answered:

"Although the wicked and godless hypocrites keep company with the true church in outward signs, names and offices, nevertheless, if one really wants to speak of what the church is, one must speak of this church, which is called the body of Christ and has fellowship not only in outward signs, but has the goods in the heart, the Holy Spirit and faith. For it is necessary to know what makes us members of Christ and what makes us living members of the Church. For if we were to say that the church is only an outward policy, like other regiments in which there were evil and good, 2c., no one would learn from it or understand that Christ's kingdom is spiritual, as it is, in which Christ inwardly rules the hearts, strengthens and comforts them, and distributes the Holy Spirit and various spiritual gifts. But it will be thought to be an outward way, certain order of some ceremonies and

That is, an external community, such as the bourgeois state, to which good and evil, namely all those who live on its territory and under its laws, belong.

D.L.

Worship service. *) Item, what difference would there be between the people of the law and the church, if the church were only an outward police? Now Paul distinguishes the church from the Jews in that he says that the church is a spiritual people, which is not only distinguished from the Gentiles in police and civil nature, but a true people of God, which is enlightened in heart and born again by the Holy Spirit. Item, in the Jewish nation all those who were Jews by nature and born of Abraham's seed, had, through the promise of spiritual goods in Christ, also much promise of bodily goods, as of the kingdom 2c.; and because of the divine promise even the wicked among them were called God's people. For God had separated the bodily seed of Abrahah and all born Jews from other Gentiles by the same bodily promises, and these ungodly and wicked were not the true people of God.

God's people, did not please God either. But the gospel, which is preached in the church, brings with it not only the shadow of eternal goods, but every right Christian becomes a partaker of eternal goods here on earth, also of eternal comfort, eternal life and the Holy Spirit and the righteousness that is of God, until he is fully saved there. Therefore, according to the Gospel, those alone are God's people who have received the spiritual goods, the Holy Spirit; and this same church is the kingdom of Christ, distinct from the kingdom of the devil. It is certain that all the ungodly are in the power of the devil and are members of his kingdom, as Paul says to the Ephesians that the devil reigns strongly in the children of unbelief. And Christ says to the Pharisees (who were the holiest, and also had the name that they were God's people and the church, who also did their sacrifice): You are of your father the devil. Therefore the true church is the kingdom of Christ, that is, the assembly of all the saints, for the ungodly are not governed by the spirit of Christ. - But what are many words needed in such a clear public matter? Only the adversaries contradict the bright truth. So the church, which is certainly Christ's and God's kingdom.

*) Here the Apology literally rejects the doctrine and the faith that the Romanizing Lutherans now have of the church. For these, because they "had" wanted that the church in the true sense of the word is a visible one, must now also include the hypocrites, because otherwise they had to admit that the church was invisible in the true sense of the word. Thus the church is for them a kind of visible state, only that in it it is not about civil things, but about "certain order of some ceremonies and worship", as the Apology speaks. D. L.

It is terrible enough that even in the midst of "Lutherans" it takes many words to convince them that the church in the true sense is not the visible multitude of good and evil, but the invisible congregation of pure believers and saints who live scattered over the whole world! D. L.
is distinct from the devil's kingdom, the ungodly, who are in the devil's kingdom, cannot ever be the church, although in this life, while Christ's kingdom is not yet revealed *), they are among the true Christians and in the church, in which they also have teaching office and other offices. And the ungodly are therefore in the meantime not a part of the kingdom of Christ, because it is not yet revealed. For the true kingdom of Christ, the true heirs of Christ, are and always will be those whom God's Spirit has enlightened, strengthened, and governed, even though it has not yet been revealed to the world, but is hidden under the cross. Just as it is and always will be One Christ, who was crucified for time, and now reigns and rules in eternal glory in heaven.

And here also the parables of Christ rhyme, when he says Matth. 13, that the good seed are the children of the kingdom, the tares are the children of the devil, the field is - the **world - not the church**. †) So also the word of John is to be understood, when he says Matth. 3: He will sweep his threshing floor and gather the wheat into his barn, but the chaff he will burn. There he speaks of the whole Jewish people and says that the right church should be separated from the people. This saying is more against the adversaries than for them, because it clearly shows how the true believing spiritual people should be separated from the physical Israel. And when Christ says that the kingdom of heaven is like a net, or like the ten virgins, he does not want the wicked to be the church, but to be the church.

(1) The church seems to be in this world, therefore it is said to be like them, etc., that is, as in the heap of fish the good and the bad lie mixed together, so the church is hidden here among the great heap and multitude of fish.

And he wants the pious not to be angry; item, that we should know that the word and the sacraments are not without power, although the godless preach or administer the sacraments. And thus Christ teaches us that the ungodly, even though they may preach according to

The people who are in the outward company of the church are not members of Christ, they are not the right church, because they are members of the devil.

*) So still invisible!

D. L.

†) Hereby the Lutheran Church has separated itself in round unambiguous words from the now again emerging, always The church is the field in which wheat and tares grow together, that is, that the church in the true sense of the word is a visible group of baptized true and false Christians living together under a common outward constitution and professing the right doctrine.

‡) Note this explanation of the parables of the wheat and the tares, etc. According to it, the church is not a whole consisting of wheat and tares, but it only appears to be so in the world, it only has such an outward appearance, such a one as it is called in Latin; but it is a whole consisting only of wheat of righteous Christians, invisible to us men, visible only before God's eyes. 2 Tim. 2, 19. D. L.

And we do not speak of a fictitious church*) that is nowhere to be found, but we truly say and know that this church, in which saints

live, is and remains true on earth, namely that some of God's children sird now and then in all the world, in all kinds of kingdoms, islands, countries, cities from the rising of the sun to the setting of the sun, who have rightly known Christ and the gospel; and say: this same church

have these outward signs, the preaching ministry or gospel, and the sacraments.-!-) And this "church" (of the true children of God who believe in Christ with all their hearts and who are scattered over the face of the earth). "is actually, as Paul says, a pillar of truth 1 Tim. 3, 15. because it keeps the pure gospel, the right ground. And as Paul says, "No one can lay any other foundation than the one that is laid, which is Christ. On the foundation, then, Christians are built.... Therefore we say and conclude, according to the Scriptures, that the true Christian church is the multitude now and then in the world of those who truly believe the gospel of Christ and have the Holy Spirit.... And since the true church is called Christ's body in the Scriptures, it is not possible to speak of it otherwise than as we have spoken of it. For it is ever certain that the hypocrites and ungodly cannot be Christ's Body, but belong to the kingdom of the devil, who has caught them and drives them where he will." - —

So much from the Apology of the Augsburg Confession. Confession. - —

Before we go any further, we will share with our readers something from another defense of the Augsburg Confession, which the Nuremberg City Council had drawn up by its then city preacher Osiander after the Papist Confutation had been read. Among other things, it says the following:

"Fifthly, the answer to the 7th article (the alleged refutation of the Augsburg Confession) is that the church is a common word, by which is meant every assembly and congregation that needs some special doctrine and commandments, and which is taken in Scripture in three ways. First, for the congregation of the wicked, as Ps. 26:5 says: "I hate the congregation of evildoers. Secondly, for the hei-

The Catholic and Orthodox Church, which is reported in the articles of our Christian faith, is the one and only church in the world.

This, too, is what our opponents now reproach us with, that we are talking "of a fictitious church," of a thing that does not exist anywhere, when we speak of the invisible church of all believers on the whole face of the earth Thus, with the same pure doctrine, the same opposition always returns.' D. L.

†) Who reads this description of the church, and still can believe, according to Lutheran doctrine, a visible bunch of baptized Christians living under an orthodox constitution, the One holy Christian church, the body and the bride of Jesus Christ, indeed! must be struck with blindness. D. L.

It is a church of the elect and the pious, both living and dead; otherwise there would be several churches; it must also be holy, therefore all the ungodly or those who do not want to repent are excluded from it; it must also be believed, therefore it cannot be seen or pointed at with fingers. Thirdly, it signifies an outward and visible multitude or assembly of some Christians and godly people, among whom are often mingled many wicked ones; which visible multitude are as many assemblies as there are parish churches and public buildings; which manner of speaking is very different from the foregoing, and cannot or ought not to be confounded with it, which yet the priests strive in every way to do. *) For of the latter it is said: I believe one holy 2c. i.e. it must be only one; but of this one it says: many churches, 1 Cor. 14: As it is proper in all churches; 2 Cor. 11: That I take care of all churches. The former must be believed according to the words of the creed, the latter must be known and seen, as it says: If your brother sins against you, tell it to the church. In the former all are holy, but in the latter not so. The second and third meanings or types of speech the popes would like to mix up and throw into one another, since they see that the propositions and reasons for proving that the church, which has the Holy Spirit, cannot err 2c., likewise that apart from it no one can be saved 2c. are to be "understood and interpreted from the other type of churches" (the invisible one). (Luther's Works. XVI, 1780. 81.)

From this testimony, too, we think it is clear enough that the Augsburg Confession does not speak of a visible particular church, but of the invisible One Holy Christian Catholic Church. In the 7th article, the Augsburg Confession does not speak of a visible particular church, but of the invisible One Holy Christian Catholic Church.

(To be continued.)

New application to peace.

From the "Fifth Synodal Letter of the Synod of the Lutheran Church Emigrated to Prussia, Assembled at Buffalo, N.A., from June 23 to July 5, 1856," we see that this synod proposes to ours that it (our synod) should repent of the public injustices allegedly committed against the people of Buffalo for the past 12 years, whereupon Christian peace could be established in the external ecclesiastical conditions, the separated repentants could be absolved again, and everything could be arranged for the fortification of Christian peace. But where Missouri (that's what Pastor Grabau calls us!)

This confusion of the second and third meanings of the word church, namely the Catholic invisible and the visible particular church, is also the fault of the present Romanizing Lutherans, and in this confusion lies the root cause of their dangerous error.

D. L.

If, after so many referrals, he does not recognize his public sins, but desires to learn to recognize them, the general church tribunal to be established is hereby proposed, and the Synod of Missouri may favorably comment thereon or add its own proposals for the establishment of an arbitration tribunal.

Now that sounds quite nice. But what is the "general church court," which is to settle the cache? First of all, this court shall consist of certain and permanent (employed for life) Christian men, who are found capable for it, from the preaching and household, and in each synod subject to this court two such persons shall be elected for it. For all synods under this court, their ministries, pastors, local congregations and individual members of the congregation, the general church court shall give "actual judgments," for others outside this area, only Christian opinions, if these have been requested. The court shall dispense truth and justice in matters in dispute which cannot be settled within the individual synod, and it shall have the authority and power to require the execution of its decisions by the individual synods, church ministries, and local church boards. The highest and infallible rule of the church court shall be the Word of God A. n. N. T. alone, the order and guideline for the activity of the same shall be the clear testimonies of our symbols and the old sound Lutheran church constitution of our forefathers, as far as it does not concern mere local conditions. "If, it is said, despite the decision of the church court, the condemned party in a local congregation, and despite all the efforts of the individual synod and the church minister, does not want to comply with the judgment, then, after the fruitless application of ordinary church discipline, there is nothing left for the other party but to resort to the authority of the national authorities, and that on the basis of the church court decision. If it were to happen that an entire synod refused to comply with this decision of the church court, this would be a case where the church court would have to convene a Lutheran general synod, which would have to summon and refer the individual synod. And if this remained fruitless, the party suffering injustice would also have to claim the authority of the regional authorities on the basis of an ecclesiastical court decision. If the case arose that the ecclesiastical court discovered false doctrine in any of the disputing parties, especially (!) such false doctrine from which an ungodly practice emerges, then it would also have to pass its conscientious judgment on the false doctrine and summon the General Synod together for further evaluation. If it then finally happened that the party which is in the judgment of the false doctrine, this

If the General Synod does not wish to respect the verdict, it would have no choice but to expel the same party from its fellowship after a given and sufficient period of reflection.

Even such a church court has its very dubious aspects. Especially the involvement of the local secular authorities in the Lutheran church court. This is all the more questionable because Father Grabau, in his speech at the opening of the synodal assembly, says this, among other things: "As long as it (the secular authorities) governs with the other two (estates), and protects and carries out what the church has said from God's Word, it stands as according to God's will in the church government. Through this active membership of the regional authorities in the Church of God, their pronouncements and resolutions gain strength and emphasis, whereby the reverence and obedience of all church members to God's Word, Christian truth and law is promoted not a little." Further below it says: "Because secular judges are often unfamiliar with expressions and matters in ecclesiastical affairs, and can distinguish good and evil matters in this area only with difficulty, especially when the evil ones play a hiding place in words; so the Lutheran church constitution would have to pass into the legal codes of the country only in such a way that the last judging authority would have to respect the explanatory preliminary court of the church authority as the clarifying and stopping point for its own judgment." In this way, the secular authorities would actually become the arm of the coercive power for those who sit in the regiment of the church, as was once the case in Costnitz, where the secular authorities dealt with Huß on the basis of "ecclesiastical resolutions and decisions.

But the true limping messenger comes last. In the offer of peace it is then said: "It was recognized in our entire synod that neither the general church court, nor any other arbitration court, here or from Germany, could or should get involved in a decision on the doctrine in this case, because this judgment cannot lead to the goal. to establish right and justice. For right and justice in these ecclesiastical matters must be able to be sufficiently represented without judging the doctrine from God's Word and earlier Lutheran practice, because "right must always remain right and all pious hearts fall to it."

How such a thing can be written publicly in the midst of the Lutheran Church is a mystery to us; all the more so, since 1. shortly before, Pastor Grabau himself wrote: "Without equal confession, there is also no unity of the church, and no true peace. Does the Buffalo Synod then want false peace? perhaps only a salvation of honor for its persons and shame for its opponents? 2) Immediately after that motion, the Buffalo Synod itself declares that our

The new peace motion is accompanied by furious attacks on our synod from all sides, both in all numbers of the Informatorium and in the entire synodal letter. In addition, the new peace proposal is accompanied by furious attacks on our Synod from all sides, both in all numbers of the Informatorium and in the entire Synodal Letter, which both organs of the Buffalo Synod at the same time with clever calculation throw a lot of incendiary missiles into the intended "general conference", by which our Synod and its (the heart-denouncer knows this) sincere and fair intention are to be suspected, we are to be deprived of participation in it and, where possible, the whole work is to be thwarted.

The Buffalo Synod assures us that its expelled members, "to their well-founded knowledge," have never been banned for the sake of disputed doctrines. But, admittedly, we have only admitted those who, after their confession, left the congregations of the Buffalo Synod for the sake of the doctrine in dispute among us. If we were in agreement with the Buffalo Synod in doctrine, nothing could have prevented us from admitting a member who separated from them or was even excluded. And even with the doctrinal difference

we have, "to our well-founded knowledge," not included any of whom we have not been convinced that the ban imposed on them (according to our doctrine founded in God's Word and laid down in the symbols of our church) was not a lawful one. We, for our part, must therefore agree with those theological ecclesiastical reservations also received from Germany by Pastor Grabau, according to which a unification in doctrine should precede the evaluation of the practice based on it and the respective unification also in this respect; or - one should put the matter down completely and unite only in Christian love of peace about the mutual conduct in the future and wait and pray until God gives unity both in doctrine and in practice.

For us the teaching is and remains the main thing. If Pastor Grabau writes, in order to belittle us: "Missouri has already declared its doctrine for

If we believe that "the doctrine of the Buffalo Synod has always been concluded and declared to be the only correct and tenable one in the world," we consider this a great praise and admit that it is so; for we are not skeptics (doubters.) On the contrary, it might be a bad sign that the Buffalo Synod does not want to negotiate with us about the doctrine at any price in the world.

We recall here the word of Luther:

"Summa, my doctrine is the main thing on which I defy, not only princes and kings, but also all devils, and I have nothing else that keeps my heart, strengthens it and makes it more and more defiant. The other part, my life and personal being, I know well myself that it is sinful and not defiant: I am a poor sinner, and let my enemies be vain.

Be saints and angels. Blessed are they, if they can receive it. Not that I want to be such before the world and the unbelievers, but before God and his dear Christians. I also want to be pious before the world, and I am, so much so that they should not be worthy to untie my shoe laces; they should also not teach me with the truth that I live or act too close to anyone before the world, as I want to teach them. In short, I am not too humble for anyone and not too proud for anyone, just as St. Paul says, "I can be proud and also be humble, I can lack and also have enough. Phil. 2, 3. For the sake of my doctrine I am much, much, much too proud, stiff-necked and proud of the devil, emperor, king, ruler and all the world; but for the sake of my life I am also humble and subject to every child. He who has not known this, let him hear it now." (Answer to the king's blasphemy in England. Luther's works. Hall. A. XIX, 510 511.)

If, then, we were dealing with sins in ordinary life, we would gladly suffer judgment for them, even from righteous pagans, according to the holy ten commandments; but since we are dealing here with alleged or even real sins, which are supposed to be a consequence of our teachings, with ecclesiastical sins, we request that the sins of the church be judged.

(and we think, with the most perfect

(Rights), that it first be determined what the right doctrine in question is; for if our doctrine is right, then its necessary practical consequences will also be right; although it does not occur to us to deny that -also in this connection-much sinfulness may have been mixed in, and many oversights may have been committed by us, although only in ignorance and weakness, never in malice. -

—
May God have mercy on us and our adversaries and show us a way out to peace, which we (provided that in doing so we do not come into danger of sacrificing and embezzling the jewel of pure evangelical doctrine given to us and entrusted to us by God in the midst of the most dismal experiences), if it were possible, would gladly buy with our poor miserable life would.

General Conference.

(Translated from the "Lutheran Standard.")

In accordance with the, for a time in our
All Lutherans who profess the Unaltered Augsburg Confession without reservation are invited to a free general conference on the

present state and needs of the Lutheran Church in America. Confession, are invited to a free general conference on the present condition and needs of the Lutheran Church in America, to be held on Wednesday, the first of October, in the city of Columbus in Ohio to assemble.

The brothers, upon their arrival at Capitel University, which is located north of the Iron bahn depot and can be seen from there.

To the brothers who intend to attend the conference.

Since those who favor the proposed General Conference of all Lutherans professing the Unaltered Augsburg Confession have, for the most part, spoken out in favor of Columbus as the place of the meeting, we have published a formal notice of the meeting in Columbus. Confession, have for the most part declared themselves in favor of Columbus as the place of the meeting; therefore, we have inserted above a formal notice of the meeting at the aforementioned place. A few brothers have expressed in writing their wish that the time of the meeting, namely the first of October, be changed; however, after consultation, the friends here have not considered it advisable to make a change now, since confusion might result. We therefore hope that everyone will be able to join us at the appointed time. In order for the Conference to be able to meet punctually on Wednesday morning, Alk will do well to make arrangements so that they can be here as early as Tuesday evening.

It is also very desirable that all those who intend to be present inform us of this in writing as soon as possible, so that we know exactly how many we have to make arrangements for. Our communities will not be able to make arrangements if they are not notified in time; however, we all want to make it our business to provide for the brothers' accommodations and to make their stay in our midst both pleasant and useful. Accordingly, the friends in Columbus extend a cordial invitation to all faithful Lutherans to join them and consult with them on the various interests of our beloved church in America.

Upon arrival in Columbus, you may go to the University Building, which is a short distance north of the railroad depots, and where a committee will be ready to direct the arrivals to the places designated for their stay here.

Peter in a foreign country.

Here is what we recently read in the "Lutheran Observer."

Dear Doctor, Allow me to share some observations (in connection with the following receipts) through the columns of your excellent sheet.

I left Leavennworth city, Kansas territory on July 17 and arrived Saturday evening, July 19 in St. Louis Sunday morning at 5 o'clock I left the boat to seek out a Lutheran church. I went first to Concordia College, found no church there, returned again to the city, wandered from place to place until nearly 11 o'clock, when I found the object I had long sought. On going in When I left, I found all the seats occupied.

I took in the church. I saw the picture and the crucifix for the first time in a Lutheran church. I came to the conclusion that I had come to the wrong place and was in a Roman church. The preacher was dressed in priestly clothes, the sacrament was to be administered, wax candles were burning on the east side of the altar, the wafer was being used, and so on. One bowed to the images, and as I presumed, to them. Thus ended the ceremony. I have rarely seen a preacher seemingly more solemn, serious and eager. But do not think that because I admire the zeal of the man (Brother Schaller's), I admire the ceremony. This is something to which I am quite averse

I. B. Mc A fe e.

The **new discovery** made by the editor of the Chambersburger Reformirten Kirchenzeitung.

It is true that our age is the age of progress. This can be clearly seen, among other things, in the Rcf. church newspaper of Chambersburg in Pennsylvania. In its September 1 issue, the same newspaper announces yet another new discovery. It is this: "why the Reformers (?) could not agree on the doctrine of Holy Communion." And what has the astute editor discovered about this? He writes: "They could not agree on a more precise definition of the term, because they continued to understand the body as a body, or because the anthropology (i.e. the doctrine of man) underlying theology could not untie the difficult knot that presented itself here between God's Word and reason. Since then, however, anthropology, like every other science, has made progress - and has lifted for reason the difficulty that lay in its way, and against which it had formerly been so violently opposed." - So therein lies the resolution of the riddle, that one has now finally discovered that the body is not a body! Who is not astonished at this wisdom, at this sagacity? Yes, of course, our blind ancestors, neither Luther nor Calvin, could have dreamed of it. O enlightened nineteenth century! - Here we have in mind that famous Prussian general who, in order to inspire his soldiers to a battle, made a short but powerful speech to them, in which he made an exceedingly astute distinction. The speech was this: "Beloved comrades in arms, remember only one thing: one must not only be brave, but also - be!" - It seems that the Reformed Editor went to school with this great general.

⁴) This is untrue. We do not bow to any image, but we do begin the altar service bowing with a silent sigh to God.

D. L.

Progressive Quakers.

Also these make progress in their kind, therefore they also call themselves the "progressives" i.e. the progressive ones. The "Kirchenbote" reports the following from them in Gcttysburg: "From the 5th annual meeting in Chester a tract or "testimony of the progressive Quakers" has been issued, which speaks out for the pleasure of dancing and making music. It says: "The prejudice which forbids these pleasures is rooted in the asceticism (i.e., the tendency to regard only godly exercises as good works) which distorts the popular faith. Religion should not make us sour, melancholic and corpse-like, but full-voiced, happy and joyful. Parents let your children dance music. As for dancing, Miriam also danced before the Lord, and the psalmist celebrates the same, and at the feast of the return of the prodigal son there was also music and dancing. That's all right, if only they always dance before the Lord like Miriam."" - Here we see the proverb is true: extremes touch, that is, just as the two opposite ends of a string come closest together, so the worst religious fervor and the most manifest worldliness are closer than one thinks. God forbid the poor Quakers should dance to hell with music "full-cheeked, happy and joyful"!

Ecclesiastical message.

Since the administration of the preaching ministry was interrupted several times due to the malignant and persistent throat disease of Pastor Seidel at Neudettelsau, Union Co., O., and the parish school was almost completely down, the congregation decided to appoint a candidate of the holy preaching ministry as assistant preacher and school teacher. On the suggestion of the president, this appointment went to Mr. Georg Schäfer from Würtemberg, until then a pupil of the local seminary. He was ordained by me on the 9th Sunday p. Trin. with the assistance of Pastor Seidel in the midst of the congregation and was inducted into his office.

Fort-Wayne, September 3, 1856.

Dr. W. Sihler, P.

Mission Feast.

All friends of the mission are hereby informed that the Lutheran congregation in Collinsville, together with the surrounding congregations, celebrated a mission festival in their midst on the 17th Sunday after Trinity. J. celebrated a mission festival in their midst. An urgent call to mission went out to the numerous congregation, in the first service from the Word of God itself and in the second from mission history. May the impression be a lasting one. The mission collection was K38.86.

C. Penalties.

i..

The Altenburger Bibelwerk.

With this number, dear readers receive an announcement that this work is to be reissued here in St. Louis, along with an invitation to first prenumerate or subscribe to the New Testament that is to be reissued.

Announcement.

The St. Louis Districts - Conference will meet by resolution in final session at St. Charles, Mo. on the first Friday after Michaelmas week d. i. Oct. 10 of this year.

A. Biewend, d. Z. Secretär.

The Middle District of the German Evangelical Lutheran Synod of Missouri, Ohio and other states will, God willing, hold its next meetings in the church of the Lutheran Trinity congregation at Cincinnati, Ohio (Race St., between 15th and Liberty St.), from the Wednesday after the 20th Sunday after Trinity, October 8, to October 14 inclusive.

Carl Fricke, Secr. Indianapolis, Aug. 16, 1856.

n
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for

German elementary schools of North - America.

First booklet, 4209 examples of the 4 basic calculations. (224 pages octavo.)

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Individual copies

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Bound in canvas,

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The answer booklet

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Sample book with answer booklet

-0

The prices are set very low, just to make the book more quickly available, and therefore cash payment is expected. The small profit goes into the coffers of the seminary at Fort-Wapne. To be obtained from

Mr. E. Roschkein St. Louis, or J. C. W. Lindemann in Cleveland, (Letterbox 1561).

Care will be taken that, if possible, a borrrath of copies, at the time of the Synodal Assembly, may be had in Cincinnati.

It is requested to specify the addrsssen very precisely.

23

Receipts and thanks.

Cordially thanking you, I hereby certify to have received \$5.00 from Mr. vr, Hayncl and \$2.00 from Mr. Fr. Thiemeyer in Baltimore for my assistance.

Karl S. Kleppisch.

Concordia College, September 5, 1856.

'Sincerely thanking, we hereby certify, \$8.00 from the congregation of Altenburg through Mr. Pastor Schieferdecker to have received.

6). Markworth and B. Burfeind.

Concordia-College, September 1, 1856.

With heartfelt thanks, I hereby certify that \$2.20 of the limplingdvrcin to have received Sheboygan.

Hermann Loßner.

Concordia-College, the-! September 18.56.

The following gifts from several friends in Frankenmuth.

to my trip to St. Louis, be-

I hereby express my sincere thanks:

Aon Mr. Pastor Röbbelen \$2.00; Dr. Koch ri,00; I. List \$2.00; Fr. Lotter \$2.00; I. G. List sen. kiW; I. G. List jun. \$1.00; G. A. Nanzenberger \$1.00; b. Löset \$1.00; I. Hnbinger \$1.00; L. Rodamer \$1.00-

L. White \$1.00; I. Minor \$1.00; M. Conzelmanu \$1,R>;

Ä- Biclcln 50 CtS.; school teacher Ridel II CtS.; from the

Wittwe Barbara Schleier 874 Clö.; further, at Mr. G.

Hubinger's infant baptism collected \$4.00; at Mr. Niedrl's schoolteacher's infant baptism \$1.71; at the wedding of Mr.

A. Lchroll \$1.71; at the wedding of Mr. M. Vcitengmber 80 CtS.

Joh. List.

Concordia-College, September 8, 1856.

I hereby certify the receipt of \$3.75, which was collected at Mr. Christian Rolfing's wedding on the 14th of this month for my support at Concordia College, with heartfelt thanks to the donors.

Johannes Große. Concordia College, September 17, 1856.

With hearty tanke received each \$2.50 from Mr. Weinhvld in Altenburg the Concordia students

C. MangelSdorf and Johannes Gottlob Walther.

Cordially thanking brscheingt undersigned \$18.00 from the Werthen JünglingS-Brcine zu Altenburg, Perry Co., Mo.; furthermore \$5.00 from H. D. Hellwege and \$1.00 from H. Fischer to have received.

August Mennicke.

Concordia College, September 17, 1856.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received \$6.00 from Pastor Kühn and \$8.00 from his congregation.

Ernst Rolf.

Fort-Wayne, September 2, 1856.

With heartfelt thanks, I hereby certify to have received \$2.00 j" of my support from the TrinityS congregation at Buffalo from Samuel Bindig.

Christoph Winterstein. Fort-Wayne, September 2, 1856.

With heartfelt thanks to God and the benevolent givers, I hereby acknowledge the following gifts:

		\$2,8
From Mr. Wasserman to Cleveland		0
		0,
,,, Bohn	,,	75
		0,
,,, Stegkemper	"	50
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,,, Fist	"	50
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,,, Hofmeyer	"	50
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,,, Lickenhägrr "		50
		1,
,,, Baer	"	00
		0,
" ,, Mack	"	25
from virgin percin		7,
		00
		\$15,
Summa		05

Furthermore, from Mr. Killmer a shirt, from an unnamed person cin shirt, from Mr. Lehmann a pair of stockings and from the widow Hauke a pair of stockings.

F. Funk.

Fort-Wayne, September 2, 1856.

I undersigned hereby gratefully acknowledge having received the following gifts from several friends in Frankenmuth:

Bon Mr. Pastor Röbbelen \$1,M; Dr. Koch \$1,00; I. Hubingcr \$1,00; G. A. Nanzenberger \$1,00; Ordner \$1,00; Rauh \$1,M; Ferdinand Nüchterkeit; \$1,50;

Fischhaber \$1.00; Galsterer 50 CtS.; Georg Nüchterlein 50 CtS.; Kaiser 50 CtS.; Meier 50 CtS.; G. Bierlein 50 CtS.; schoolteacher Riedel 20 CtS.; von der Frau Sitterding 25 CtS.; from the widow Stern 25 CtS.; from the widow Schleier 374 CtS.; from Mr. Gotz in Jrankenlust \$1.00.

Joh. Georg Nüchternkeit,

Fort-Wayne, September 3, 1856.

The following gifts from several friends in Frankenmuth.

The undersigned cordially certifies his gratitude to have received:

Bon Dr. Koch \$1.00; Mr. Kaiser 50 CtS.; 6). Nüchterlein 50 CtS.; Fr. Jordan 50 CtS.; Ordner 25 CtS.; Herr Schullehrer Riedel 20 CtS.; Schwarz 50 CtS.; Lämmermann \$1.00; Rauh 25 CtS.; I. Zucker 25 CtS.; G. Bierlein 50 CtS.; von der Wittwe Schleier 374 CtS.

Joh. Sobriety;

Fort-Wayne, September 3, 1856.

Sincerely thanking I certify to have received the following from some Friends in Frankenmuth:

Bon Herrn I. Hubinger \$2.00; Löset \$1.00; G. A. Nanzenberger 50 CtS.; L. Ncindel 50 CtS.; A. Rummel 25 CtS.; G. Rummel 25 CtS.; A. Weiß 25 CtS.; Jacob Horch 50 CtS.; F. R'ttmaier 50 CtS.; Cantor Riedel 20 CtS.; von der Wittwe Schleier 37 CtS.

Ch r i s t i a n S c h ä f e r.

Fort-Wayne, September 3, 1856.

To defray my traveling expenses from New Aork to Fort-Wayne I received from Herrn I. H. Bergmann \$10.00, from Mr. Pastor Brohm \$2.00, from Herrn Dinkel \$1.50, from Herrn Hartmann \$1.00, from Mr. Weyden, \$1.00 from Herrn Brodshy \$1.00 and from Mr. Joachim Birkener \$1.00.

May the faithful, dear heavenly Father richly reward the "dear" friends with heavenly goods.

H. W. Knoche.

Fort-Wayne, September 2, 1856.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies to have received \$5.00 from Pastor Eppling and several of his parishioners. Joh. Georg Schäfer.

Neudeltelsau, September 5, 1856.

Cordially grateful undersigned certifies, from the Ge. meinde zu Frankenmuth \$17.00, on the wedding of Mr. Adam Held in Frankenmuth \$2.30, full Mr. Georg Hubinger \$2.00 and his wife a pair of foreshirts, furthermore from Herrn Joh. Hnbingen and his wife \$1.00 and a pair of stockings together with shirt stuff, from Herrn Rauzeubergcr and his wife 50 CtS. and a pair of stockings, from Herrn Dr. Koch \$1.00, from Herrn; Rheintheil \$1.00, from Adam Rummel and his wife 50 CtS, from Mr. Henold 50 CtS., from Mr. Mayer 25 CtS., from Mr. Bld'dcl mü> whose Fran 50 CtS. and from Mr. Konrad Bcrutbal 138 CtS. for my support in the local seminary.

Karl Nittmaier.

Fort-Wayne, September 2, 1856.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received from some members of the Detroit congregation \$3.00 collected at Mr. Creckel's wedding, for my support.

Uli Iverson.

With heartfelt thanks, Untcrzeichnetcr certifies to have received \$4.00 from the Lutheran Young Men's Association in Cleveland for its support.

F. Kahmeyer.

Fort-Wayne, September 2, 1856.

Get

a. to Concordia College - construction: collection at the wedding of Mr. Kossosky in

St. Louis, Mo	\$2.65	
by Herrn G. Kratzer in Te Kalb Co, Ja	1.00	by Mr. Pastor Eppling from Mrs. Fritz
by Pastor Eppling	2.65	1.00 collection at the Hochzeit of Mr. G. Leistner,
by Herrn Jrión in Ottawa, Ill	3.00	
from dcr parish in St. Louis, Mo678	.00	
		'-. Z-A-viAr ? f
		o. to the synodical treasury of the western district:
From the parish of St. Louis, Mo	\$3.70	

E. N. oschke.

Received

for the school teachers Heid and Mrs. Past. Häckel:

by Mr. Pastor Heid in Pomeroy, O-- \$1.00

E. Noschkr.

Get

to the Synodal - Casse of the Northern District: By Herrn; Teacher Prater \$1.00

from the church in Monroe, Mich 10:22

\$12.22

W. Hattstädt, Cassirer.

Get

a. to the general synodal treasury: from the congregation of Herrn; Pastor Wichmaun in

Cincinnati	§13	.00	
for the general praeses: retrospectively from the aforementioned municipality			5,00
from the congregation dcS Mr. Pastor Rauschert in Ma-			
comb Co., Mich.	Travel money	5,00	
b. to the Synodal - Missions - Casse:			
Collection on Mr. Laudgraf's wedding in Frohna,			
Mo.		5M	
from the parish of St. Louis		9.30	
Collecte of the CoklinSville congregation on the mission feast, the 17th Sunday after Trinity		38.86	
e. for the maintenance of Concordia - College: from the St. Louis community			22.00
" Mr. Pastor Richmann in Grand RapidS, Mich. 4.15 "	whose St. Jmmanucls parish	12.00	
ä. for poor pupils and students in; Concordia-			
College and Seminary:			
by Mr. I. D. Hellwege in Altenburg, namely:			
			for August Mennicke
for Markworth and Burfeind		5.00 (late.)	5,00
from the singing choir in the parish of pastor Biltz			
in Cumberland, Md		2.00	

F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

§1,00 Mr. Friedr. Dobring, for year 11, No. 14 to year 12, No. 13.
 4.00 Mr. Rud. Schwegmann, for grades 9-12.

The 12th year:

The gentlemen: H. AhrenS, Dietr. Backhaus, Friedr. Buchholz to No. 22, year 13, Friedr. Bürgin, Past. Biltz, Past. Bohnenberger, Jacob Bohleber, Mich. Bauer, Hein. Fischer, H. Hartmann, I. Haushalter, Past. Hattstädt (5 Er.), M. Holderbaum, Christ. Jrión, N. Kuudert, G. Kratzer, Carl Klocke, Dietr. Kollmeier, Wilh. Knost, Martin Lehmann, Past. Link, Eduard MengeS, I. I. Mertz, I. M. Mertz, Heinr. Nolting, Past. Nollau, Johann Otto, G. Tilp, Ed. Walther, Phil. Zabel, Wilh. Zabel.

The 13th year:

The gentlemen: Past. Eppling (2 Er.), Franz Früchtm'cht, W. Fuchs (50 CtS.), vr. Gotsch, Past. Hüsemann, Martin Heinlein, M. Holderbaum, Christ. Jrión, Past. Lohner, W. Lindlag, Heinr. Meyer, Andr. MengeS, Past. Richmann, Past. Rauschert (2 Er.), Past. Riemenschneider, Gottfried Schmidt, Conrad Trier, Heinr. Trier, Heinr. Wcinhold, C. Westcnfeld, Phil. Zabel, Will). Zabel.

Book ad.

I. Herberger, Val.,	cke i §1	.50	
3	» „ PasstonePointer0	,40	" Leichn predigton 0,80

The following books are available from the undersigned:

4. meler, confession mirrorro	,25 >
5. sriver, house blessing0	.75
6. " Devotions1	,00
7. torch!, stories0	,20
8. graul, votumo	,40
9. " travel1	,<X)
10. Arnd, Joh., wahres Christenthum2	,50
11. "" Paradiesgartcn0.	65,
12. miller, vi. Hcinr., tears, and source of comfort1	.00!
13. ""Refreshment hours0	.65!
14. "" Christ0.40!	
15. huebner, sacred stories0	.25
16. rummage, stories0	.30
17 Rirtmeycr, 3oh>, Reflections on the Holy Communion. Communion1,00	
18. pasig, house blessing2	.10

The undersigned also has a German, strongly built melodion for sale for 275.00 Euros, which is recommended for use in church services by small parishes that are unable to purchase an organ.

St. Louis, September 1856.

L. Volkeni ng.

Books, brochures, Tractate 2c.

to have the undersigned around the buried prices.

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St. Louis, Mo,

Presserci dtr Lutheran Synod of Missouri, Ohio, et al. Tt.?

Year 13, St. Louis, Monday, October 7, 1856, No. 4.

Foreword by the editors

thirteenth year of the "Lutheran."

to

(Continued.)

In our symbols there are still two passages in which the doctrine of the church is treated and presented *ex professo* (intentionally). The first is contained in the interpretation of the third article in Luther's Great Catechism, where it says: "The holy Christian church is called the faith" (i.e. the so-called apostolic creed) "*communio sanctorum*, a communion of saints. . . The word *communio*, which is attached to it, should not be called *Gemeinschaft*, but *Gemeine*, and is nothing else than the gloss or interpretation, where someone has wanted to interpret what the Christian church means; for this, ours, who knew neither Latin nor German, have made: *Gemeinschaft* der Heiligen, so doch keine deutsche Sprache so redet noch versteht. But to speak correctly in German, it should be called: eine *Gemeine* der Heiligen, that is, a congregation in which all the saints are, or, even more clearly, a holy congregation. . But this is the opinion and sum of this addition: I believe that there is a holy company and congregation on earth of all saints, under one head Christ, called together by the Holy Spirit, in one faith, mind and understanding, with various gifts, yet united in love, without segregation and division. I am also a part and member of it; partaker of all the goods it has, and a fellow member; brought and implanted by the Holy Spirit, because I have heard and still hear God's word, which is the beginning of coming into it. For before we came to this, we were of the devil, when we knew nothing of God and Christ. So the Holy Spirit remains with the holy community or *Christendom*."

What does our great catechism mean by the church in the true sense of the word? Any visible assembly consisting of good and evil? - Nothing less than this; but "a congregation in which there are all saints," that is, in which there are nothing but saints; a congregation to which one is not admitted by merely professing the pure doctrine, not by merely living together with orthodox Christians, not by the mere outward use of the holy sacraments, but "by the Holy Spirit"; a congregation in which the saints are the only ones. In short, a congregation by which nothing else is to be understood than the whole of "holy Christendom," i.e., all believing Christians taken together. In our great Catechism, too, the church is taken to mean that congregation which is still hidden in this world under the name of "the church".

the multitude of hypocrites and heretics, invisible to the eyes of men, visible only to the eyes of God who also sees into the heart.

The other passage is found in the Schmalkaldic Articles of 1537, where it says in the 3rd part, in the 12th article: "Praise God, a child of seven years knows what the church is, namely the holy believers and the sheep that hear their shepherd's voice. For thus the children pray: I believe in a holy Christian church. This holiness does not stand in choir shirts, plates, long skirts and other ceremonies, invented by them over the holy scriptures, but in the word of God and right faith. From this it is clear, our church has held on to the idea of the church of Christ and expressed it in all its confessions, according to which it is an invisible kingdom of men, crossing all kingdoms of the world, in whose hearts Christ dwells and reigns through faith, the flock of the true sheep of Christ, the good shepherd. Pastor Grabau cannot avoid admitting that the church is not only in this and that place, but he claims that it is only there, where there are right believing "assemblies", i.e. rightly constituted visible congregations with a rightful parish office and pure gospel and sacrament. He speaks in his lecture given at the opening of the fifth Buffalo Synodal Assembly: "The Symbols of the Church".

say that the church is scattered and spread all over the world with one gospel and sacrament. Newer say: it is invisibly and secretly scattered in all parties and sects. By this doctrine the concept of the assembly is abolished." According to this, Father G. seems to be unable to conceive of an assembly of Christians, since it takes place in a bodily way. Luther already answered his objection. He writes, as we have already quoted in the 2nd number of this sheet, page 12, that the church "is scattered everywhere in Christendom bodily, but gathered together spiritually in One Gospel and Faith, under One Head, who is Christ Jesus. But lest we think that our church in the Augsburg Confession calls the church a congregation, we are not to say that it is a congregation. Confession calls the church an assembly, because it is only there where there are organized congregations with a legitimate preaching ministry, it says, among other things, in the Apology in the 3rd article on abuses: "Thus God has preserved His church, that is, some saints, under the papacy, so that the Christian church has not completely perished. From this it is clear that our symbols understand by the church also the individual "saints" who are to be found here and there among the sects, even in the papacy. And can it be otherwise? Even if one believer dwells at this end of the earth and another at that end, are they not united and gathered before God by the One Spirit and faith that lives in them? Such saints and believers also have the true Gospel and Sacrament, even if they live under the tyrannical regime of false teachers. For if they did not have the same means of grace, they could not have the same state of grace and stand in the same faith as the Christians standing in visible, orthodox congregations. That Luther also considered the individual believers in the midst of the papacy to be one church of Christ, which had and still has "one gospel and sacrament," one faith and confession with the whole church, is so clear from innumerable passages of his writings that whoever wants to deny this either has not read Luther's writings or faces the recognized truth with knowledge. Luther writes, for example, in his letter of rebaptism from 1528: "Hear for yourself what St. Paul says in 2 Thess. 2, 4.

The end Christ will sit in the temple of God." Now if the pope (as I do not believe otherwise) is the end-Christ, he shall not sit or reign in the devil's stable, but in God's temple. No, he will not sit where there are devils and unbelievers or where there is no Christ or Christianity, for he is to be an antichrist, therefore he must be among the Christians; and if he is to sit and rule there, he must have Christians among him. God's temple is not called the heap of stones, but the holy Christianity 1 Cor. 3:17, in which he is to reign. Is then under the

If Christianity is Christ's body and member, it must truly be Christ's body and member. If it is his body, then it has the right spirit, gospel, faith, baptism, sacrament, key, preaching office, prayer, holy scripture and everything that Christians should have. (Works. XVII, 2647.) Furthermore, Luther wrote in 1541: "It is true, I confess, that the church in which you (papists) sit, comes from the old churches, so-

The same baptism, the sacraments, the key and text of the bibles and the gospel. (Schrift gegen Heinrich zu Braunschweig. XVII, 1673.) With this, however, Luther naturally does not mean to say that there have been and are visible assemblies in the midst of the papacy under the pope's rule, which are constituted into a congregation on the basis of the pure symbols and proper church ordinances under a lawful orthodox preaching office. This would contradict both history and the nature of the matter. For where have such orthodox congregations ever been in the papacy and where are they still? And how could such suffer the Pabst's regiment? No, what Luther means by this, when he also ascribes to the church under the papacy the same faith, the same confession 2c., which the whole holy Christian church has, he says in other places; for example, when he writes the following: "The church or common Christians (in the papacy), who cannot receive both bodies (body and blood in holy communion), are to be excused, as those who are deceived and seduced by the antichrist.

Christian and have given them one form only (the host): for nevertheless the faith has remained firm and pure in the church, that Christ has instituted and commanded in the sacrament to receive his body and blood to all Christians; as all these things convince many songs and rhymes, especially the common song:

Praised and blessed be God, who has fed us Himself

With his flesh and with his blood.

And after that:

Lord, through your holy true body, which came from your mother Mary, and the holy blood,

Help us, O Lord, out of all distress 2c.

With this and similar songs, which were sung at the sacrament, even in processions and churches, the church publicly cried out against the end-Christ and the predatory corner monkeys, because she publicly confessed her faith that Christ had arranged and given her both his body and blood as food, and it was her duty to receive according to Christ's command, as she believed, confessed and heartily desired in this song. Truly, through such right faith...

Christ has given his name to the church thieves and robbers in the papacy, and he has given his name to the church.

He is the elect." (Scripture on the Consecration of the Holy Cross and Priests of 1533. XIX, 1558. 59.) According to this doctrine, with regard to the prohibition of the One Form in the Roman Church, it says in the Apology in the first article on abuses: "It is also not so soon the decision of the churches, what the bishops and priests decide, especially as Scripture and the prophet Ezekiel 7, 26. says: Priests and bishops will come, who know neither the commandment of God, nor the law".

There is no doubt, then, that our church teaches with us that the church in the proper sense of the word is the invisible congregation of all believers and saints, scattered over the whole world and also found among the sects, everywhere having One Gospel and Sacrament and confessing One Faith; But that every visible congregation in Christendom is a church only in an unreal sense, and only a particular church, which does not alone appropriate the promise given by Christ to His church, and therefore may not say of itself that it is the bride and body of Jesus Christ, and that apart from it there is no blessedness and no salvation, and finally that its ban is in any case a building of the church, which must be respected, since the church is to be heard Matth. 18.

For those who wish to see for themselves how the doctrine of the church, which we have presented as the only purely Lutheran doctrine, was also held and developed after Luther by all the respected and acknowledged orthodox teachers of our church, we refer you to the book published by our synod: "Die Stimme of our church on the issue of church and ministry."

In one of the next numbers we will now present the meaning of the pure doctrine of the church, elucidate and reject its misinterpretations, and show why we can therefore never depart from this doctrine, but thereby also do not pursue a "special direction," but only do what we must do if we want to be and remain faithful Lutherans.

(To be continued.) ,

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A story for old people and for boy.*)

No. 2 This faithful prayer is not completely absent even among adults; they only need not be too learned, too educated, too wise, etc., etc. An old man of seventy, whom I still think of with joy, although he has long since gone home to his Lord, had a small farm which he cultivated with two oxen. He had only had one son, to whom he had already given the place, but he had died together with his wife and now the old man farmed with his fourteen-year-old wife,

*) Is the second story from the "Hermannsbürger Missionsblatt" (April 1856) by Pastor Harms promised in No. 2.

He did not let any effort go to waste in his sour work in the fields. He did not know the Savior, but lived in old-fashioned righteousness, went to church, to communion, read his morning and evening blessings, but that was all. He thought that he could not fail, that he must be saved, because he had done nothing wrong and believed in Jesus Christ, the Son of God. One day the man had been in church and had heard a sermon about prayer. The preacher had said, among other things, that most people thought they could pray and had been able to do so all their lives, but that this was nothing but a lie and imagination, because very few people could pray and those who could had to learn it bittersweetly, he did not believe that any man could truly pray who had not once been in the devil's jaws. But just as a man who was lying in the water and the waves always wanted to go over his head, cried out as long as he had breath, whether someone might not hear his voice and save him, so he who was in real need of sin and saw hell open before him, cried out as long as he had breath, until finally hell devoured him or Jesus saved him. Without such true and real distress, which one feels and which goes to the soul, one would soon tire of calling and crying. But if one had only experienced the real salvation of the Lord Jesus through the certain forgiveness of sins out of this real need, then one would have a living Savior and then praying would also become more and more familiar and one would learn it better and better. This had struck the old man powerfully, and since he had heard at the same time that as a bird can be recognized by flying, so a Christian can be recognized by praying, and that no true Christian can be thought of who is not also a true praying man, But he had some serious doubts about his own Christianity, because he had never been in real need of sin, and he had never practiced praying to a living God and Savior, before whom his heart and mouth are open, as had been mentioned in the sermon. As I write this, I can vividly imagine how some dear brethren are already getting a secret fright, as if something of the pietistic and methodistic penitential struggle, or even penitential struggle, is in the offing. But far from it. All exaggeration and nonsense is repugnant to me. But it is certain that when a man first recognizes that his sins are not painted sins, but real sins that condemn him, he cannot get away without sinning, and he is seriously frightened before God the Lord, the righteous judge, and feels his sorrow, so that his innermost heart trembles and despairs. And old Luther is quite right when he says not once, but more than a hundred times, that he who has not yet felt his sins has not yet repented.

and is far from the Savior and from the kingdom of heaven. Now our old man carried his wound around for a long time and could not find a cure, but the wound ate deeper and deeper into his heart. I met the old man once on the way home from church, he had been to a

He was a parishioner in the town and lived about a quarter of an hour away in the country. He looked so sad and depressed that I could not help but ask him: What is wrong with you? The old man's heart sank, for we had often seen each other in church, and I was supposed to tell him whether he was a true Christian or what he was really lacking; he wanted to be blessed only too much and now doubted very much whether he could be so blessed. I asked him, as a sincere man, to answer two questions: first, whether he really believed with all his heart that Jesus had forgiven his sins, and second, whether he really loved the Lord Jesus with all his heart, just as he had loved his wife and son, only a little more? He answered with childlike simplicity that he had not known until now that he was a sinner, and that he really loved Jesus, he could not say, because he had always believed that He was the Son of God, but he had let Him be a good man, And, he added, if that was praying, which he had heard the other day in church, then he could not pray either, and that had cut so deeply into his heart that a true Christian must also be a praying man, for he also wanted to be a true Christian. As the conversation continued, an appalling ignorance of God's word became apparent, so that one had to lament, but through all, all of his words went the constant question: what must I do to become blessed? I can't tell you how much I loved the man and went with him to his house, where I explained the Ten Commandments to him in the most simple way. They broke him, he had not kept any of them, and I went away after praying with him. Eight or fourteen days later I met with him again and found him to be one who had learned that the sacrifices God had commanded him to make were not worthy of him.

fall, are a troubled spirit, a troubled and bruised heart will! You, God, do not despise. He told me that every time he interpreted a commandment, he was stabbed in the heart and they all still sting. So I explained to him the three main articles of the Christian faith in the simplest way: God the Father, who created us, God the Father, God the Father, God the Father, God the Father, God the Father, God the Father: Father, who created us, of God the Son, who redeemed us, and of God the Holy Spirit, who sanctifies us, prayed with him and left. The most profound, truly moving impression on him was made by the unsurpassably beautiful words: "He who redeemed me, a lost and damned man, purchased me, won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death,

and the just as sacred words: in which Christianity He forgives me and all believers daily all sins abundantly. Again after some time he said: now I know how the sinner is justified and saved. How then, dear old man? By faith, he answered. But if only I could believe! But I cannot, I have tried it in all sorts of ways, but I cannot. I am very glad, dear old father, that you can't, now let someone else come who can do it better.

as you do. This is God's work, says our Lord Jesus, that you believe in Me. And he wants to be asked if he is to give something. With this we started the third main part of the prayer. And when we had gone through it with one another in a simple way and had finally prayed with one another, we parted once again and I said to him in farewell: now pray only from the innermost heart, just as a dear child prays to the dear Father and always make the Amen quite strong: yes, yes, it shall be done. He promised. When the Lord brought us together again after some time, the first question he asked was: "Well, Father, how is your praying going? He said that he was doing as well as if he were walking on ice, sometimes it would hold, sometimes it would collapse. He understood that praying was his business, but giving what was asked for was another man's business. Well, if you can see that, then we have reached our goal and you should now see by what means the good Lord gives what we pray. By what? Through the sacrament. We now went through the fourth and fifth main parts with each other and then it fell from his eyes like scales that he was God's child through the sacrament of regeneration and as God's child he was fed with the body and blood of the Lord Jesus for the forgiveness of sin.

I may have gone into too much detail, but there is no harm in it, I did it out of gratitude to the Lord and the old man; for through this walk, which the Lord led me on with the old man, the wonderful order of the Small Catechism first really came before my soul as a living example, and since that time, when I was still a very young man, I have not stopped sucking on the Small Catechism every day. Yes, in the first main part, the dear God cuts the sin damage, in the second He shows the wound balm, in the third He teaches to go to the doctor and ask for the balm, in the fourth and fifth to take the balm given in the sacrament. The old man went He went to communion as a penitent and believing sinner and became a blessed Christian, because he now knew that he had forgiveness of sins and that Jesus' heaven belonged to him. He went to communion very often since then, and it touched me deeply every time I saw him go, because he always carried a small bouquet of flowers in his buttonhole, as if he wanted to say: I am having a wedding with Jesus, my bridegroom, and he looked so childlike and cheerful.

and blissful, as if he were already halfway to heaven. From now on, the old man was seized by an extraordinary eagerness to learn. He spent all his free hours reading the Bible, and if his old eyes could no longer stand it in the evening, the young eyes of his granddaughter had to help out. Soon the stories of the whole Bible were so present to him, as if everything lived and wove before him. But it became very difficult for his old memory to learn the individual core sayings. What did he do? I had to write down all the main sayings on individual sheets of paper and he took them with him to the fields and meadows. At breakfast and supper time he would study diligently, and I often found him sitting on his plow, his paper with the sayings in his hand. Once he cried like a child. He had overlearned the saying: by grace you have been saved through faith, etc., ten times and still had not remembered it, so he thought that God could not use such a stupid person in heaven in the end. But I laughed at him and told him that such a stupid person as he would be better to God than ten clever ones, and that the Savior Himself had said: "I thank You, Father, that You have hidden these things from the wise and prudent, but You have revealed them to babes. He was as happy as a child about this saying and this saying had to be written down on his paper. But his joy was even greater when I told him that I knew an infallible way for him to retain his knowledge, namely that he should ask the Lord Jesus every time before he began to learn, that He should give him the Holy Spirit to teach him to retain. At first he thought that one should not ask the Savior for such a thing, that it would bother Him, it would be already enough if one could ask for forgiveness of sins. But when he heard the saying: All that you ask in My name I will give you, he was amazed at such infinite goodness and faithfulness and never have I seen a man who applied this saying more faithfully than he. The success was also visible. He could learn like a young boy since then and it sat firmer than with such a teeter-totter. Soon all the core sayings were in his memory. Once his granddaughter had become very ill, she was suffering from nervous fever and the doctor had already completely given up on the young strong girl. When I came there one day, the girl was lying on the bed without consciousness, one could hardly hear her catching her breath, her face was like that of a dying woman. The old grandfather was lying on his knees in front of the bed, his white head slightly bent back, and his old, bright eyes were looking up at the mountains from which help comes. He prayed aloud, I will never forget this prayer for the rest of my life: "Lord Jesus, you once raised up Jairus' daughter, and he did not need her as much as I need my granddaughter, because he still had a wife.

this is also my one child. Look, I am a poor, old, seventy-year-old man, and you know I can't do anything right without my grandchild anymore, you can't possibly bring yourself to let this child die for me, I wouldn't know what to do. So now be so good and let her get better again. Of course, I poor old sinful man am not worthy of your favor, but I am still your dear child, because you have forgiven my sins and therefore I have as much right to ask you as all the people who brought you their sick and you healed them all. Now do it, dear Lord Jesus, we both want to live piously before You until the end of our lives, because You also said that whatever you ask in My name, I will give it to you. Then he prayed an Our Father so devoutly and pronounced the word Amen with such a special tone and emphasis that it went through my soul. After lying still on his knees for some time, he stood up and his face was transfigured. Then he looked at his granddaughter and said softly in my ear: she will stay with me! Yes, I said, of course she must, she is requested by the Lord. And she stayed with him until his death and only went home two years after him.

Everything that happened in the church of the Lord always aroused his most lively participation. He was a warm friend of the spreading of God's church among the Gentiles and as he was never absent from any church service, he was never absent from any missionary service, even though it was often quite difficult for him to walk. He also used to give four to five thalers annually from his necessities for the conversion of the Gentiles, and he never brought an offering without being ashamed that it was so small. But he wanted to give once before his death such a sentence, as he expressed himself. And he started like this. In autumn he had once again cultivated his small field, which usually yielded just as much as he needed for his small household, with the usual diligence and prayer, and in the spring he had brought the summer fruits into the ground, He would be so good as to bless the fruit twice this time, for it would probably be his last harvest on earth, and at the end of the day he would like to give a decent amount to the Gentiles, about one hundred and fifty or sixty thalers. He could do it easily, for he himself had once said: and some of it was thirty-fold, some sixty-fold, some a hundred-fold, and if it were only ten or twelve-fold instead of thirty-fold, that would be enough. He would like to give the old man, who would probably soon pass away, this joy. So he prayed, and although some might laugh at this prayer, the dear God and Savior did not laugh at it, but said yes and amen to it.

And around Martinmas, with his face beaming with joy, he brought me 55 thalr. for the Gentiles from the yield of his field. The Lord had given it to him. I will tell the story of his end. Soon after, when Advent was just about to begin, I visited him once, because I had not seen him in church a few times. I found him sick in his bed and said that I had come just at the right time, because he would probably pass away today and had also prepared himself for it, because he had received the body and blood of the Lord Jesus a few hours ago. We talked much more with each other and rejoiced with each other that we had a Savior who had taken away the power of death and had brought life and an immortal being to light through His precious Gospel. Then I had to read to him the seventeenth chapter of the Gospel of St. John. When he had listened to it to the end with the most heartfelt devotion, he made his granddaughter kneel down before his bed, laid his trembling hand on her head and blessed her in the name of the Triune God, after

she had promised him to be faithful to the Lord Jesus until death. Then he gave me his hand and asked me to pray with him again. I did so, and he leaned quietly on his pillow with his hands folded and his eyes closed. In the prayer I began to say: the Lord will deliver me from all evil - then he rose up from the pillow, shouted with a loud, firm voice: and will help me to His heavenly kingdom, to Him be glory from eternity to eternity. Amen. Then he sank back gently with a blissful smile, drew breath a few more times, and was asleep, having gone to the one in whom he believed and whom he loved. It will certainly be dear to many of those who read this, and especially to those from our north, if I tell them the name of this old man. It is a strange name, his name was Bugenhagen and according to his information he must have been a descendant, as he said, the last descendant of the faithful friend of Luther and famous North German reformer Bugenhagen, who almost everywhere in North Germany ordered the Reformation, translated the Bible into Low German 2c. In his simplicity he said that one of his ancestors had been general superintendent in Lübeck and Lauenburg at the time of the Reformation. If his statement was correct, if he really descended from the great, pious Bugenhagen, then one could still recognize the truth of God's word in this last descendant and his beautiful end: "To those who love Me and keep My commandments, I do good to the thousandth member.

(From the Evangelical Lutheran Missionary Gazette.)

The dedication of the Lutheran Mission House in Leipzig, June 24.

"Glory to God alone in the highest!" rang out brightly on the trombone on June 24.

at four o'clock in the afternoon in a long procession to the mission house. In front, led by the Collegium, went the first royal official in Leipzig (at the same time as representative of the high ministry of culture) and the superintendent of the city. When the foremost arrived in front of the house, and now the whole procession could be overlooked, one could be heard saying to the other: "How shall they all find room inside! For many of the consecration guests had come; almost all the associations in Germany connected with us were represented, and the Leipzig friends could not refrain from testifying to their joy that "the city on the mountain" had won a house in Leipzig which should shine far and wide. Sensible love had beautifully decorated the house for us, and many a greeting heart has seen its pleasure in the cross sparkling in the sunlight on top. After the procession had gathered in front of the front gate, they sang under the accompaniment of trombones:

Hallelujah! Praise, glory and honor be to our God more and more For all his works.
From eternity to eternity Be in us all ready thanksgiving, wisdom, power and strength. Ring, sing:
Holy, Holy, indeed, indeed, Holy is God, Our God, the LORD of hosts.

Now the architect in charge of the construction handed over the key of the house to the vice-chairman of the Collegium, Dr. Kahnis, and he opened the main door with the words:

"Bless our entrance and our exit, O Lord. I close this house in the name of the Father, and of the Son, and of the Holy Spirit.

The lecture hall held a larger crowd than we thought: about 160 to 170 people might be inside, and in addition, in the wide corridor in front of it, in the living room opposite, and on the side stairs, a crowded crowd. All the rooms were decorated with foliage, and the hall was adorned with three gifts: a crucifix, a picture of the Last Supper (sent to us from Chemnitz by an unnamed friend), and two beautiful old oil paintings: Luther and Melancthon?

"Now give thanks and bring honor" 2c.

Director Dr. Graul then gave the opening speech. We report the following from it:

Peace! Let this be the first word I speak on behalf of our Evangelical Lutheran Mission in this House. Peace, peace be in this house! For thus the Lord expressly said to the seventy whom he sent into the land as messengers of peace: "Where you come into a house, first say, Peace be in this House!" We ourselves, highly esteemed gentlemen and beloved friends, did not come into this house as messengers of peace, but there are to be messengers of peace from this house in

") Our hall is still waiting for pictures or statues of Ziegenbalg, Schwarz and Fabricius.

How could they proclaim peace in the houses of the Gentiles if they came from a house that had no peace itself? So I call out again: Peace be in this house! I know. All who are gathered here are calling out in their hearts, and this call for peace - I also know this - will find an echo of many thousands of voices in all countries of the Lutheran Church, even under the palms of India. Therefore, for the third time: Peace be in this house!

After I have greeted this house of peace with the greeting of peace in the spirit of the whole worthy assembly, I speak especially from the heart of the dear friends who have faithfully shared the sufferings and joys of our mission with us up to now: "Oh that I had a thousand tongues and a thousand mouths, I would sing one song of praise after another from the depths of my heart about what God has done for us. For - to speak with the 84th Psalm - "the bird has found a house, and the swallow its nest, where they cover young."

The bird has found a house again. My friends! When we moved to Leipzig in 1848, mainly with the rich teachers of this city in mind, we left our first mission house in Dresden behind, but dropped our mission planting school for the time being in view of my upcoming trip to the East Indies, the word: "It is over with them!" Even some of our newly planted Christians there, like frightened little chicks under their mother's wing, began to grow restless. But we, with David, trusted in the Lord and said: "How then do you say to my soul that it should fly like a bird to your mountains? On your mountains? We lift up our eyes unto the mountains from whence cometh our help." And therefore today all that heartily desire our work rejoice that, with the help of these mountains, the bird has again found a house and the swallow her nest.

Found! It was a difficult time when we decided to build the house in the Triune Name two years ago, and even when we were allowed to lay the foundation stone last spring, the sky above the nations still hung full of black clouds with thunder and lightning. Nevertheless, like the returning swallow, we found the means to build ready. And more than that. For no sooner had we made the plan in the simplest way than one of our oldest, warmest and most faithful friends *) spoke: This house is not a common house, but an altar, on which not only gold and silver are offered to the Lord, but also hearts are to be sacrificed entirely for His service. In this sense he spoke, and as a volunteer of the Lord, he "laid down a voluntary sacrifice".

The old grass of Einsiedel. He had another drawing made, which shows the Hans as it stands now, and gave everything that the Hans cost more than after the first simple construction.

We put the "fire" into our hands to build this altar of sacrifice to the Lord in a dignified way. When the construction was completed, we remembered the words of the Psalms: "The Lord is God, who enlightens us. Adorn the feast with may to the horns of the altar."

For they not only decorated the surroundings of the house with beautiful trees, flowers and plants; they also garlanded the house itself up to this, the most consecrated place with green May, and otherwise decorated it with beautiful formations and equipment. We, however, who stand today as celebrants in this place so beautifully adorned by Christian love, are now pleased to offer our heartfelt thanks to the givers of these good gifts, and, fixing our eyes on the giver of all good gifts, we continue with the psalm: "You are my God, and I thank you; my God, I will praise you. Give thanks to the Lord, for he is kind, and his goodness endures forever."

After Dr. Graul, a member of the General Assembly, Pastor Reuter from Nuremberg, took the floor and spoke about Ex. 17:10-15; after which Pastor Dr. Ahlfeld, as representative of the Leipzig Local Association, gave another address, in which it says, among other things, as follows"):

To that honor, you congregation of the city of Leipzig, the Lord has also laid upon you the calling and the duty to protect and preserve this house and to maintain the right spirit in it. It depends very much on the soil and climate in which a noble plant is planted. Now, as is well known, there are also different soils and different climates in the kingdom of God. If in you, the congregation of the city of Leipzig, spiritual death or a subjective Christianity that is misleading from the simple truth of Scripture and our confession - Christianity mixed with selfishness - prevails, then also this house cannot deny itself such breath, then also the disciples in it, who are supposed to carry the pure apostolic truth out into the Gentile world, will be infected by it, then the whole work will suffer damage. But if a simple, uncolored, vital faith dwells in you, it will also exert its power on this house. You two directors, my dear friends from early youth, will also feel its influence. You dear pupils will then also realize that you are standing in a healthy atmosphere which helps to awaken and maintain life. - Well then, you evangelical congregation of the city of Leipzig, if it is already incumbent upon you for the sake of your own salvation to stand firmly, immovably and soberly on the works of the apostles and the prophets, then this sacred duty will be even more sharpened for you by this house, from whose thresholds the waters of life are to flow out into the dead sea of the heathen world. Our missionaries should not only

*) Important words especially for congregations in whose midst church teaching and educational institutions are found.

D. L.

Call the Gentiles to the Lord. They should also gather and form them into orderly, organic churches. It is a wonderful thing when they have had such a healthy organic structure in front of them in the church from which they started. An image, a crack, hovers before their souls, which they try to recreate with the living building blocks they have collected. Strive, then, to become more and more such a church. What Antioch was in the apostolic church, you shall be in the Lutheran church. The Lord stretched you, and you yourself grow, watch and pray, so that you do not become a corrupter of this host of salvation and do not extinguish its fire. Become strong in faith and free and joyful in your confession. Testify with your! Testify with your walk that God has saved you from the authority of darkness and transferred you to the kingdom of his dear Son. Hold high our banner, that you know nothing but Jesus Christ crucified, Jesus Christ who died for you on the cross, Jesus Christ who daily passes through the heart with the cross and kills the business of the flesh. - If you stand like this, there will be a blessed interaction with the mission house. We will give and take from each other. Life will surge back and forth like the tide of the sea and grow in such movement. - Merciful Triune God, for such help in salvation, bless the Mission House to our city and our city to the Mission House. You will do this for the sake of Jesus Christ, our dear Lord and Savior. Amen.

After a verse sung on it, Professor Dr. Kahnis held a prayer.

The whole assembly said Amen aloud and sang:

Amen! From the bottom of my heart I say at all hours. You will, O Lord Christ, guide us, strengthen us, prepare us, so that we may praise Your name without end, Amen.

Deac. N. Schneider offered the last supplication of the assembly to God in the Lord's Prayer and gave the blessing.

Under the melody of the song "Now give thanks to God" blown by the trombone choir, the congregation left the Hans. Thank God, dear reader, and send greetings to the house that is also your house, in the name of Jesus Christ. - —

On the following day, June 25, at 10 a.m., the missionary congregation gathered in the Nicolai Church. After the singing of the old hymn: "Lord Jesus Christ, turn to us", the altar service followed together with the reading of Is. 60, 1-13, and after the congregation had sung the delicious: "Wake up, the voice of the watchmen calls us very high on the battlements", Pastor Münkelaus Oiste in Hannöverschen ascended the pulpit and preached the sermon on 1 Cor. 15, 57/58.

Director Dr. Graul then presented the annual report:

It was in 1706 on the 9th of July when

a sun never seen before rose out of the sea at Trankebar on the east coast of the East Indies. The ordinary sun used to go out there in cloudless splendor, and as soon as it appeared, thousands and thousands of Brahmin hands raised and folded along the Coromandel coast in idolatrous worship. That sun, however, was seemingly devoid of all brilliance, and no one turned even a greeting glance up to it. I am talking about a spiritual sun that had risen to illuminate all the heathens in the Tamulenland; for on 9. July 1706, the first two emissaries of our church, Bartholomäus Ziegenbalg from Upper Lusatia and Heinrich Plütschau from Mecklenburg, landed in Trankebar, as they themselves reported, "fervently calling upon God to let the light of the Gospel shine through their ministry in this heathen country: "I am the light of the world"; the two men of God were left standing, first on the beach, and then in the marketplace, unwelcomed until sunset.

Now this was a glorious beginning of our mission in Tamulenland! For in lowliness the true sovereignty of God is revealed. There stood the men who had come thousands of miles with the "full blessing of the gospel" for all, there they stood like a "curse of the world and sweep-offering of all people" under the life-threatening rays of a tropical sun, and it is God's grace alone that they did not have to speak on the very first day of their arrival in the allervollsteu sense with the great apostle to the Gentiles: "We are already being sacrificed" (2 Tim. 4, 6). But they, even though they would be sacrificed "over the sacrifice and worship" of the faith they wanted to bring to the poor Gentiles, rejoiced with Paul without being able to speak with him: "I rejoice with you all" (Phil. 2,17); for the European Christian community there, which loved darkness more than light, these heralds of the sun of righteousness rising over Trankebar were repugnant in their innermost soul, and no participating church had yet been gathered from the Gentiles through their ministry. So only the angel of the Lord, who had led them safely to Trankebar, rejoiced with them unseen, for he knew that to these lonely strangers, as the foreknown archfathers of the church of pure word and sacrament in Tamulenland, "children would be born like the dew from the dawn.

My friends! On July 9, already in a few days, it will be 150 years since the missionary work on which we are working in God's name began, and just yesterday we consecrated the Hans, which from now on shall be the center of our common work on the foundation laid by our fathers. Thus, this year's mission celebration is illuminated by a double light: the evening light of remembrance and the morning light of hope,

and our mood is between the first verse of the 143rd Psalm: "I remember the former times, I speak of all Your deeds", and between the eighth verse of the same Psalm: "Let me hear Your grace early, for I hope in You. Make known to me the way in which I shall go!"

We first remember the previous times and speak with a grateful heart of all God's deeds. The work begun by Ziegenbalg and Plütschau was a deed of God, for they went, as they themselves say, "by the most gracious command of His Royal Majesty of Denmark and Norway King Frederick IV." to Trankebar, and this most gracious command was in the highest sense full of all graces, for the God of all graces Himself had kindled the king's heart in love for his poor heathen subjects on the Coromandel Coast, and the godly court preacher, Dr. Lütken, had, to speak in his own words, "with gladness of heart when he saw this fire blaze up in the royal heart." The two messengers themselves, however, surrendered themselves entirely to the instruments of divine grace: they did not run and walk according to their own will, and just as they, caught up in God, did not confer with flesh and blood before their departure, so also not after their arrival in Trankebar: "we went," they themselves report, "always to our dear Father in heaven and presented everything to him in prayer, and were also heard by him and supported with counsel and action." And as they "threw up paniers" in the name of their God, the panier of the gospel; as they "smashed war-people" with him, the war-people of the strong-armed, who has his oldest and most skilled troops in the Indian idolaters; and as they "jumped over the walls" with their God, into the innermost bulwarks of the Indian idolatry, so did more or less also their successors, among whom especially Schwarz and Fabricius "were longer of one head than all the people." What Ziegenbalg had begun in God, the paternal Schwarz sought in the same spirit to expand and strengthen outwardly, the maternal Fabricius, however, to deepen and establish inwardly: the latter made the evangelical mission in Tamulenland completely a matter of the people, the latter forced the pagan language of the people completely into the service of the gospel. Ziegenbalg asked to plant, Schwarz and Fabricius and the others all watered, "but God gave the flourishing" (1 Cor. 3, 6).

Today we remember the former times, O God, and speak of all Your deeds; for with You, and with You alone, our dear fathers, who now sing with joy of victory in the huts of the righteous, did deeds in Tamulenland. Alas, alas, the memory of former times, besides the glory, also casts a gloomy shadow on our present celebration; for if Missionary John in Trankebar, before the end of the last century, had full cause to pray with David: "Turn to me, turn to me, turn to me."

and have mercy on me, for I am lonely and miserable!" and when he could write home in 1793: "A new honest missionary would be a great comfort and help to us: comfort and great help; but if no reliable man can be found, we had better be left to die out!" - Oh, so we should repent today, in sackcloth and ashes, of the lukewarmness of Lutheran Christianity, which began to run smoothly, but soon drew away heart and hand, after the foundation had hardly been laid for the dome of the Lutheran church in the Tamulen land, so that much of even its foundation had to crumble again, and whole heaps of loose stones were picked up by other Christian communities and used for their church construction, if not even re-filled by the pagans into the hopeless temple of idolatry.

Our missionaries in the Tamulenland have decided, in remembrance of "the former times", to celebrate July 9th of this year with church services in German, English, Portuguese and Tamulen, but to greet the early morning of this festive day, when the first two heralds of the Sun of Justice from the eastern sea let the first glimpse of hot love fall on Trankebar, with a hymn of praise from the altar of the Ziegenbalg house. Well then, "let the sea roar and all that is therein" - "and let all the trees praise" - for the sea, which always looks thunderously toward the Goat's Bellows House in Trankebar, is still the same that brought the man of God to Trankebar, and many of the palms rustling in the morning breeze, which are resplendent in the garden of the Goat's Bellows House, were probably still planted by the blessed hand of the dear Archfather. "Let the sea roar and all that is in it, and let all the trees praise" for this single feast! May the sound of heartfelt repentance mingle with that of festive jubilation, like the deepest organ tone with the brightest sound of bells: for if the "congregation" gathered by our fathers had remained transformably faithful to Him who had called them from darkness to His marvelous light, the eternally faithful God would never have left them orphaned, even in the time of our church, which is poorest in faithful workers.

Fifteen years have passed since we took up with joyful trembling this inheritance of our fathers in the Tamulenland, on which so many apostolic pearls of tears hang. What the prophet Isaiah calls out to the whole church: "Make wide the space of your tabernacle, and spread out the carpets of your dwelling, stretch out your cords, and fasten your nails", this is what the Lord has done for us in small ways during this period of fifteen years. He has made the space of our hut wide and spread the carpets of our dwelling in the home as well as outside. We began with a few associations that did not extend far beyond Saxony; now we have associations in all the Lutheran countries of Germany, and even in Denmark and Sweden, in Switzerland and in the United States. We have eager friends in France, in southern Russia and in Australia. Our income, however, from the very smallest beginnings, was already close to thirty thousand in the last year of the Society - the present one has not yet expired at the mission celebration, which is two months earlier. That is what the Lord has done for us in the homeland, and what outside? We began with a single missionary at a single post, and now we are standing with Miss. Ochs, who, still among us today, will return to the East Indies this year, and with Miss. Baierlein, who has now probably finished his recuperative stay on the Blue Mountains, - nine missionaries at eight posts on a line of some 60 hours of travel from north to south, and among them 2 confirmed candidates for the preaching ministry, 20 catechists, 22 readers, and 41 school teachers - the latter at 38 schools with 1031 children, 76 Seminar pupils included. The Christian congregations, however, which we found in Trankebar still connected with the Lutheran church from ancient times, may have numbered a few thousand souls; and now again 4166 souls belong to our church in Tamulenland, to which 373 adults alone were added in the past year. He has widened the space of our hut and spread out the carpets of our dwelling: for what would help the spatial expansion of our association forces at home without the right fullness of the love handing, what would help the spatial expansion of our mission area outside without the right fullness of the evangelical success. It has the: He has made the space of our mission hut wide and - so that we do not want to live in emptiness - He has spread the carpets of our home. He has also stretched the ropes longer and longer and put the nails tighter and tighter, so that the tent of our mission may withstand every repulsive gust of wind, which cannot be lacking in the open desert of this life. In spite of the general Babylonian misunderstanding of these small days, which is tearing deeper and deeper gaps, he has increased the trust of those who build together with us from year to year out of pure goodness, and has helped our work itself, in spite of the clinging frailty, to be recognized in ever wider circles out of pure grace. Now these are the ever-lengthening ropes that hold our tent. In addition, the confession on which our mission was based from the beginning has begun to take deeper root again in the hearts of Lutheran Christianity, and these new beginnings of "fresh" confessional growth have actually become the nails to which those ropes of trust and recognition are fastened. Thus the confession is our most fundamental support; what we are, we have become on the human side through the good confession of our fathers, and we now speak, remembering "the times of old," with the psalm that our missionaries outside want to read first in their churches on July 9: "I thank you that you humble me and help me. The stone that the builders rejected has become the cornerstone. This is done by the Lord, and is a wonder before our eyes. This is the day the Lord is making; let us rejoice and be glad in it!"

(Conclusion follows.)

Message from Miss. Baierlein.

We have received the latest news from our missionary Baierlein in a letter, thank God, written by himself on May 16. He still lives in Utacamund on the Blue Mountains, where he had to flee from the corrupting heat of the lowlands. "I am more comfortable here," he writes, "but recovery is making slow progress and seems almost more than at a standstill as it is. My faithful helpmate is in a very painful condition, and we have to prepare ourselves for even greater tribulations. May the faithful God make us mature for eternal life! Let us pray diligently that the Lord will graciously keep this servant of His and make him happy by raising up his wife, who has recently given birth to a little daughter. May this child be kept alive for the parents, "that they have not one sorrow above another" (Phil. 2:27).

Church News.

After the candidate of theology, Mr. F. A. Ahner, a student of Concordia College in St. Louis, Mo., has been duly called by the Lutheran congregation of Rock Island, Ill. to be their pastor, he has been ordained by me, the undersigned, on behalf of the presidium of the Lutheran Synod of Missouri 2c. Lutheran Synod of Missouri 2c. western district, under obligation to all symbols of

our church on the 15th Sunday after Trinitatis publicly and solemnly ordained to his office.

May our Lord Jesus Christ make this servant of His a blessing and may the dear congregation flourish under his leadership!

I. A. F. W. Müller.

The address of the I. brother is:

Rev. Iss. ^lmer, oare ok No. OeorZo kies, Uoek lölanä, III.

"By order of the High President of the Middle District of our Synod, Dr. Sihler, on the 16th Sunday after Trinity, Candidate Joseph Lehner from Oestreich, hitherto a pupil of Fort-Wayner Seminary, was ordained in the midst of his congregation in New Hanover Henry Co. Ohio, from which he had received a regular calling, by the undersigned with the assistance of Pastor Bergt according to Lehner's ordinance and solemnly inducted into his office.

May the Lord also grant blessings, strength and wisdom to this servant of His, so that he may lead many souls to the Kingdom of Heaven.

The address of the dear brother is:

Napoleon

Htzllrv Oo. Oliw."

A. Detzer. -

Conferenz display.

As our revered Sckretair, Father Sievers, is still absent on his missionary journey, I hereby take the liberty of giving notice to all members of the Michigan District Pastoral Conference that said Conference will hold its meeting this year at Adrian, Lenawee Co, Mich, on the 17th, 18th, 19th and 20th of October.

Detroit, September, 18.50.

H. F ick, pr. t, kr.

Receipts and thanks.

With heartfelt thanks, the undersigned certifies to have received the following gifts of love from some friends in Addison, namely Messrs: N. N. -15,1X); H. Mesembrink scn. \$1.00; L. Meyer \$1.00; B. Wiiken-IM; H. B. -10.0.1; H. Mönch -1.00; W. Stiinkel S6,(X); W. Heuer -5.00; H. Weber -3.00; Fr. Kruse -5.00; D. Kruse -5.00; Fr. Mayer -3.00; W. Jiene -5.1X); H. Lange Fr. Rathje -2.0t); W- Buchholz -3.25; D. Backhaus -2.50; W- Ratchje -0.50; L. Blecke -2,IX); H. Rotermund -5.00; F. B. -4,IX); D. Roschwinkel -2,(XI); L. Stiinkel a silk neckerchief and A. Heß a silk handkerchief. Wilhelm Bartlin
Concordia College, September 22, 1856.

Having received through Mr. Pastor G. Link of the same congregation in Pleasant Ridgc, Madison Co, Ill. -6,13 znr support, certifies mü christbruderlichcm thanks

Reinhold Voigt, student of theology.

Concordia College, September 9, 1856.

With thanksgiving to God and the benevolent givers, I acknowledge having received from the sewing club in Chicago a shirt, a sheet, a weed and a pair of stockings.

Wilhelm Siegmann.

Concordia College, August 27, 1856.

With heartfelt thanks I hereby certify to have received dnrrh Hcrrn D. Bühler -2.50 from several friends in Baltimore. The Lord bless the benevolent givers.

A. Cook.

Concordia College, October 3, 1856.

With heartfelt thanks, I hereby certify to have received -10.00 from the Young Men's Association of Altenburg Township, Perry Co, Mo. for my support.
G. Gruber.

Concordia College, September 17, 1856.

> With heartfelt tanke I hereby certify to have received from the Mr. Homeyer in Trete, Ill. -2,00 and from the Mr. Richter in CooperSgrove, Ill. -1,00.
Wilhelm Siegman n.

Concordia College, August 27, 1856.

With heartfelt thanks, I hereby certify to have received -12.75 from the JüugliugS-Berein zu St. LouiS.
Christian Math es.

Fort-Wayne, September 14, 1856.

Sincerely thanking undersigned dnrrh Mr. Pastor Hcid have received:

From several members of the congregation at Pomeroy-- --16,60 ,> some members from the Chester congregation 4, 50 " two members from the Jmmauuels congregation-- 1,50 from the wedding of Mr. Jakob G'vglcm collectirt - - 5,70 Johannes Rupprecht.

Fort-Wayne, September 30, 1856.

From the sewing club of the Lutheran congregation at Zanesville, O.

by Mr. Kratzer -5,00

from Mr. Pastor Kühn, Euclid, O. 0 ,50

" „ H. Hilbrecht from Fort Wayne 8.00 " " Franz Oelschläger from Fort Wayne 3.00

Having received the latter two contributions through Pastor Jöhlinger, I confess with the warmest thanks, with the descent of divine blessing upon the Christ-friendly givers . Brüste.

Fort-Wayne, September 30, 1856.

Bon of the Frankcumuth congregation -16.14 to have received as support in the seminar to Fort-Wayne, undersigned hereby certifies sincerely thankful.

Joh. N ächt er lern.

" Fort-Wayne, September 1856.

Wishing God's blessing and giving heartfelt thanks, undersigned certifies -37.75 received from the congregation of the Rev. Weisel at WilliamSbupp, N. Zj. for his support at the seminary here.

Maximilian Brd'ning.

Fort-Wayne, September 26, 1856.

Sincerely thankful undersigned certifies -5.00 received from Liverpool Women's Association, Medina Co. for his support at seminar here.

Friedrich Keller.

Fort-Wayne, September 26, 1856.

With heartfelt thanks to God and the benevolent giver, I certify that I have received -1.00 from Mr. Jakob Tieterich. May the faithful and merciful God repay him.

Georg Michael Schuman.

Fort-Wayne, September 26, 1856.

Napoleon, September 24, 1856.

For the construction of our church we received the following contributions from Pastor H. König:

BonMr. Pastor F. King	-2.50
"" W. Jüngel	6,00
"" W. Rcichhardt	3,00
"" H. Thickness 1	.12
" /, " W. Hattstädt(first time)- 2,00	
" (second time) 5,75	
"" H. Lemke	3,00

For this we give our heartfelt thanks. God repay the generous donors temporally and eternally.

Jacob Braun, Aeltester.

Daniel Haneck, Principal.

Get

u. to Concordia College Ban:

by Mr. PastorFrederking of: C. Häßler -2.00;

R. Häßler, Schneider, A. Wagner, Weißenbur- ger, Schneider ü -1.00; Pastor Frederking §5.00-12 .00

van of the congregation in Frankentrost, by Mr. Pastor

Thickness	5,50
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from the congregation in Frankeuhilf, by Mr. Pastor

Thickness 3	,50
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by Mr. Pastor Bauer in Nilcs, Ill of r W.

Sporleder, G. Göbeckeä -1.00; I. Marquardt,

F. Heidmann L 50 Cts	3,00
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by Mr. H. Bartling, Addisou, Ill

3.00

by Mr. PastorTrautmaun in Adrian, Mich, of:

A. Wagner -2.00; I. Wagner, M. Mulzer,

a Ung. ä -1.00; G. Schatzberger, H. Beck,

M. Fischer ü 50 EtS.; M. Wissinger 40 CtS.;

D. Stvll, K. Li.ebcmeister, S. Wissinger, P.

Riddcl ä 25 cts; G. GelcninS 10 cts; of some limbs in Hillsdale -2.00 10,(X)

voy of the congregation of Mr. Pastor Wunder in Chi

cago, Ill, namely:

I. Lauer/W. Brvckschmidt 4 -5.00	10.00
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F. Becker, Chr. Dorrfeld, Fi Clercke, L. Warlich,

G. Hänslein, C. Dobl ä -3.00	18.00
------------------------------	-------

I. Hübner	2,45
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M. Ehrlingcr, G. Thomas, F. W. Kruse, M.

Heinrich, I. G. Koke, E. Stille, K. Jansen, L.

Gils, W. Siegmman, M. Bernhard, Chr.

Group ü-2,00 - - - -	22,00
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G. Kießling, F. Bartels, Chr. Wilkcning, H. Huhnstock, K. Schmidt, F. Hohmcier, H. Batter- maun, H. Krah, I. Rebell, W. Matthci, W.

.. Sattermann, F. Fink, F. Washausen, H. Was-

hausen, A. Grimmer, F- Jasper, M. Fleischer,

kowsky, W. Sössge L -1.00-22 .00

H. Criele, G. Raabe 75 ice.	1,50
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Chr. Kertscher	0,60
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K. Wilkening, F. Wilkcning, Chr. Thürnau, K. Gutschow, H. Schäfer, H. Deppe, A. Sternitzke, A. Hahlbrock, M. Thielmann, D. Rose, M. Busse, S. Busse, I. Ploß,

H. Berger, F. Kirchhof, C. Boseck, Chr. Zuher, F. Löhr, C. Giele, I. Hübschmann, E. Jüngling, C. Deppe, W. Niemann, L. Hahlbrock, H. Krückeberg ä 50 Cts

12,5a

B. Volkert o.35

H. Schwind, F. Bartels jr, D. Heawer, A. Stephan, G. Dietrich, I. Löber, Th. Chemnitz, H. Koth, H. Walther, F. Huschke, Wickboli, G. Laitsch L 25 CtS -

3,00	
G. Machts "	35
Chr. Bachmanu	o,10

from the congregation of Mr. Pastor Stubnatzy, Thorn-

ton Station, Ill, namely:

D. Wn	5,00
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F- Wn., W. Sty., Chr. Hg. L -3.00	9.00
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-92,65

H- Rr., F. Bn., N. Ä., Chr. Str., F. Stn-, C. Re., H. Bn. ä -2,00 14,00
M. Wn., F. Str. ä -1.50 3 .00
A. Str., Chr. Hn., H. He., P. Es., Chr. Op.,
I. Sn., Spr., H. Bn., W-"cbe., F. Sr., F.
Mr., F. Mt., D. Ke., H. BsZ Schd., F. v.
B. ü -1.00 16,00
H- Vnt., Dg., Brd. ä 75 Cts 2,25
H. Re., Mn, C. Sm" Z. M., Chr. Ste. L
50 Cts 2,50
L. Hn 0,30
H. ES., Rr., Stoß, Bf., Mf., Ct., Ep. ä 25
Cts 1,75

-53,80

"Correction. In Ro. 26, Year 12, where the names of the parishioners in Ehester, Ill. are listed, it should not read luugf. Kipp-2,00, but Hermann Decker -2,00.

d. to the synodal treasury of the western district:

from Mr. Pastor Frederking 1,00
" " Beyer in MemphiS, Tenn 15,00

E. Noschke.

A g e gone

for the school teachers Heid:
By Rev. Lemcke, Monroe, Mich-0 .5Ü
for the related Fr^Past. Fbck and Hackel:
by Mr. Pastor FrederkingIM
" " Franke-I-1 ,00

E. Roschr.

Get

for the construction of the Fort Wayne Seminary:

byMr. Pastor Schumann-2 ,10
" of the BaltimoreMM community
" Hcrru Adam Schmidt in Logansport, Yes-4 .00
" B. N., at Mequon Rivcr, Wis1 .00
Collecte dtoo ,75
" Mr. Pastor Martin Günther1 ,25
" of the municipality of Frankenmuch, Mich53 .50
" Mr. Georg Schäfer there--2. 00
" of the congregation of Mr. Pastor Jüngel in Liver
pool, O22 ,00

" Mr. Friedrich Schum -20,00 and Mr. Georg Schmn -20,00, both from the municipality of Wil- schire, O. Together -. 40M

Chr. Piepenbrink.

Get

n. to the general synodal treasury:

of Mr. Heinrich Büchner, by Mr. Pastor Sauer -W

for the general president:

" of the congregation of Mr. Pastor Jäbker10 ,00

b. to the Synodal - Missions - Casse:

" an unnamed by Mr. Pastor Hattstä'tt-10,00

" Hcrrn H. Richter in Thornten Station, Ills2

HcrrmPastor miracle--.

.00 from the missionary box in the church of the congregation of the
--.-0.71

e. for the maintenance of Concordia College:

by Mr. Martin Gremcl, through Mr. Pastor Anch.--.1,00

" " Pastor Selle in Crete, Ills. on the Erndte- Tankseste for the Unterbalt of the blcbrer perso- nal collected and namely:

from its JmanurIS congregation1 ,66

... Zions Gemeindedell ,58

ä. for poor pupils and students in the Concordia".

College and Seminary:

s for student M. M. Moll, namely:

by Mr. Anaercr - -1.00
" " Pastor Hattstädt1 ,00

F. W. Barthel, Cassirer.

Year 13, St. Louis, Mon. 21 October 1856, No. 5.

The general conference.

Our dear readers know that some time ago an invitation was issued to all members of the Evangelical Lutheran Church in the United States who accept without reserve the unaltered Augsburg Confession as a faithful exposition of the teachings of the divine Word, to assemble for a free and fraternal conference on the present condition and needs of our Church in America on October 1st of this year in the city of Columbus, Ohio. As a result of this call, such a conference was held in that city on the first to the seventh of October of this year. We, the editor of this paper, were also present, and having just returned from it, we now feel compelled to tell our dear readers something about it. However, since we will be able to present the complete report of the conference in one of the next issues, we will limit ourselves this time to giving only general information, leaving out the details for the time being.

The conference was attended by 73 persons, namely 54 preachers and 19 laymen. Four different synods, namely those of Ohio, Pennsylvania, New York and Missouri, were represented. In a considerable number of letters received from preachers and laymen from the above-mentioned synods, as well as from those of Tennessee, Wisconsin (Scandinavian), and Iowa (English), the conference received at the same time the

Assurance that many dear brethren who were absent in body were nevertheless present in spirit in their midst, in that the writers had cordially declared their agreement with the purpose of the conference, had addressed words of encouragement and counsel to it, and had wished it the guidance of the Holy Spirit in its deliberations and the richest blessing from the same.

The spirit that permeated the conference was the spirit of truth, love and peace. It is true that among the members of the conference, who for the most part saw each other face to face for the first time on this occasion, doctrinal differences did not initially come to light; at the same time, however, it became apparent in the most unmistakable way that no one was present who was not prepared to fall in with the truth that had been recognized. Every voice that could be heard made it known that in all hearts there lived a sincere and ardent desire for true unity in the spirit through the bond of love and peace. No unrestrained further speech following free speech could create a lasting disagreement, for one preceded the other with reverence according to God's command; no one even gave the appearance of seeking his own; the speakers showed the Christian sense that respects the other higher than itself, and was ready to learn from the other. The consequence of this was that the longer the members of the conference talked with each other and the more thoroughly they discussed the issues raised, the more intimately they flowed together in an ever more vivid awareness of standing in One Faith and true brotherly love.

The conference soon agreed that its task was not to make decisions that would interfere with the organization of the church, but rather to first convince itself of the unity of spirit that already exists among its members through God's grace, and to strengthen and encourage each other in this, and thus to make a beginning, however small and unsightly, so that all faithful sons of our dear Lutheran mother church in the United States of America will join hands as brothers. Lutheran Mother Church in the United States of North America join hands as brothers, so that, God willing, a Lutheran Church of North America, united in confession of faith and in deed of love, may gradually arise and present itself. The Conference therefore finally agreed to read the unaltered Augsburg Confession together, to examine every word of it and to speak freely and unreservedly about it, in order not only first of all to become jointly aware of the doctrinal content set forth therein in its definiteness and fullness, but also then to convince themselves thoroughly that all its members are really faithful confessors of the unaltered Augsburg Confession and that everyone present really accepts it without reservation according to its simple wording.

It is true that the conference, in this way of mutual exchange, in reading and discussing

In the course of the conference, we only got as far as the end of the seventh article (including the preface) of the fundamental confession of our church, since most of the members, having come this far, had to leave in order to attend the meetings of their respective synods. Nevertheless, each member of the conference went on his way happily, convinced that our gathering had achieved the desired purpose by God's grace, that a good foundation had been laid on which we could now continue to build. We had seen each other face to face; we had come to know each other; many prejudices had been removed; many misunderstandings had been cleared up; we had found ourselves on one path to one goal; many a previous partition had fallen; the consciousness of common belonging to one church had been awakened and nourished; under the banner of the unchanged Augsburg Confession according to its simple literal meaning, we had extended to each other the hand of brotherly love; In common acknowledgement of common guilt, they had bowed together before God and begged Him for mercy and forgiveness for all; they had united that now each one in his circle and profession would raise his voice to call out all faithful sons of our church here in heartfelt humility, that they would first rally with us around the basic confession of our church and fight with us the good fight of faith and confession: So, at last, "all separated in the joyful hope that the first step, even if still a very small one, has been taken, that the state of disunity in which our Lutheran Zion here finds itself will, by God's help, be gradually lifted, and that the various synods of our land, irrespective of any particular peculiarities they may have, will at last be able to find common ground.

The church is to be a united Lutheran church of the unchanged Augsburg Confession.

To some who were not present, what was achieved by the conference may seem so insignificant that it is not worth talking about; we, on the other hand, who were allowed to take part in it, received a completely different impression of it, so that we were certainly all able to join in the words from the song sung by the moderator of the conference to conclude it: "To you, to you, Jehovah, I will sing 2c.", quite from the heart:

You do more effusively. Than I understand, ask and desire.

Just consider how the synods calling themselves Lutheran in this country have stood to each other up to now. Each one pursued its own particular direction according to its knowledge, attitude and local circumstances. Instead of giving expression to their togetherness and serving each other with the special gift given to each, they distanced themselves step by step more and more from each other and thus fell into a tense relationship of jealousy toward each other. It seemed that at last so much of the church is a very important part of the Luth. The church has more synods than the church itself. The so-called General Synod of the Lutheran Church of the United States was undoubtedly also prompted by the concern that, without a union of the individual synods, the same synods would not exist in the same place. States was also brought about by the concern that without a union of the individual synods, instead of working on one and the same work, helping each other, they would finally become opposing army camps; but this union is built on a foundation on which no truly united Lutheran Church of North America can build itself; it has an outer structure.

The Lutheran Church has been a unifying force in the past, and at the same time it has taken up within itself the seed of constant inner discord, in that the confession of truth, through which the Lutheran Church came to its unification and the preservation of which is the task given to it by God, has not been kept alive by the Lutheran Church. has abandoned; for acceptance of the Augsb.

Confession with reservation is not an acceptance of this confession, but an abandonment of it. Therefore, salvation for our church cannot be expected from the General Synod. External, constitutionally prescribed, ecclesiastical unification is by no means what we need here. If a united and strong Lutheran Church is to come into being here, this can only happen through unity in faith, through the subsequent awakening of the consciousness of the existence of such unity, and through united rallying around one confession of faith, as the common treasure to be held and defended. To serve this purpose was the purpose of the general conference, and that the

The first step towards such a unification has been taken, that is its success. With joy and thanksgiving to God, the present participants in the conference have experienced how the mutual exchange of ideas about the content of the fundamental confession of our church has partly awakened the consciousness of their unity in faith and togetherness, and partly revived and strengthened it. When we finally had to part from each other, the one wish of all was that God would grant grace for a speedy reunion, in order to and everyone was animated by the hope that at last all faithful Lutherans of North America would be bound together by a bond of mind and heart that would bind them more firmly and more blessedly together than any external organism, however interlocking.

(From the evang.-luth. Mission-Blatte.)

The dedication of the Lutheran Mission House in Leipzig, June 24.

(Conclusion.)

My friends! With the inauguration of our newly built Mission House, we have entered a new stage of our communal we-. The road ahead of us is shrouded in the darkness of the future. So it behooves us, after we have shared with the psalmist of the

"vori-

When we have thought of all the times and spoken of all God's deeds, it behooves us to speak with the same singer, "Let me hear Your grace early, for I hope in You. Make known to me the way in which I shall go!" Now praise God, the faithful Lord has already fulfilled what we hoped to Him in regard to our new mission house, through petition and understanding, and has thus let us hear His grace "early". Our house shall not remain empty. We have six young people who are being trained in a simpler way for missionary service in the East Indies; three or four who are also attending high school and, God willing, will then study properly; and finally five young theologians, some of whom have already been active in the service of the church, the school, and even the university, who are only trying to acquire the languages and sciences necessary for the East Indian missionary service, and with God's help will go to the East Indies next year. It is a pity that they are not already in this evening light.

We will be able to draw from the memory of "the former times" of the years to come. However, we want to send the Archfather Ziegenbalg himself in the reprint of his excellent "*Theologia*" in the Tamul language, which has just been completed here in Leipzig, to these Five already in the next few days. May he help to convert the hearts of the children to their fathers outside, as he has won the hearts of the Five here, who have long since read their way through him, with his well-coined, faithful Catechism Tamul.

It was the infidelity of our church that the sun that shone so brightly over Trankebar at the beginning of the last century with the missionaries Ziegenbalg and Plütschau, had to be followed by the evening star before the end of the same century with Miss. John the evening star had to follow. Praise God, that evening star has become the morning star in the turn of the times, and God grant that the sun will not stay on, that the dawn of our hope will not be deceived. In the light of this dawn we lift up our hands and cry out: "Let me hear your grace early! Make known to me the way in which I must go.

My friends! From many Lutheran countries you have come in droves today to celebrate with us. I, however, am the only one among you native workers on the mission who stood on the roaring shore where, on July 9, 1706, Ziegenbalg and Plütschau wept their first tears of Christian compassion over the Tamulian heathens, as they wrote: "Today (July 9) we landed safely in Tankebar in the East Indies by divine help, and could not refrain from weeping at the sight of the blind heathens. So I am the only one among you whose foot has stood on that sand where this dew of holy love fell when the sun of the Gospel first went out over Tanksbar; the only one whose eye has also seen the later oh-so-withered rose that came out of such heavenly

I say from such, because the tears of Christian compassion with which the two of them wept on the sandy shore of Trankebar on July 9, 1706, were certainly not the last. It is still noticeable in their long-forgotten diaries that they could have written in many a passage with the apostle: "Now I say with weeping," and many of their successors also "sowed with tears" and ate "bread of tears." So then I, who - even with many a bread of tears - have visited this sowing of tears of our dear fathers, would like to intercede for the same with you, my brothers, and by all your mercy in Jesus Christ implore you, you will each in his own part help to spread and strengthen the conviction in our church that we in the Tamulenland have first and foremost an old mission debt to pay off, and that only when this very old, but never statute-barred debt has been honestly paid off will we, as faithful children of the Lutheran church, be free in our conscience. Church, we are free in our conscience to let the Lord of the harvest assign us a new mission field.

My heart and conscience urge me on this day of wistful remembrance and joyful hope to raise my voice, strengthened by God's grace, for the poor people of the Coromandel Coast, with whom my innermost personality has grown together by profession and providence. May then my weak call, strengthened by your loudest echo on all sides, be blessed with the fact that those, who are already with us seven, rally in the future still more closely around our common banner, and the Audern the longer the closer to each other! Especially now, when five young theologians are about to increase the number of our workers in Tamulenland by more than a third - just think, by more than a third! - by more than a third, we need significantly increased resources. May the Lord Himself be like a dew to the evangelical-lutheran mission among the Tamuls, so that it may blossom again like a rose! Amen.

We sang one more verse of our song of Zion, thanked God and received the blessing. And you, dear reader, join in the final prayer song:

Preserve unö in the truth, Mb eternal freedom, To praise Your name Through Jesum Christum. Amen.

About young people's clubs.

(From Wucherer's "Freimund.")

The extensive explanation of the reason and nature of the new journeymen's hostel will (I hope) not have served the reader to annoyance, but rather to enjoyment and benefit, and it will probably not do him any harm either if I add a short note about a few young men's clubs here in Bavaria from what I have received from friends at my request about them. and if I add to this a few intemperate thoughts.

In Munich there has been an "evangelical craftsmen's association" for 10 years, for which the foundation was laid in 1846 in the evangelical preachers' seminary there, which then emerged into the public eye in 1849 and thus celebrated its seventh public annual festival on February 17 of this year. The task it has set itself is to promote Christian morality, sociability and education among the young Protestant craftsmen, "and anyone who knows (it says in the address given at this year's annual festival) how sad the situation is in this respect with this numerous class, from which the future bourgeoisie is largely to emerge, will not only readily admit the necessity of such associations, but will also welcome their emergence and prosperity with joy. In order to achieve their intended goal as far as possible, the members of the association meet four evenings a week in the location they have rented (since May 1 of last year in the "Kreuzbräu"), one evening of which is devoted to biblical edification, one to singing lessons, one to drawing lessons and one to social entertainment. "The participation of the members in these evenings (is assured in the printed annual report) was numerous and lively and the brotherly love and harmony, as it belongs to the members of such a Christian association, was never violated, neither in word nor in deed, there was rather a daily increasing love for the association and what belonged to the association, and this "joy in the association" proved itself in various appropriate gifts and gratuitous services, as the various lessons were not only given free of charge, but also the club's social was painted by two members of the association in a correspondingly meaningful way. 2c.

The number of members increased in a short time from 50 to 80, and although many of them have moved on again, their number has increased steadily due to new entrants and is currently close to 100 members.

The members pay monthly dues to meet the necessary expenses, and although their expenses for rent, lighting, heating, acquisition of books for the library, tables, benches, etc. amounted to 183 fl., while their income was only 170 fl., they currently have a capital of 160 fl. as a result of earlier thrift and "some extraordinary gifts of money", of which they have invested 100 fl. as the beginning of an interest-bearing fund. In addition, the association was not lacking in manifold hostilities, even in crude mockery and scorn, which hit and hit it especially because it is a Christian association.

The Young Men's Association in Nurnberg is actually a branch of the "Society for Inner Mission in the Spirit of the Lutheran

Church" there and owes its origin to the Mission Institute in Nuremberg, just as the Munich Craftsmen's Association owes its origin to the preacher's sect there.

minar. As long as the missionary institution was in Nuremberg, the associated young men took part in the Bible lessons and prayer services held there, received instruction from the institution's teachers in natural science and church history, and gained other benefits from their contact with the pupils. Since the institution has been moved to Neuendettelsau, they are quite few in number; however, a Christian friend from the teachers of an educational institute there gives them instruction in singing, and a high school student, who is now studying in Leipzig, has faithfully taken care of them, and likewise several students from the polytechnic school are in encouraging fellowship with them. However, their number has dwindled from 20 to 7 participants since that transfer.

The situation was somewhat more favorable in Fürth, where at the same time as in Nuremberg, namely in the first half of 1851, a Young Men's Association was founded in connection with the local "Society for Inner Mission according to the sense of the Lutheran Church". Already the year before, two young men (one of whom, Jakob Schmidt, recently left as a missionary to the Indians in North America) had made the attempt to awaken Christian life among their fellow believers and members of their profession by establishing a reading circle, but in vain. But when their friends in neighboring Nuremberg formed a Young Men's Association, they again took up their earlier plan, and this time with better success; for they soon found a number of like-minded people who joined with them in the task of not only promoting each other in Christian and church life to the best of their ability, but also of working outwardly in this sense as much as possible. "Statutes were drafted and a treasury established for the purchase of books, but both under many obstacles and struggles; also the number of members remained unchanged and small for a long time. Little by little the first fire died down and lukewarmness set in until the year 1854. In particular, it was the statutes, by their great freedom and unrestrictedness, that led to disorder, because they made it very easy to join and little was demanded of those joining, so that many dishonest minds crept in, but soon left again. The Society therefore repeatedly changed the statutes and considered it necessary to insist firmly on fraternal discipline, as one of its members reported to me. The statutes of the society state in §. 1 as purpose "to promote the teachings of the Lutheran church and the life coming from the same among the adult youth, among those who show sense and receptivity for it. 8. 2 establishes the principle of complete voluntariness; 88. 3 and 4 **distinguish** between participants and members and include among the latter all those who participate through gifts or attendance of the meetings or both, but among the latter only those who have openly declared their support for the doctrine and life of the Lutheran church, have also proven this sense and have themselves declared their will to become members.

have. § 5 determines as a right of the members the election of the leader or board of the society and the use of the received funds. 8. 6 requires the greatest possible unanimity in the election of the board. 8. 7 declares as the main subject of the ordered meetings: Contemplation of the Word of God; allows other readings only as an exception. 8. 8 defines the character of the reading library. 8. 9 coincides with the second part of 8. 5. 8. 10 orders faithful adherence to the pure doctrine as the main requirement of the members. §§ 11 and 12 make proof of faith in life and therefore practice of strict discipline, but in love, according to Matth 18, a duty. 8. 13 declares the voluntary subordination of the Young Men's Society under the auspices of the Society for Inner Mission, as well as the annual presentation of accounts to the same, and 8. 14 finally sets the meetings for every Sunday, with the remark that the members have the opportunity to come together privately every evening.

So much of the Jünglingsvereine with us in Bavaria, the reader to think about.

Who has not been painfully struck by the low attendance they have received so far? In a city like Nuremberg, out of the innumerable young craftsmen who flock there, no more than 20 in the best case, and at present hardly 7 young men who would like to join together in Christian honorable society; in Fürth, 30 have now been brought together with difficulty; But for the longest time of its existence, the local Young Men's Association had hardly half the present number of members; and even if the situation is still most brilliant in Munich, 100 members are still not enough in a community that has over 7,000 souls and which attracts who knows what large numbers of foreign workers every year. Where does this come from? The Munich report attributes it to the fact that the association is a Christian association, and the complaints of the others about struggles and obstacles are obviously based on nothing else. And the sense that is manifesting itself everywhere among the youth of our time unfortunately proves clearly enough that the statement is correct. But for this very reason, I think, the youth associations should be more and better prepared for the service of the inner mission than we can perceive in the ones listed. They have more or less taken on the character of edification hours and thus have more in mind the promotion of like-minded people than the attraction and enticement of other-minded people; the shield of Christianity, which deters many, they display all too openly, and the shield of respectable sociality and useful entertainment, which could attract, they either retract completely or hide more behind it instead of letting it stand out.

Some people may shake their heads and almost go mad at me when they hear me talk like this; but let me finish and listen to me calmly, perhaps it will come to you then that I am so

I am not wrong. It is also written, "The kingdom of heaven is like a net cast into the sea to catch all kinds of fish. (Matth. 13, 47.) Now one does not cast the net in such a way that one splashes it into the water and always goes back and forth and rushes, with which the fish would all be scared away, but one sinks it quietly into the depth and hides it under the waters in all tranquility, so that the fish can swim to it confidently and are caught before they know it. Now I think that if somewhere the Lord's admonition is applicable and easy to carry out: "Be wise as serpents and without deceit as doves" (Matth. 10, 15), then it is with the young men's associations under the present circumstances mentioned above, and their rule should be what the Lord Matth. 6:17, 18: "When thou fastest, anoint thy head, and wash thy face, that thou appear not before men with thy fasting, but before thy Father which is hid: and thy Father which seeth in secret shall reward thee openly. To the children of the world Christian earnestness is like embarrassing fasting, which they flee; people who go out to edify themselves with one another are sour-faced hypocrites, mopey-headed followers, which they avoid; people who go out to edify themselves with one another are sour-faced hypocrites, mopey-headed followers, which they avoid; and whoever therefore confronts them straightforwardly in such a way will never attract and entice them. Therefore I do not say: You members of the young people's associations, put away the Christian seriousness and give up mutual edification (God be for it!), but I say: Let your fasting be in secret, but show the young people an anointed head and washed face, so that they will be attracted by this fresh, cheerful Aryan and approach you gladly. The more they then deal with you, the more they will and should notice and recognize that it is precisely the inward fasting before God which makes your face so fresh and bright and your head so fragrant and the air in which one walks with you so sweet and comfortable. And if you fail to fast, one by one you will begin to fast, and your Father, who sees in secret, will reward you publicly, so that you will grow and increase and make more and more friends.

But how to start it? In the same way as it was started from the beginning. As early as 1835, I told my readers in the Sonntagsblatt about "reading rooms and young people's associations," especially the one that was established in Hamburg at that time. Its next purpose was to give young Christians who had already been confirmed, but then also older Christians, the opportunity to come together in their evening hours for social life and to read books and writings useful for their entertainment and education, and to write letters 2c. So they had set up a reading room and a consulting room; in the former, where one could also write, it had to be quiet; in the latter, one could cultivate conversation; if one found in one of the two rooms, one could read and write letters.

If a student read a particularly beautiful book that he considered worth sharing, he was allowed to read it aloud if it was okay with everyone else, and also if someone felt like singing a song. Drinking beer and smoking tobacco and anything else that could disturb

the peace and order was forbidden. The "regular" members could bring in strangers, but they had to sign their names in a book. To cover the costs, a box was set up, into which everyone put what he wanted. That was the content of their statutes; and as far as I know, many missionaries came out of this young men's association.

Since the "great corruption" among the young craftsmen has its seat precisely in the bad society and social wedge and eats through it like a cancer, one must attack the evil here at the root. Accordingly, in my opinion, a more modern and successful establishment of a young men's association, or rather a craftsmen's association, would be something like the following. Let a smaller or larger society (God willing) of clearly and firmly Christian (and to me that means as much as: religious) people come together for the purpose of "opening" a few rooms for young craftsmen in some suitable house, in which on certain days they are offered the opportunity partly for useful instruction and instruction required for their education, and partly for free and leisurely, but respectable entertainment. The statutes do not contain much more than the above-mentioned hamburgers, and serve more as legitimation to the outside world and as a basis for the external order than for the preservation of the spirit and sense of the association. Rather, it has its seat and base in the men who first met and created the association, who immediately form the permanent committee, which always completes itself, and who are responsible for the management and supervision of the whole. There are always some of them in the two rooms every evening, especially in the entertainment room. As far as the external facilities are concerned, it would be very good if lessons in drawing and singing could be offered everywhere. The acquisition of other desirable knowledge is made possible by the social library. The most difficult, but also the most important and - if properly executed - the most blessed task will be the management of the social room. It must not interfere with the free movement of conversation (as long as it remains within the set bounds of order, discipline and respectability), but it should always strive to correct erroneous and mistaken views, to recommend and present the right wisdom of life at every opportunity, for which the Proverbs of Solomon and Ecclesiastes give such excellent instruction, and finally to let everything appear in the right light, i.e. in the light of Christian truth. All of this, however, should be done in a simple manner of conversation, without heated urging, without rapid rushing into things, without any apparent intentionality, and especially without irritation, but rather in a calm and relaxed manner, which is always the best way.

the thought is in your heart: If you are not convinced today, it may come to you over eight days or over the year, for "to everything there is a season, and to every purpose under heaven there is an hour. (Eccl. 3, 1.) And it will come to many and will come to him more and more. Of course, it is not so easy to lead such a conversation as to hold an earthquake lesson; but more fish will be caught with it and it will yield more for life. But it is also not as difficult as some people imagine; for it is not meant that a leader always has to lead the conversation; in my opinion, he can sit there for a quarter of an hour or more as a silent listener and let the conversation run its course, and only intervene as a friendly guide if they get too far off track; Or, when they have spoken their minds, he will also give his opinion, which may stimulate further thought; as, for example, Feimund is now giving his opinion on the Young Men's Associations, after he has let many others finish speaking beforehand.

Some people will also find my way dangerous and tempting, especially if I add that I would be very much inclined to go one step further than the Hamburgers and also allow beer and tobacco in the entertainment room, only the former would be limited to a certain measure, beyond which it would not be allowed to be given to the individual; but the other way also has its temptations and dangers. If you want to get to know them, look at a Württemberger hour-keeper. If they are not led by appointed ministers of the Word, or if they do not consist merely of reading aloud, there is always something very dubious to me; but the question arises whether prudence does not demand that a pastor should not be at the head of a young men's association, whether that would not be a mighty splash with the net into the water. So all actual edification should be banished from the young men's associations? I don't mean that; I would like to see home worship taught and practiced in them, so that the young craftsmen, once they enter the household, will have a desire, love, and aptitude for it. But how should this be done? At the prayer bell, I think, or before going home, the leaders indicate that one is now going to the reading room for evening prayer, and leave it up to everyone who wants to follow and participate. There it will be held in one of the forms recommended in the "Seeds of Prayer" and this opportunity will be used for simple liturgical exercises. Whoever does not take part in it should not immediately be looked upon askance, nor should he immediately be talked into it. But if he allows himself to visit the society longer without taking part in the evening service (which, by the way, will certainly happen rarely), he may be asked in a friendly way about the reason and taught better. If he is not a despiser of the church, he will also not be a despiser of the evening service.

If, however, he is the former and cannot be instructed, he will have to be expelled from the society "after repeated instruction and admonition in vain. For even if nothing but Christian respectability is to be demanded of the members, Christian respectability also includes participation in public worship. But the society's discipline of its members should not extend further than Christian respectability. God's word itself demands no more of a bishop's children than that they "be obedient with all honorableness" (1 Tim. 3:4); anyone who wants to go further with discipline toward his brethren and judge so-called mean things and the like, for example, easily falls into splinter judging and in the end could take his zeal so far that no brother could live quietly next to the other.

But let it be enough that we do not stray into another field. There is only one thing I would like to ask: Why do you think the Munich Association has the most members among the Bavarian ones? I am pleased because it comes closest to the free principles, which seem to me to be the most effective, among the three, and it is considered proof of the correctness of my opinion. I have cherished and moved it long before I received those reports and before I had read Perthes' writing; but all these communications have strengthened me in my opinion; therefore I do not want to hold it back any longer. It is so necessary that our youth be helped, and I believe that if it can still be helped, it is in this way. Now test and try, and what proves good, keep. But God teach and guide us.

Miraculous preservation of two brothers who, in great distress, took their only refuge in God.

Although this strange story took place two hundred years ago, it deserves, since it is taken from a completely credible scripture and will probably still be unknown to many, as a striking proof of God's merciful care for the unfortunate, to be taken to heart even in modern times and to be reported in these pages. Who knows whether a soul that is also in distress will not be encouraged here and there by this story to persevere steadfastly in trust in God and in persistent prayer; and then the desired purpose of this communication would be sufficiently achieved.

Oluf and Andreas Engelbrechtsen, born on the farm Toren, in the parish Guldsdalen in Norway, both brothers and students, went in the year 1652 the 1st of August from the reported farm to the high mountains near the province Valdres, in the intention to make themselves there a few days with shooting and fishing a pleasure. On August 2 they arrived, after they had covered four miles, to a large water, called Refösöen, where they stayed four days. On August 6, they planned to return home, but first they rowed out to a small island, 16 paces long and half as wide, lying in manned water, to pick up a fishing net they had set up there. While they were on the island, a violent storm came from the east, which tore their small boat loose and drove it back to land. This put them, because they could not swim, in extreme danger of their lives; however, they had gone out sober that

day, and now had to spend their lives until August 18, twelve full days without any food, except some grass. In addition to hunger, they were plagued by wind and cold in this remote place, especially at night; and since they had gone from the country where their traveling gear lay, they had only a few thin underclothes on, so the cold would have almost killed them if they had not gathered various stones together and built a hut for themselves, in which they could lie together in some protection and safety. When they had finished building, they searched with effort to see if they could find some roots on this island that could satisfy their hunger, which became very great in the evening; but all the searching was in vain. At last they found a kind of grass (no doubt *Viola canina*, as Andreas Engelbrechtsen himself writes) with broad leaves, and twice a day they took so much of it that each of them got about a spoonful, for they found no more at once; and because necessity drove them to call upon God earnestly in these difficult circumstances and to implore mercy, they never ate without praying properly at table. - In our days, some people consider this quite superfluous when their tables are full, but the great need could well teach them to do so one day. - There were also some bushes on this island, whose leaves they tried to eat, but they were too bitter for them. When, after prayer, they had eaten their very sparse portion of mulched grass, the burn and the pain that their stomachs felt were soothed, as were the stings they felt in their arms and shoulders. The most remarkable thing about this food was the frugality with which it was given to them and at the same time suddenly produced; namely, according to their own report, which they, in honor of God, set up themselves, they found no more than a small portion every day; Every other day they did not search in vain, even if they had already torn up all the other grass of the previous day, and the moss itself down to the black earth, in order to lay it under them in their miserable stone hut and sleep on it; yes, in the last days they found somewhat more of it than in the beginning. But on the 12th day, when their salvation was at hand, this preservative came to an end altogether, and there was nothing left of it.

to see. On the other hand, on the 12th day they found something that they had never found before in such a narrow space, namely a small patch completely overgrown with sorrel, which they happily shared in the morning and picked off completely; nevertheless, when Andreas Engelbrechtsen crawled out of unconsciousness in the evening, he found that the small patch had again become completely green with sorrel. One would think that this was another untouched perennial; but he expressly assures the opposite, and reports that they had noticed it very precisely through a piece of dry wood that was lying there. In the meantime, these unfortunates did not live entirely without hope of being redeemed by other hunters or fishermen who were in the habit of visiting these otherwise desolate mountains with just this intention. But the means that God's providence wanted to use to help them was their little dog, which had lain on the solid land near their equipment for a whole eight days, and then ran back home to the court of their parents, as it were mourning, with a pitiful howling. - How often one sees callous people, even from the educated classes, mistreating these faithful animals because of a sometimes quite insignificant oversight; and how many examples are not known where they have saved either the life or the belongings of their masters with admirable effort! But even if this were not the case, the Christian should never innocently torment a creature of God, no matter what kind it may be. From this, the parents judged that all must not be well with their sons, and immediately sent a man to the mountains to check on Mtn. He arrived there on the second day, but he did not find them, but he did find their equipment; and from various features he noticed that they must not have been there long. He therefore hurried back and brought the sad news to the distressed parents that they would probably have perished in the water.

On the 12th day, as the 17. August, when Oluf Engelbrechtsen seemed to be close to death and his heart was beating so strongly in his body that one could hear its movement, they gave up all hope of living; but the younger one, namely Andreas, who still had some strength left, took some tree branches, which he hoped could still be found here after their death, and cut on them with his knife a short message of their miserable fate, as well as the Leichentert, which they wanted to have explained at their burial, namely Ps. 73, 22-26. Thereupon, in the hope of eternal salvation acquired through Jesus, they encouraged each other to patience in faith, prayed heartily with each other again according to their custom, and then commended themselves to God, expecting no more temporal help after they no longer found the herb they had prayed for, as already mentioned.

At night, between the 12th and 13th day.

of their hunger, namely the 18th of August, came horses, whose feet made a sound in the mountains on the solid land, and now gave the hearts of the half-dead brothers still the last glimmer of hope for life. They got up, called as loudly as they could in a weak, dying voice, and, behold, they were heard at once, picked up in the boat, which had not been damaged or broken on land - which again must be regarded as proof of God's special fatherly care - and brought them happily back to shore. When these people offered them some of the food they had with them, the older brother could enjoy little, and even this little did not agree with him, so that he had to stay in bed for eight days after his return home, although he still lived for 37 years. His younger brother, on the other hand, felt less discomfort and soon recovered. - In telling this story, he thanked God in particular that his grace had so directed that their dog - as the next means of their salvation - had not swum to them on the island, since they had called him and lured him to them, intending that if he came, they would slaughter him and consume him for their entertainment. - If this had happened, they would undoubtedly not have been discovered for some time, and in the meantime their lives would have ended in a miserable way.

When thou needest one greatest, God is nearest; - and
Sleeve, which He aufgeschodden, Has not picked up Erbrum!

(B. S.)

(Sent in by Pastor P. Beyer-)

"My kingdom is not of this world."

Where then is she, the bride of the Lamb, ') ' The princess enthroned on rocks, The daughter of royal stock, With whom the Most High dwells?
Where does she dwell, under what heaven, Where does she hold court, where is her tent?
So you ask now with much ado. - "My kingdom is not of this world."

I am, it cries there, chosen by the Lord. My nest sits on seven hills, and whoever is counted among my people is already attached to the church.
I know it, how many gems
The noble jewelry of the bride contains.
That, Pope, is your sect, your- "My kingdom is not of this world."

Oh that you would consider this word,
You people of false union, who outlaw pure doctrine as ecclesiasticism in a big way. There it is, you want to see the church. Even if the truth of God falls.
What you want will never happen: - "My kingdom is not of this world."

You taught the people first.
It matters little whether one honors God's worthiness or his own heart's delusion. - The burden of seeing the kingdom of Christ is truly a snare.
Oh, learn to understand by the damage: "My kingdom is not of this world."
O look at the fruit of your seeds, It has blossomed terribly;
Now travel through these free states, you hear it: "There is no difference, whether Reformed, whether Lutheran, The whole humbug is about money." The Lord tells you through these admonishers: "My kingdom is not of this world."

And you, countless army of sects, child enervated by rapture, that these words woke you from dreams that are your own! - With thee each calls his church "The one's way to the firmament. A vain glory! for, says my guarantor, "My kingdom is not of this world."

And again I can lift you up, You church, which is called Lutheran; To you the sunlight is given, In whose light one clearly recognizes: Your kingdom, O Lord, has no cabinets, Because it only contains believing hearts. Thou believest and teachest yet without wavering, "My kingdom is not of this world."

Through this confession you become magnificent. There you show true courage;
Through this, your tribe grows so mightily to the end of the world;
Thine is from peoples of all ages, Who stands and falls for his Savior. Thee comforts when multitudes shun thee: Riches are not of this world."

If one asks whether your members are all truly God's children, then you point, as in every case, into the unadulterated word: "I cannot test the hearts, only God has counted His own; otherwise the word would also be abrogated: "My kingdom is not of this world".

You therefore boast with great joy: "Yes, of course I am chosen. In holy innocence of white silk, In pure words to stand there." You praise: "Sacraments dear to you, you have here their free field;
But the cross teaches me to the end: "My kingdom is not of this world".

' - I i (Submitted.)

School Teachers Conference.

On August 13 and 14 there was a school teachers' conference here, in which our teachers from Wisconsin, Michigan and Illinois (12 in number) and also the undersigned together with his colleagues, Pastors Lochner and Dulitz, took part. It is with pleasure that the undersigned brings this conference to your attention. This is the beginning of the implementation of what was rightly pronounced as salutary and beneficial in the last synodal report of the Western Synod - under the article "School Teachers' Conference". According to the unanimous testimony of the participants, this conference also provided proof of this. There was a mass of matters which imperatively demanded a joint discussion for the improvement of our schools, and which urged a joint settlement. This alone convinced the members of the conference of the necessity not only to initiate and attend smaller conferences for smaller circles with diligence, but also to work with all seriousness and zeal so that from time to time also larger conferences, in which a more significant collection of guests could be represented, could be held.

and forces can be found, can be held. This conviction, however, was increased by the pleasant experiences made during the joint discussion of several questions and points at hand. Various concerns were relieved and alleviated, partly by the mere expression of them, partly by the communication of similar or greater grievances. Not infrequently, the brothers were able to offer advice on how to remedy or initiate such concerns. But the conference has also received much enrichment, instruction and stimulation in the theoretical area of the school subject. The undersigned believes that he can say this with confidence. Therefore, he cannot refrain from asking the dear brethren, pastors and teachers, to follow the example presented here in order to gain equally beneficial experiences, and therefore to carry out, as much as possible, what has been proposed in the report of the Western Synod on the handling of teachers' conferences. This would then also include that the dear congregations be made more and more aware of how useful and beneficial such conferences are for them and their children, so that they willingly grant their teachers the time and, where necessary, also the means to attend such conferences.

Finally, it may only be noted here that our conference this time, in addition to discussing the practical concerns of individuals, was especially concerned with 1) meeting a need that had been expressed several times for a short excerpt from the St. Louis Hymnal for our schools; 2) answering the questions: a) "Why must it be said that school teachers' conferences will be accompanied by great blessings?" b) "According to our synodal relations, i.e. according to our Lutheran principles, and taking into account our American conditions, which subjects should be primarily taught in our schools?" e) "How can the disorderly attendance at school and the disorderly reception of the pupils best be counteracted?" ä) "Which evils have the most inhibiting effect on the external and internal growth of the school; and how could they be remedied?"

Even though there was not enough time to deal with these questions exhaustively, we praise God our Father with great joy through the name of His dear Son, our Lord Jesus Christ, for what was given to us in our fraternal and mutual cooperation, to whom all honor is due for eternity, as for all goodness.

The next major teachers' conference has been scheduled for the two days following the next Pentecost holiday, with the hope of even greater participation. The place of the meeting is Chicago.

Milwaukee, August 29, 1855.

Pastor Fleischmann.

Response.

No answer is also an answer; so I thought, when I, penetrated by the most diverse congratulations and condolences, had to read the other day a number of the *Informatorii*, in which a former missour. Pastor (Deindörfer) also tried to give my little person a back blow. Since, however, complete silence could also be misinterpreted, I will at least confess herewith with thanks:

That it has become quite clear to us how one can rely on and refer to authorities without having understood and grasped them in the slightest. For would the writer of that comment on my person have understood and grasped what the venerable Father Löhe, whom he cites, wanted to teach him in his catechism when he lets Fr. 114 answer "What shall you not do according to the eighth commandment?"

He would have understood what Father Löhe means by this, when he also mentions the scriptural verse to this commandment, among others: "Speak false witness against my neighbor," and then declares for false witness: "Just as that in which the words are not true to the truth, as that which is true to the wording of the truth, but comes from a false, malicious heart;" he would have understood what Father Löhe means by this: Prov. 25, 9. 10. "Handle your business with your neighbor and do not reveal another's secrecy, lest he who hears it speak ill of you and never let go of your evil rumor;" Then he would not have been allowed to testify about me without ever turning to me first and discussing the matter with his neighbor, and would not have come to the conclusion that his words were not true, and would not have brought himself into the evil rumor that his testimony came from a false heart, and that his other accusations and reasons might be just as weak as this matter.

To study this piece of catechism better in the future (because also "virtue is a study"), but also Luther's Larger Catechism together with his writings and answers to the Bock in Leipzig with the long spear and short sword, and that before one is so badly informed in black and white that better information is constantly highly needed: that is the faithful advice and still continuing admonition of the missour. Pastor in Schaumburg, Cook County, Ills.

N. Volkert.

Church News.

After the Candidat des heil. Georg Reisinger from the Grand Duchy of Hesse-Darmstadt, until then a pupil of Fort Wayne Seminary, had received and accepted a regular appointment from St. John's Parish in Auglaize, Co.

President of the middle district of our synod, vr. W. Sihler's, was publicly and solemnly ordained by the undersigned in the midst of

his congregation on the 17th Sunday p. 1st in. the 14th of September of this year and inducted into his office.

May the faithful Archpastor and Bishop of our souls, Jesus Christ, sustain and build, protect and preserve that congregation, so that in its lonely position and dangerous environment it may shine more and more as a light in a dark chamber. Give His servant courage and wisdom, anoint him with His Holy Spirit and make him a blessing. Anoint him with His holy spirit and make him a blessing for many!

The address of the I. brother is: liev. O. HoisiriZor,

Iⁿ. O.,

Oo., O.

Willshire, September 20, 1856.

I. H. Werfelmann.

On the second of September this year, the merciful God gave us a great joy. Our school had been growing in number for several years, and the need to appoint a school teacher who could devote all his time and energy to feeding Christ's lambs became more and more apparent. And so God gave us courage and joy, so that we appointed the school teacher candidate Mr. Theodor Gotsch. After he had passed the prescribed examination, he was publicly and solemnly inducted into his office on September 2 in the presence of Father Sauer before the assembled congregation and the dear school youth, with a commitment to the symbolic books of our church.

I spoke what was appropriate for this hour; I drew attention to the great blessing that the Lord our God has given us so far through the service of our dear Fr. Fricke, who worked here three years before me in the vineyard of the Lord, and through my little service during the last six years, which must move us on the one hand to the deepest bowing before the Lord, and on the other hand to the most joyful thanks and praise to Him; then I spoke of the high importance and the great benefit of a Christian elementary school, and concluded with an address to the assembled children and their now dear teacher.

It was a happy day for us. The Lord has helped us up to this point. May He, the Arch Shepherd of His sheep and lambs, make our dear brother Gotsch a great blessing to the local school youth, be faithful to him in his beautiful profession and let him bear much fruit.

for an eternal fiefdom. Amen.

JonesvWe, September 16, 1856.

Rud. Klinkenberg, pastor of the evang -luth. congregation "m White-Creek, Barthel, Co., JA

Address:

Ur. Pbeoä, Ootzsck, ssonLSvilio, Durtllol, Oo., Is.

Receipt and thanks.

With heartfelt thanks, undersigned certifies to have received the following gifts of love, namely in Frankenmuth, from Messrs: Johann Hulinger 52.00; Dr. Koch 55.00 A. Ran-nwerg 51.00 Kanlor Riedel 51.00; Edelmann 50 Cts; Mr. Pastor Rödoelm 51.50; at the wedding of Mr. M. Peilengruber 60 EtS. In Frankentrost, from

Gentlemen: Rohrduder 51.00; Hetzn er 51.00; Wirtmann 50 Cts.; Schlenk 25 Cts.; Abraham 25 Cts.; from Wittwe Schleier 40 Cks. Likewise from Mr. G. Streb 51.1D; Gänsbauer?1.1D; Götz 51.00. Bon the congregation of Mr. Pastor Hattstädt in Monror 55.00; the lungfrauen-"erein daselbst 56.00; Mr. "im. Fnscheisen 51.1D; Frau- leiHKMeisyrMM; Mr. Kurz 51.00 and a vest; "Mr. Bayer 52.00; Mr. N. a silk scarf; Mr. -TtnUrr 54.00;" Mr. Gnimbach 50 EtS.; of Mr. Joh. Kalbfleisch 51.00; Heim Kalbfleisch 51.00; Gottlob Krause 51.00; Wittwe Schubartb 50 EtS. and Mr. Üblich 51.00.

Johann.M. M. Minor.

Student of theology at Concordia College.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies to have received 55.00 from the Collins- villr Young Men's Association.

H. W. Bewie.

Toncordia-Cvllge, October 18, 1856.

With heartfelt thanks I certify to have received the following gifts from the Women's Association: 2 shirts, 2 pillowcases, 2 pairs of stockings and 1 bed sheet'. May God bless the generous givers again abundantly.

Heinrich Grupe.

Concordia-Eollege, October 18, 1856.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have received 55.00 from the Lutheran Young Men's Association in Collinsville III, which God will richly **repay** to the benevolent donors in body and **soul**.

Carl August Graves.

Loncordia College, October 18, 1856.

Sincerely thanking, I hereby certify to have received 52.50 from Mr. D. Helwrg.

B. Burd. Ecnordia collgc.

Received with thanks for Michigander sophomores from April 7 to October 1, 1856:

Detroit Collecte	58/71
on Mr. AderboltS wedding collectirt	Htz7
from Mr. I. A. Grüber	0.50
" Mr. Kundering	0.40
" Mrs. Bäuml.-	0.40
" of the community in Frankenlust	15.07
" Mr. Pastor Sievers	9.39
" , "taphan in Ame'üth	0.50
" a Detroit community member-1	.00
" of the community in Amelith	2.04
" Mr. Eib in Detroit	0.25
" " Pebler that. 0,	50
" " Ebrbardt that. 5	0.50
" " Cobbler there.,	1.01
Collecte on Mr. KreckelS wedding	3.00
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Anch for all other gifts of love, with which the FraucnDerrin and parishioners in Detroit supported you, is thanked herewith.

H. Fick.

Get

n. to Concordia College - Construction: - rU

By Mr. Heinr. Gebhardt, through Mr. Pastor Leh-
man 51,00

From the common of the Rev. Hahn, Beuten Co, Mo: H. Heimsoth 53.00; I. Ojreber 50 LtS.; C. OrtrichS 52.00-, L. L. 55.00; H. Holtzen 52.00; I. Meier 52.00; H. Heimsoth 53.00 Sophie Beckmann 50 Cts.; H. Schröder, O- JaaelS, L. Grauman", H. Ohlrogge, C. Schnackcnberg, P. Holtzcn, D. Holtzen, D. Beckmann, P. Müller, F. Heimsoth ä 51,00 >. - 29.00

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" of the congregation of Mr. Pastor Baumgart, Elk-horn Prairie, WaShingtonCo. iii. second shipment: Heinr. B'rman Sr. 520.0t); Ehr. Bir- mann, Heinr. Birniann juü., HeiNo. Twenhöfel L 55.00; Heinr. Brochmidt 53.00; Wittwe Eckert 57.00; Wittwe Auf der Bricke 51,00 -- -- 46,00

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Ridge, lü 21.75

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Ill, collected on Erudtedankfest 30,00

" the three churches of the Lord PastorWeyel.... 2,45

" the DrcifalngkritSgemeindr in Buffalo 3.00 the congregation of the Rev. Nirmenfnchrider
in Grand Prairie, Ill: H. Hvhl 53,M; E. " sjS Segelyorst and L. ^chaal ä 51,50 (KTX).

d. to the synodal treasury of the western district:

from the municipality to Lt. LouiS, Mo 5,00

. E. Rösch ke.

for the verw. schoolteacher Herd: from the congregation of Mr. Pastor Baumgart, Elk-
 hornPrairie, Ill - - 52.00
 "HennPastor Schliepsiek 0.50
 "Weyel y'o
 "Clay mun 0,50
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 by N. N. from Cleveland, O 59.50
 "Wittve Vchum from Wilshirr, O , 10 00
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 namely:
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Chr. Piepenbrink.

" (Addendum of No. L.).

For the **Lutheran** have paid:

Denll. Vintage:

Messrs. Christ. Bultmann and Job. Gfr. Schmidt.

The 12th yearlong:

Dir Messrs: Ludwig Brockschmidt, Chr. Bultmann, Fr. Block (50 Cts.), Past. Hattstädt (6 Er.), H. Heimsoth, Past. ^lor (2 Er.), Casp. Kerkhof, Past. Knappe, Carl Müller. .

" Den 13. Jahrfläütz's'

T:e gentlemen: Past. Auch, Chr. Auch, Gerh. H. Brockschmidt, Dretr. Brockschmidt, Gottfr. Beck, Fr. Block (50 Cts.), W. Brockschmidt, M. Bernhard, Fr. Becker, Wilh. Borchardt, Fr. Dicke, W. Diekmann, P. Eggers, Past. Frederking, Mart. Gremet, Ludwig Gils, Chr. Gromnq, Past. Horst, Adam Haag, Chr. Hörmann, Past. I. M- Hahn, P. Holtzcn, H. Holtzen, Keuscher, Casp. Kerkhof, Past. Knappe, Jacob Lauer, Fr. Marquardt, Wilh. Maier) G. Müller, Fr. Meyer, Heinr. Matter, Johann Müller, G. Nützet, Hemr. Oehlerkina, Doroth. Rose, C. Rathe, Past. Sauer, M. Sauerbier, C. Stöckmann, W. Sporleder, Adam Ulrich, Fr. vom Berge, Heinr. Werner, H. Wolfram.

Den 14th I ah rg airg:

Mr. Wilh. Diekmann.

Get

L. to the general synodal treasury: for the general presiding officer:

from the crnkcasce of the three congregations of Mr. Pastor 7^A . Weyel512 ,45
 from the Lutheran Trinity congregation in Buffalo - - - 10.00 " " Pastor Hoppe's Zion congregation in New Orleans 11,40

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IM by Mr. Pastor Hahn in Benton Co, Mo 4.20 from the congregations. of Mr. Pastor Weyel

1.60
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 Roof in Fairfield, O- 10.00
 " the schoolchildren of the same municipality- - 1,98
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 " Mr. W. Ohlendorf, through Mr. Pastor Ott-
 man 1,50
 " of the Lutheran DrnfaltigkeitS Church in Buffalo- ... 5,00
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 Citizen at Buffalo .'. 2,38

e. for the maintenance of Concordia College:

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 " " Collinsville, IIS iy,iz

e. for poor pupils and students in Concordia" College and Seminary:

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:j

The 11th year:

^the Herrn: Lohau and Lübking. -..... «««

The 1.2. year:

The gentlemen: Jacob Dienz,' Johann Bienz, Joh. Drennn, Daalß, Berwi d, Phil. Bohn, Heinr. Brase, B "I, John Beery, Chr. Brandes, Dierer, Gvtt. Tarnstebt, CtauS Eggers, Eilbracht, H. Erfmeyer, H. Fricke, Frankenbach, Carl Germann, Hiller, I. G. Händel, Heldt, Pastn Holls, Mich. Zanke, G. ZürgenSmeyer, Adam Aolb, T. Kühle, Past. Kühn, Lebmkuhl, Laudeustem, Lübking, Linnen, E-. Muhly, F. W. Meyer, Müller, Männling, Mich. Müller, "r. Moths, Theod. Müller, Metzler, Fr. Milcher >en., F. Welcher jun., Ernst Melcher, Niderstadt, K.

Pmkepank (16 ex.), Richter, Rost, Rückrich, Fr. Rolf, H. Strup, Georg Schumm, Frirbr. Schimmern, Stöckcl, Schindel, Schacht, Bernh. Stiebe (5, EtS.), Stricker, Joh. Schmidt, Casp. Schäfer, Titze, Poitsbergrr, C. Both, G. Winmberger, E. Wolf, Wahl^ A. Weber, Wilh. Welker (50 Cts.), Weißcnburaer (50 Ctö.i, F. Wilchmeyer, WierSpäcker.

The 13th year:

The gentlemen: Jos. Aupperlen, Fr. Brand, Jac. Bühler, WBredemeyer, K. Bleke, Jacob Bienz, Job. Bremer, Leop. Brauns, Pastor Baumgart, Heinr. Brase, A. Prrgt, Fr. Budahn, L. Borchardt, Dr. Bünger, H. L. Birrwann, H. Berkemnrcr, Joh. Braun, Lörst, Past. Daib (13 Er.), A. Estrl, Past. Eberr, Fischer, Past. Hoppe (520.90), Prof. Heyl, W. Humng, Fr. Jagow, Fr. Just, Carl Röster, Kvrff, Conr. Kalbfleisch, B. Krnvop, Past. Löber, Past. Lochner, Lübker, Gottl. Lindemann, Phil. Mertz, W- Meyer, H. Meyer, Fr. Mennewisch, W. Meyer, Past. Metz (16 ex.), NeidkNI-crger, Fz. Oelschläger, Past. Ottmann, Ehr. Piependruck, WUH. Poppip, Phil. Reichardt, Heinr. Rauschest, Chr. Ro,e, K. Rathes W. Rodenbeck, E^ Rolf, Eml Rerßnrr, Past. Röbbelen, Dr. Sibler, W- Sander, Georg Schumm, Fr. Schimrrrer, A. Schuppan, Schöbe (50 Cts.), Strube, Past. I. C. Schulze, Gottlieb Thieme, Jacob Werther, G. Wolf, G. Wilkening, W. Wißmann, Windhorst^W. Wenke, W. Wulfekötter, Weißenburger (M Lt.->

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Year 13, St. Louis, Monday, November 4, 1856, No. 6.

(Sent by G. B.)

The Lutheran hymn according to Koch.

(Continued.)

The oldest of the songs composed by Luther, which our hymnal contains, is: Nun freut euch liebe Ehristeng'mein 2c. It was written in 1523, and Luther himself entitled it: "A song of thanksgiving for the highest blessings God has bestowed upon us in Christ. One can rightly say of this song: the entire basis of the Protestant faith is contained here. The whole song, like all of Luther's songs, is based on the Scriptures and every thought has its biblical foundation. However, this song is not only a genuine church song, not only the church's song, in that it sings of the great and noble scriptural doctrine of God's free grace in Christ Jesus, on which the church is founded, but also Luther's song in its own sense, in that it emerges from his innermost heart and life experience, It is the song of his spiritual life, the joyful echo of the grace and peace in his heart, with which the Holy Spirit of God sealed him after severe inner struggles and temptations of sin. Verses 2 and 3 in particular remind us of the state of heart in which Luther himself once found himself, when he was still a monk in the monastery at Erfurt and was diligently striving to attain peace with God through monastic vows and spiritual exercises, so that he could say: It is true, a pious monk

I have been and have kept my order so strictly that I can not say. If a monk has ever come to heaven through monasticism, I also wanted to enter. I have taken the utmost care of myself and have tortured and tormented my body with fasting, vigils, prayers and other exercises much more than all those who are now my worst enemies. I and others have been so heartily and murderously sour that we would only bring our hearts and consciences to rest and peace before God, and yet we cannot find the same peace anywhere in such ghastly darkness. This is how it was with him until he finally recognized God's salvation plan, which he describes so wonderfully in vv. 4-10.

In 1557, on the feast of St. John the Baptist, some princes who were together in Frankfurt a. M. had a desire to hear a Protestant sermon in St. Bartholomew's Church. After the bell had rung for this service, a Catholic priest ascended the pulpit in hatred of the pure Protestant doctrine, singing the hymn: "Now we ask the Holy Spirit to come and act upon the Gospel. Now we ask the Holy Spirit and act out the Gospel according to his doctrine. The assembled congregation, however, desiring the pure Word of God, finally interrupted the priest in anger by singing the song: Now rejoice, dear 2c. The offended priest turned to one of the princes present and asked him to exercise his right and give him his testimony on the last day. But the wise prince rebuked him with reproach of his wrongdoing.

and added: "As for the testimony on that day, I think we will not be so close to each other and will not know each other. The angry priest throws the hourglass in his hand to the ground, leaves the church, from which the congregation has sung him out with this song, and the Protestant service is completed undisturbed.

In the Reformation era it was quite common to sing this song regularly before the sermon. A peculiar story is told by Cyriacus Spangenberg. When he once stayed overnight on a business trip in a monastery near Mansfeld, a young clerk made fun of him after the meal about the Lutheran songs and called the song: Nun freut euch liebe 2c. a whore, Babels and devil's song. From the words of the first verse, namely "und laßt uns fröhlich springen," the priests at that time liked to blaspheme that it was a Bubenlied. When he warned him not to blaspheme, he said: Yes, he wanted God to punish him, if it were not such a song. Then he, Spangenberg, said: Well then, God will not let him be mocked and will let himself be seen terribly before a year passes and will not remain silent about this wanton blasphemy. blasphemy. This speech was then most shamefully ridiculed, whereupon he committed the matter to God in his judgment and ordered it. Before a year had passed, however, this man had become completely insane on a journey, so that he was always screaming and finally threw himself into a well. One

God had helped him out of it, and God had given him the grace, through the intercession of pious honors, that he had come to the knowledge of his sins and had been restored to his rightness, and that he now prayed verses 1-4 of this song with faith and devotion for the rest of his life.

In Eastern Austria, in the country above the Ems, an order once went out that all those who adhered to the Protestant doctrine were to be deprived of their offices and expelled from the country with the loss of their property. A schoolmaster, frightened by this order, left the truth he had recognized and turned back to the Catholic Church. His pious wife, however, told her husband how he had done wrong and added that he would probably learn on his deathbed that he had built his faith on sand. After a short time, the schoolmaster fell into a serious illness, which surely brought death before his eyes. In order to calm his troubled conscience, he calls priests, but at their encouragement his heart remains cold and desolate. Then all at once it becomes quite light inside him, he remembers the comforting song: Now rejoice, dear 2c. and asks that his wife sing it to him for comfort in his agony. When they sang v. 3 and 4, he gave his spirit into the hands of him who even in the last moments offers his grace to the lost.

In verse 4 and 7 of this song Georg Malzan, hereditary marshal, whimpered in a pitiful voice before his departure and repeated the words several times: I am yours and you are "no and where I stay, there you shall be, the enemy shall not separate us.

Bartholom. Rieseberg, an old theologian in Luther's time, who in 1566, after much suffering, was the first Protestant preacher in Gardeleben to fall ill with the plague, gave the answer to his fellow believers, who surrounded his camp with prayers and supplications and asked him how the church should be ordered and governed after his death: "Everything according to God's Word and dear Luther. V. 9 and 10. And when he then spoke with special emphasis: Und hüt't euch vor der Menschen G'satz, he finally added: eine kurze und gute Kirchenordnung.

This song has also been translated into the Malabar language for a hundred years and is sung by converted Hindus.

From heaven on high I come.

Luther used to prepare a merry Christmas Eve for his family every year, during which many revivalistic things about the Incarnation of Christ were spoken and sung, and for this celebration of his children he composed this Christmas carol. At such a Christmas celebration in the bosom of his family, he is said to have had the first 7 verses of this song sung by a man dressed as an angel, whom the children then had to greet with the 8th verse: "Welcome, you noble guest" and the following. From Sam. Auerbach, Pastor

It is reported that when he received Holy Communion shortly before his end in 1028, he clasped his hands together, looked up to heaven and spoke the 8th verse of this song.

An abbreviation of this song is the other: From heaven came the angelic host 2c. A man hard-pressed with melancholy was plagued long and often with many kinds of medicines, so that at last he no longer wanted any. However, when he had another very severe attack, he begged his physician in his greatest anxiety and with deep sighs for a single remedy. He wrote him nothing else but the last words of this song: patient, always cheerful, and even added the melody in notes on a piece of paper. When he had done this, the patient began to laugh out loud, rose from his bed rejoicing and was completely freed from his ailment.

Our God is a stronghold.

A free reworking of the 46th Psalm, composed by Luther in 1529 after the end of the Diet of Speier, as an open protest song of the entire Protestant Church, which against all its adversaries and enemies trusted in God alone as its refuge and its castle. In Coburg, at the fortress, he sang this psalm daily during the Augsburg Diet in 1530, sitting at the window with his lute and looking up to heaven, and he did so, according to Selnecker's testimony, "because the enemies wanted to devour him. According to some, he first composed this heroic psalm at the fortress of Coburg, according to others on the way, when he traveled to the Diet of Worms in 1521. Along with the song, Luther also created the melody; both are as if from one cast, flowing from the deepest, noblest enthusiasm of his mind, so that he poured his innermost being in richest abundance into the word and the tone. Dr. Conrad Dietrich was already able to boast of the manner, that it has a special spiritual emphasis, like no other, stirs the heart, cheers it up, makes it joyful and glad in the Lord, gives courage and comfort, juice and strength, where it is only modulated and sung in faithful devotion. From the 3rd verse, the climax of the song, the heroic sense shines forth, with which Luther, in the armor of God, not being afraid even of the arch enemy, had already called out to the advising friends sent to him by Spalatin on his journey to the Worms Imperial Assembly at Oppenheim: "Even if there are as many devils in Worms as there are tiles on the roofs, I will still go and not be afraid in the least. Even if Huss is burned to ashes, the truth has not been burned with him. Dr. Jac. Weller says of this verse: These are the words of a Christian who is completely ready and firm in his faith. Luther's contemporary, Cyriacus Spangenberg, testifies: "When I looked at Dr. M. Luther 23 years ago in Wittenberg, it seemed to me that I was looking at a large, mighty, well-armed ship that was confidently sailing under the enemy on a stormy sea.

As if God's angels had sent messengers themselves, this song quickly spread throughout Germany and to all places where

adherents of the pure Protestant doctrine lived. As early as 1532, the congregation in Schweinfurt sang it in church against the will of their pastor, and the children sang it at night in the streets, whereupon the Reformation soon took place there.

Thus Melancthon, Jonas and Creuziger once entered Weimar in 1547, when Wittenberg had been surrendered to the enemy and they had been sent into exile. There they heard a little girl singing this song and were greatly comforted by it, especially by the words: "And if the world were full of devils". Melancthon, however, said to the pious singer: "Sing, dear little daughter, sing; you do not know what great people you are comforting now. Prince Frederick III, Count Palatine, who was asked why he did not build fortresses in his country, answered: "A strong fortress is our God, a good defense and weapon; so we have faithful subjects and, in case of need, a number of warriors who can resist our enemies not only with defense and weapons, but also and especially with prayer. This is why the noble Swedish king, Gustavus Adolphus, resorted to such arms and weapons on the morning of the battle of Leipzig on September 17, 1631, when he was facing Tilly. Before the battle began, he had his entire army sing this song, and when God helped him to victory and he saw the enemy fleeing everywhere, he threw himself on his knees in the midst of the dead and wounded, thanked God and cried out: He must keep the field. In 1517, Wolfgang, Prince of Anhalt, whose name shines under the Augsburg Confession, was declared an Eight by the emperor and his land was given to a Spanish favorite. When the letter of eight arrived, he sat on horseback, rode through the dismayed city and sang this song in a bright voice on the market square as a farewell, especially the lines: Take away our bodies, etc. Afterwards, he hid in a mill for a long time, dressed as a miller, until he was reinstated in possession of his land by the Peace of Passau in 1550. When Emperor Charles V dismissed the Protestant preachers in Augsburg in 1548 because they did not want to accept the Interim, and especially the brave theologian Wolfgang Musculus had preached vehemently against it in Augsburg, they came to the imprisoned Elector of Saxony, John Frederick, who was a prisoner in Augsburg at the time, and told him as they were leaving that they had not only been deprived of their service, but that Imperial Majesty had also forbidden them to enter the Roman Empire. At this, the Elector began to weep so that tears flowed down his cheeks to the ground, stood up, went to the window, but soon turned to them again and said: "Has the Emperor forbidden you the entire Roman Empire? Yes! Then he asked again, "Has the emperor also forbidden you heaven?

No," he continued, "there is no need, the kingdom and heaven must remain with us, and God will find a land where you can preach his word. Then he had his saddlebag brought and said, "In it is everything I have on earth; from it I will give you a penny, which you can divide among your brothers and companions of the cross, even though I am a poor captive prince, God will give me something again.

When the expelled Salzburgers came before Darmstadt in the spring of 1732, they were accompanied by a countless crowd into the city church, while they sucked this song as their wandering passport and all the people joined in.

Tobias Kiessling, the godly merchant of Nuremberg, says that he often saw and heard how, for example in Linz, Protestant men and women were dragged and packed onto ships to be taken to the lowest regions of Hungary and Transylvania. The little children were torn from their mothers' breasts and arms and the mothers were left to decide whether they wanted to stay with their children and follow the Catholic faith or to divorce them for life. The mothers wept bitterly, looked up, turned away, hurried to the mobs of other religious fighters who were being led away into exile, and sang heartbreakingly: "Take away our body, our goods, our honor, our child, our wife, and so on.

This psalm was also the daily song of the Huguenots in those bloody wars and persecutions that came upon them in 1560-72; even when they were executed with fire and sword, they died joyfully with this song without denying their faith. A noble Catholic count who came to Germany with Charles V in 1547 once heard the Lutheran psalm sung: Ein feste Burg ist unser Gott (Our God is a Mighty Fortress); and he said, "I will help to destroy this fortress, or I will not live. But he suddenly fell ill on the third day afterwards and came to a terrible end.

We all believe in one God.

The Germanization of the old Latin mass hymn Credo by Luther in 1524. It is therefore the Nicene-Constantinopolitan Creed put into German rhymes. In Luther's time, this song was usually sung after the sermon. The Swedish church order of 1687 decreed that the entire congregation, high and low, must stand up as soon as this song is intoned.

The first verse has strongly strengthened the trust in God in many souls. A rich nobleman had an only son, to whom he would have liked to give a virtuous, pious housewife. But the son could never quite make up his mind, because he was always afraid that he would not be able to feed her. Some time later, a farmer's servant wanted to marry a maid; but since both were under the serfdom of the count, they had to ask the count for permission. When they were therefore married

who appeared before the nobleman, he asked them: how much money do you have together? The servant answered: I have saved 15 guilders in my wages and my bride 6 guilders, which is our whole fortune. But how will you feed a wife with 21 guilders? I know a young man who has more than 21,000 florins and yet he does not dare to feed a woman. Oh, said the pious servant, he must never have been in church and sung: He wants to feed us at all times, to preserve body and soul. The nobleman looked at his son, who stood before him deeply ashamed, seriously and said: "My son, you have cost me a lot to educate you to become a useful person; but you have not learned the best and highest thing, namely: to trust God. In this art you are surpassed by a poor servant. This worked. The third verse was the reason why the song was often used at deathbeds and graves. In the old African church, when the song was sung, Christians used to raise their hands and point to their bodies with two fingers when they heard the words: the flesh shall live again, indicating that the flesh, which was now in itself, would be awakened to eternal life. Therefore, in the Middle Ages and up to the time of the Reformation, the song was used as a funeral song, whereby the corpse was often lowered into the grave precisely at the words: the flesh shall live again. For example, the song was sung at the funeral of the Elector, Frederick the Wise, and from then on the Protestants in many places used to sing either the entire song or at least the third verse before each funeral sermon. Luther therefore included it among the 6 Bcgräbnisgesänge, which he published in 1542. Jerome of Prague sang the Credo in 1416 at Coustauz, when he was burned at the stake for the sake of the Gospel, and sang himself along with it joyfully and confidently, and two brothers, who were burned in 1585 at Meckeln for the sake of the Gospel faith, sang this German faith song of Luther before their end. Also tells Val. Herberger tells of his pious father, who died on February 8, 1571, that he had to go through many trials when his death was approaching, and that it was heard in him: I do not want to do it. Finally, however, it seemed to him that he could hear the organ and the whole congregation singing together: We all believe in one God, etc., which is why he asked his godfather, Arnold, to bend his ears to his ears in order to hear it, and then he gently fell asleep.

Something strange happened during the singing of this song in Niemeck near Bitterfeld. When it was sung on Pentecost 1555 in the church there during the sermon service, lightning struck the church and scorched the hair and eyes of Pastor Pobritz, so that he was unable to serve. He had allowed his farmers to bring their Pentecost beer into the church.

lay and thus made a drinking house out of the house of prayer. So the Lord chastised him for that - everything is in his power. Luther himself invented the melody for the song. The legend goes that Luther stretched the initial word: We, through four notes, in order to designate the four regions of heaven in which the Christians sing this common creed; and when he was reproached for having

exceeded the mode by one tone with the words: he will always feed us, he answered: it also wants to say a lot, he will always feed us.

(From David Hollaz. Exam. theo. part. III secdt. II cap. X quaestt. XVI, translated by A. S.)

Is a general or even a particularly excellent conversion of Jews to be expected shortly before Judgment Day

Set.

The way to repentance and faith in Christ is by no means closed to the Jews by an unconditional divine decree; also many of them have returned to the covenant of grace in the course of time from the days of the apostles on; but a general or even only a particularly excellent conversion of them, shortly before the Last Day, is not to be expected.

Contrast.

The opposite is claimed by many church fathers, almost all papists, some men of the Reformation, some of our theologians, the chiliasts. But it would be more than superfluous to state in detail what they say about the subject; it is sufficient for our purpose to let one speak for all. Hoburg writes in his (Dostillis m^astiois) sermon book, on the Sunday Judica: "I fear that no people under the sun dishonor thee more than even thy Christians: therefore thou shalt also finally dishonor them again, and the blind Jews, who in times past have dishonored thee for blind ignorance and untimely zeal, thou shalt again look upon, have mercy upon, and accept." Furthermore, in his [^].poloAin prastoriaua, the same mystic writes: "We hold that for the last day the Jews will be converted, the Gentiles will come to the fellowship of the Church, and that before that the Christians will fall their sectiric Babel - labor, and before this does not happen, there is no hope for the last day."

Since a paper is now being circulated (the supplement of the "Weltbote", called "Signs of the Times"), which has the purpose, among other ravings, to bring the hope of a general conversion of the Jews among the people, we consider it our duty to testify against it. The heart of man is by nature only too inclined to such forwardness, which wants to explore the future, so that we must fear that such ravings will go down better with the people than the doctrine of one's own repentance and conversion. For the time being, we will share the testimony of an old godly theologian about the subject; later, we intend to treat it ourselves according to the needs of our time.

The editors of "The Lutheran."

I. We must note the difference between a general and simultaneous conversion of the Jews, and a partial and universal one. The word general is variously understood, either simply, and then comprehends all the Jews, mountain-eyed, present and future; or respectively, and then denotes a se br great part of the Jews, who at the same time and at once enter into the church of Christ.

2) The partial and gradual conversion of the Jews is either particularly obvious as an extraordinary revival, or the revival is more isolated and hidden. The former occurred very rarely, the latter may be expected every day.

Evidence.

The first two parts of our answer can be corroborated recently:

I. Rom. 11:1,2: "Has God rejected His people? Far be it from him! For I also am an Israelite, of the seed of Abraham, of the family of Benjamin. God hath not cast off his people, because he hath provided before." Here the apostle teaches that the Jews were not excluded from grace by an unconditional decision or irreconcilable hatred of God, but he gives as the cause of the rejection the impenitence and unbelief of many Jews that lasted until the end. But those Jews, whom God provided beforehand to believe in Christ one day, he did not reject. Therefore, the Jewish people were not rejected out of God's hatred or by an unconditional decision.

II That many Jews were converted from the days of the apostles is evident both from the Scriptures and from church history. When the apostle Peter preached the gospel, "about three thousand souls were added," Acts 2:41. At another time, many thousands became believers in Christ, Acts 21:20. In the course of time, this number of believing Jews increased, as can be read in many reports.

III It is proven that a general conversion of Jews cannot be expected:

(1) From the clear testimony of the apostle Paul, which we read in 1 Thessalonians 2:15 16. 2:15 16: Who also have killed the Lord Jesus, and their own prophets, and have persecuted us, and please not God, and are abominable to all men. They refuse to

tell us to the Gentiles, that they may be blessed, that their "sins may be fulfilled" all the way; for the wrath has already **finally** (in the Greek Urtert it is xxx xxxxx, that is, to the end) come upon them." Concerning the word "at last" Theophylactus remarks: "There the hope finds no place, that

they will one day return from captivity and enter the land of promise, but at last the wrath of God has come upon them, that is, the wrath of God will remain upon them forever." This word of Paul gives us the most powerful reason for proof, namely: For all those who have killed the Lord Jesus in the cruelest way, persecuted his prophets and apostles in the hardest way and have incurred eternal wrath and curse for it, no general conversion can be expected; the Jews are in this case, so the conclusion applies to them.

You interject: if this proof is valid, then not even one Jew will come into the congregation of Christ. Answer: that out of the people of Israel, who killed the Lord Jesus, one or the other will be converted, that is exactly what the apostle calls a "going in the wilderness", Rom. 11, 25.

We have no reasonable hope for a general conversion of the Jews, because a threefold curse is upon them: first, a general curse, according to Deut. 27:26: "Cursed be he that fulfilleth not all the words of this law, to do them. And all the people shall say, Amen." Since the Jews do not fulfill all the words of the law, they are "subject to the Mosaic" curse. It is true that they could be redeemed from this curse if they "came to Christ in faith", of which Paul speaks: "Christ redeemed us from the curse of the law, when he became a curse for us (for it is written, 'Cursed is everyone who hangs on wood'), so that the blessing of Abraham might come among the Gentiles in Christ Jesus, and so that we might receive the 'promised' Spirit through faith", Gal. 3, 13 14. But the Jews, in their blindness, reject Christ the Messiah: so they remain under the Mosaic curse. - Secondly, a special curse that affects the Jews alone, since they themselves invoked it upon themselves: "His blood come upon us and upon our children," Matth. 27, 35. The Jews committed the gravest of all sins by putting the Lord of glory on the cross, and to this they added that terrible curse on top of it: who can still believe that conversion is imminent for all or even only the largest part of the Jews? Thirdly, the curse of Christ rests on the Jews, proclaimed by the mouth of David, Ps. 69:24 ff: "Let their eyes be darkened, that they see not; and let their loins always be troubled. Pour out thy displeasure upon them, and let thy fierce anger seize them: let their habitation be desolate, and let there be none that dwelleth in their tabernacles. For they persecute whom thou hast smitten, and boast that thou hast smitten thine own evil. Let them fall into one sin upon another, that they may

do not come to your righteousness. Blot them out of the book of the living, that they be not written with the righteous." This curse of the Messiah is truly a deaf ray of hope, but unmistakably announces an eternal punishment to the Jews. Compare what is written in Ps. 109, 17.

(3) Those who brazenly and persistently reject the means of grace have no hope of conversion, either of all of them or of a large part of them; and the Jews are in this situation: Trap. - The preceding sentence is self-evident. For, as it says in the Concordia, "if an

unconverted man despises the Holy Spirit's instrument, and will not hear, it does him no wrong if the Holy Spirit does not enlighten him, but leaves him in the darkness of his unbelief, and perishes, whereof it is written: "How often have I desired to gather thy children together, as a hen gathereth her young under her wings, and ye would not! Matth. 23, 37." (Concordia formula p. 621). The application to the Jews suffers just as little doubt. Since the Jews have lied for so many centuries, until today, they refuse to read the writings of the evangelists and apostles, rarely open the books of the prophets, are content with the five books of Moses, respect the Talmudic tales for the highest authority, retain circumcision, spurn baptism, They "blaspheme" the sacrament of Holy Communion, "despise" the preaching of the Gospel to such an extent that even the Christian places of worship are considered unclean to them, instill hatred against Christians in their children from their earliest childhood like mother's milk, so that they refuse to fellowship with the children of Christians. Thus it follows that the hope for a general conversion of the Jews is vain.

(4) In the hearts of those who burn with such an ungodly hatred against Jesus, the founder of our salvation, that their unholy mouths spew atrocious blasphemies against him, there is truly no hope of a miraculous conversion. Again, the Jews are in this case; they are therefore the ones who are in the final consequence. For the first sentence S. Paul is guarantor, 1 Cor. 16,22: "If anyone does not love the Lord Christ, let him be anathema, Maran Atha!" For the second sentence is guaranteed by experience. Jews in their synagogues are used to call our Lord Jusum Thalui, and as often as his name is mentioned, they add: "Let his name and his memory be destroyed", and thereby spit on the ground. Who, I ask, will "persuade" himself that this so obstinately godless people, who blaspheme the most holy name of Jesus with evil names, will be enlightened and converted by the grace of the Holy Spirit?

5. which through righteous divine

Those who are excluded from the kingdom of God and from the heavenly banquet because of stubborn unbelief cannot be expected to convert in droves. That this is true of the Jews is proven by the words of Christ Matth. 8,11 12: "Many will come from the morning and from the evening, and will sit with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." And Luc. 14, 24: "I say to you that of the men (the Jews) none who are invited will taste my supper."

(6) That the generation of circumcised Jews will not perish until all things are fulfilled is one of the signs of the Last Judgment that Christ Himself counted, Luc. 21:32. Therefore, before the Last Judgment, there will certainly not be such a large number of Jews joining the Christian church that it can be said that all Israel has been converted. In the passage quoted, the Savior speaks of that generation which is distinguished from the uncircumcised Gentiles by circumcision. But if all or most of the Jews were to abandon circumcision and be baptized, then this nation would not remain Jewish but would become Christian, and then its presence could no longer be an omen that Judgment Day was at the door. But the Savior wanted to teach us something else in those words.

(7) The Jewish people will remain exiled from the kingdom of Israel until the end of the world, and will always be fleeting and in vain: there is therefore no hope of a general and simultaneous conversion of them. The conclusion is certain: for the Jewish nation is scattered over the vastness of the globe, Europe, Asia and Africa, and through the ordinary means of grace, word and sacraments, not so many myriads of Jews can be converted at the same time and at once, but many centuries must pass until all can hear the call of the church, be enlightened and converted. The forerunner is the prophecy of the prophet Daniel, chap. 9,27: "and it is determined that desolation will dwell on the end" (the wrath of God); and from the prophetic words of Christ, Matth. 23:38: "Behold, your house shall be left unto you desolate;" and Luc. 21:2-1: "And they (who are in Judea) shall fall by the edge of the sword, and shall be led captive among all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The fulfillment of this time lasts until the end of days, as Chrysostom correctly explains, according to Oulovius (bibl. illustr. fol. 637). Finally from Matth. 21, 43: "The kingdom of God will be taken from you and given to the Gentiles who bear its fruits."

8. which people's delusion

The conversion of the Jewish people is not to be hoped for, but only the conversion of some of them: the first will happen to the Jewish people, so the other applies to them. Proof of this are the words of Christ in Matth. 13, 14. 15. "And upon them shall be fulfilled the prophecy of Isaiah, which saith, With the ears ye shall hear, and shall not understand; and with seeing eyes ye shall see, and shall not perceive. For this people's heart is hardened, and their ears hear evil, and their eyes slumber; lest at any time they should see with their eyes, and hear with their ears, and hide with their heart, and be converted, that I should help them." The testimony of Paul reads, Rom. 11,25: "Blindness happened to Israel in part, until the fullness of the Gentiles entered." But the entrance of the Gentiles into the Christian church lasts until the Last Day; first, because Christ extends the proclamation of the Gospel among the Gentiles until the end of the world, Matth. 28, 19. 20.; second, because he connects the fulfillment of the time of the Gentiles with the Last Day, Luc. 21, 24. Therefore, both the hardening and the conversion of some Jews will last until then.

(9) He did not cast out the people whom God foreknew would believe in Christ, but converted and chose them, Rom. 11:2. But He knew beforehand that only some would believe in Christ. This makes sense: because the election happens according to the providence of faith, 1 Peter 1, 2; 2 Thess. 2, 13; but faith is not for everyone, 2 Thess. 3, 2, and few are chosen, Matth. 20, 16.

(10) All Jews who do not remain in unbelief will be grafted in again, Rom. 11:23. But there are only a few of them who do not remain in unbelief. For Rom. 10,16. says: "they are not all obedient to the gospel," and Rom. 9,6.: "they are not all Israelites who are of Israel."

The Jews who are to be converted are described as "the remnant" Rom. 11, 5, "some of them" verse 14. So Isa. 10, 20, "the remnant"; o. 11, 11, "the remnant; Mich. 2, 12. "the rest of them;" o. 5, 2. "the rest of them." Isa. 6, 13. They are meaningfully called "the tenth part," the tithe of fruits. They will be like grains of wheat, separated from the spren, Amos 9:9; yes, like the torn off earlobes of a sheep, torn out of the lion's mouth, Amos 3:12. So the Jews will not be converted in their entirety as a people, nor in a large part, but the conversion will only affect individuals.

12. the holy scriptures describe the last times as horrible and terrible times, full of hypocrites and false teachers, 2. tim. 3, 1.; Matth. 24, 24.; Luc. 18, 8. therefore, in the last days not even to expect a particularly excellent and considerable revival among the Jews.

(13) Just as the fullness of the Gentiles does not come into the church of Christ all at once and at the same time, but little by little, one by one, so also the whole of Israel, or the whole multitude of the elect among the Jews, is not added to the Christian church all at once and at the same time, but little by little. For the apostle Paul says Rom. 11, 25. 26.: "Blindness happened to Israel in part, until the fullness of the Gentiles came in, and so all Israel would be saved."

14) Conversion and justification, which takes place through the merit of Jesus Christ received in true faith, belongs to all times and must not be limited to the days immediately before the end of the world. The conversion of the Jews can only happen through this justifying faith. This is proven by Rom. 11,26. where the apostle says: "And so let all Israel be saved; as it is written, He will come out of Zion who will redeem and turn away the ungodly from Jacob." These words are taken from Isa. 59:20, where the prophet speaks of the future of Christ in the flesh, saying of Him that He will come out of Zion, i.e., out of the deeply bowed, devastated community of the Jews, to redeem Jacob, i.e., the Israelites, from sin. Just as the atonement of Christ is valid and effective at all times, the Israelites also have access to this one Savior at all times.

(15) What is contrary to the essence of the divine covenant of grace cannot be asserted without touching God's righteousness, but that the people of God should be forsaken for so long a time and only be converted shortly before the end of days is contrary to the divine covenant of grace. For this is the testament of God, that He wants to take away their sins, Rom. 11, 27, Is. 31, 81. But the taking away of sins through faith in Jesus Christ has already come for all who believe, Rom. 3, 22. How can the divine covenant with the whole people of God exist that it should bring salvation to the whole people so late, only shortly before the end of the world?

(16) Whatever conversion Paul speaks of in Romans 11:25, to suppress the pride of the Gentile Christians, he did not mean a conversion in the time immediately before the Last Day, but especially in the then present and then following time period. This is irrefutably shown by Dannhauer, who says: "It would be a wrong conclusion, if it were said: You Romans, let go of your arrogance, and do not look down on the Jews: after seventeen centuries they will still be converted in great crowds. Then they would have replied: let this be said to those Romans who have become

We do not know them, so we cannot respect them (see [^]poo. Nv[^]ior. [^].post. H. 97.).

(17) The assumption of the opponents that the conversion of the Jews will take place shortly before the Last Day obscures and perverts the article of faith in the universal grace of God. For God's fatherly disposition is revealed as merciful to all in general and equally, Rom. II, 32: "God hath determined all things among unbelievers, that he might have mercy on all." How can his mercy extend over the whole world, how can it show itself to all in equal abundance, when divine grace only flows in rich streams at a late hour, in the evening of the world, when in the earlier centuries the dew only sparsely trickles down to a few, but all others are excluded by an unconditional decision?

So far for this time Hollaz. In the next number we will conclude with what Hollaz says about the resolution of the objections of those who believe a general conversion of the Jews on the basis of certain scriptural passages.

(Conclusion follows.)

(Submitted by P. H. Fick.) **Chiliasmus.**

Since the doctrine designated by this name is still accepted here and there today, it is our Christian duty to examine it according to the Word of God, as the unmistakable guide of our faith, in the fear of the Lord, in order to see whether it is true or false, to accept or reject it. May the following be a blessing to the dear reader by God's grace.

As for the origin of the word chiliasm, it comes from the Greek chilia, which means thousand. Rev. 20 says that Satan will be bound for a thousand years and that during this time the souls of the beheaded and confessors will live and reign with Christ for a thousand years. Chiliasm is the doctrine which assumes, with special reference to this passage, that a visible and glorious kingdom of Christ and His followers will take place on earth for a thousand years before the last day.

But herewith is the concept of chiliasm
has not yet been exhausted. Referring to other scriptural passages, he makes the following assertions: Christ would visibly return before the last day to the millennial kingdom; then the first resurrection of all believers would take place; not only would Satan then be bound, but also the papacy would be destroyed and all enemies of God would be defeated; a general conversion of the Jews would still take place, who would return to Jerusalem and build a magnificent temple there. The whole nature would be transfigured to paradisiacal beauty and abundance; the believers would have a visible and glorious kingdom with Christ on earth, and then a period of splendor would occur for the church, so that it would contain no hypocrites but only true members. These are approximately the main features of the chiliastic doctrine, as it is still believed by some in more recent times.

The question now is whether this teaching is founded in the Word of God. We cannot but answer this question in the negative, since we are convinced that chiliasm is in obvious contradiction with the Holy Scriptures. We are not moved to make this declaration by any personal dislike or favor towards any man, but by the certainty, wrought by the Holy Spirit, that we are herewith speaking the truth, and by the heartfelt desire to be of service to the brethren. Let us then, dear reader, consider the proofs with which Scripture refutes chiliasm, let us examine them with prayer for divine illumination and with all the reverence that we owe to the infallible word of the holy and true God, and may the Holy Spirit also guide us in this regard in all the ways that the Holy Spirit can. Truth guide.

For the sake of greater clarity, we compile the evidence against chiliasm here and confess:

The chiliasm is wrong,

1. because there is not a single prophecy of a visible return of Christ to a millennial kingdom in the Holy Scriptures.
2. because Christ commands us to expect his visible return at any moment for the last judgment;
3. because according to the revelation of the Antichrist nothing more than the last day is imminent;
4. Because the last times before the last day will be gruesome;
5. Because Christ's kingdom on earth will always remain a kingdom of the cross;
6. Because there will always be hypocrites mixed in with the church of Christ on earth;
- 7- Because it (chiliasm) abolishes the difference between the kingdom of the world and the kingdom of Christ, between the kingdom of grace and the kingdom of glory;
8. because it makes something visible and temporal the object of Christian faith and hope;
9. Because according to the Holy Scriptures only one resurrection of the dead is to be expected, and that on the last day;
10. because it (the chiliasm) is quite contradictory to the text of Rev. chap. 10 and 20.

To these proofs we will now cite the corresponding sayings of the Holy Scriptures and, God willing, make a start with them next time.

(To be continued.)

(Sent by P. Bayer.)

The harvest field.

Autumn is here. The fields sway, A golden sea in the sunbeam. Now swiftly set out to harvest, you servants, swing the sharp steel. Fresh! Tie on and well layer The fruit that shall nourish many.

The call resounds. The reapers go out to work in droves. The sun burns, the cheeks resemble. But no one seeks rest at home. A noble contest has broken out, that steels the arm and stirs the hand. The evening comes and rejoicing The young men go to the harvest feast. The house is full, the tables are laden; today no one is bare. - The toil is over, and town and country Bring thanks to the fatigue as a pledge.- You young men with strength and gifts, You know the field for your diligence § The valleys have dug it up. Behold, drenched in blood and sweat. Now it stands here full of golden ears As Lutheran theology. O look into the waves, through which the spirit of the sea blows, The innumerable roots, so called, From a ground that eternally stems, The grains all, small and large, Are forces from the word's bosom. Each little grain is completed. No growth is shy because it takes place; Only reapers are still sent. Since everyone has this instruction: Go, gather and divide well, What shall feed souls forever.

Fresh out, then, what's the use of hemming and hawing, Why the fear of the world's ridicule? - There in the bright spaces of heaven The harvest meal is already ordered; And you are still at home And ask: Shall I also go out? Still too few reapers are in this wide field of God, Still its keepers complain, That they are so sparsely exhibited;

Yes, that if God were not protection and refuge, his pure word would lie trampled.

You have received the power from God, you know the splendor of the harvest blessing, you know that the crown laughs as a reward for those who have gone. - What is toil and mockery? Up, brothers, and serve God!

1 Timoth. 5, 20.

When Dr. Johann Bcnndict Carpzov in Leipz i g was to preach the sermon to a wine tavern keeper, he raised his voice: We now pay our last respects to Mr. 1^ . ^l., a distinguished innkeeper in our city of Leipzig, a man who poured many a distinguished gentleman a glass of Roman wine, but also drank many a glass himself. And what do I say drinking? It is known that he was seldom sober, and thus belonged among the number of drunkards. There was no lack of admonitions and punishments; I am assured in my conscience that I, as his confessor, did what my office required in this case. But the habit and the vice itself was so deeply ingrained that, although he promised many times to refrain from it, he nevertheless fell again and again into such a sin of drunkenness, until the good Lord afflicted him with bodily sickness and sent him to the hospital.

He also requested that it be said in a public sermon that he had been a drunkard and had sinned greatly, but that God had shown him great mercy. Gerber, who counts this as an "ear witness", remarks that Dr. Carpzov was able to speak so freely because he was held in the greatest esteem by the city of Leipzig, but that this was also the first and last example when he, Father G., heard a deceased person publicly mention his faults.

When Johann Heermann, who wrote the many beautiful hymns, was pastor at Köben, he once had to preach a light sermon to a citizen who had come home drunk from a party and had fallen down at the table; in the biography he had to tell, he said in relation to the terrible death of this man: "I do not want to condemn him, but I faithfully warn everyone against careless drinking. If a man drives away in a full manner so fast and in a moment, then I do not desire to go with him, if he would have six horses in front of the wagon. And if God, in the midst of their drunkenness, quickly and suddenly, before they can properly consider and sigh for mercy, calls such people away and before His judgment, then the preacher should either place them in heaven next to St. Peter, or at least pass over everything with silence as a mute dog. Yes, if the Most High, the righteous judge, would also keep silent and look through the fingers! Let everyone beware, so dear to him: his blessedness is.

(P. a. S.)

Characters!

In the Chemnitzer Tageblatt of August 2, a branch of the Gustav Adolph Foundation invites all its members as well as all patrons and friends to participate in the annual celebration in R., and the Schenkwith in R. adds: "After the solemn church service, which the branch of the Gustav Adolph Foundation will hold in the church here, a vocal and instrumental concert will take place in my newly renovated hall, followed by a ball. I invite decent visitors from out of town and from here to attend the festivities. . . with the assurance that I will promptly serve everyone . . . especially with unadulterated lager beer."

v In Leipzig, the "Evangelische Missions-verein," as it calls itself, is currently making its own efforts. It consisted of Lutheran church members", and was active for the Basler reformirte or Unirte Mission, fund nu- fn - extinct, since, as soon as there was a lln her-. - Mission Society existed and the -nu nmchti.-, the llnwlnalst

Basel mission to natural And reck)k was,

the mission of their own church. Nevertheless, the remaining members of the "Lutheran Mission Society" did not give up their connection with Basel and thought they were doing enough when they gave a portion of their income annually to the Lutheran mission. Now that the Lutheran mission with its new mission house in Leipzig has gained a blessed upswing by God's grace, the "evangelical" Basel Association in Leipzig thinks it must also do its utmost, calls in Dr. Stier from Schkeuditz, who is generally known for his enmity against the Lutheran church (especially since his "anti-Lutheran theses"), and has him preach a "festive sermon" on July 30 in the university church, full of points against the Lutheran mission and full of praise for the Union. The young university preacher in Leipzig is the chairman of the "Evangelical Missionary Association".

(P. a S.)

German choral songs for Christian congregations.

Under this title, Messrs. Landenberger and Früh, teachers and organists in Philadelphia, intend to publish every two months a booklet of easy-to-perform choral songs. The first issue of this work has reached us. It contains ten pieces on 16 transverse folio pages with a pleasing cover: 1. jubilant chorus, 2. the 23rd psalm, 3. love of God, 4. dedication song, 5. confirmation or wedding, 6. at the communion, 7. funeral song, 8. psalm, 9. all with God, 10. our Father. The pieces are composed by S. Otto, Palmer, S. Auberlen, Auber, Mozart, Zwysig, Grobe and unnamed. The purpose is "to provide the German congregations of America with a selection of the best choral songs available in Germany." Small mixed congregational choirs will be grateful to the collectors if they purchase this work. The price is so low, with quite a nice layout, that all members of a choir will certainly be happy to purchase the booklets that are gradually coming out. Only the text leaves much to be desired. It 'is sometimes meaninglessly bombastic. - The individual booklet is delivered postage paid to all parts of the United States for 12 cents, lots of ten for \$1.00 and of one hundred for H9.00, provided that the amount is paid in advance. Orders should be placed with Rev. S. K. Brobst, Allentown, Pa.

Church News.

(Delayed due to illness.)

On the 10th Sunday after Trinity, the year was the solemn introduction of Mr. vr. Georg Moritz Gotsch as pastor of the Lutheran congregation at Neubielefeld, Sr. Louis Co. The same was now 4 years ago with its
He came to America with his numerous family to spend the remaining days of his life here in quiet seclusion with his family, after he had already worked for many years in the Kingdom of Saxony, first as a rector and then as a preacher in the well-known Mulden valley. He settled in Ripley Co., Indiana, where he bought a farm. The Lutheran congregation to which he belonged soon drew him out of his seclusion and appointed him pastor after the resignation of their former pastor. For two years he presided over this congregation; however, because it split into several, all of which wanted to be served by one pastor, he wished, because of his age, to receive and serve a pastorate with one congregation. This wish was granted to him. He received the call of the Neubielefeld congregation, accepted it joyfully, arrived happily in St. Louis with his old friends and fellow believers, colloated before a conference in Collinsville, and the undersigned, his former pupil, had the rare honor and pleasure of introducing the dear teacher into his office.

May the Lord keep this still spry worker of the Church for many more years and crown his work with the richest blessings!

Johann Friedrich Bürger-

After the former assistant preacher at the congregation in and around Logansport, Pastor Heinrich Grätzel, had received and accepted a regular appointment at a Lutheran congregation in Iowa, west of Dubuque, the former assistant preacher at the congregation near Roseville, Macomb Co, Mich, Pastor Heinrich Horst, has been appointed by the pastor and the congregation in and around Logansport as assistant preacher in his place. He was accordingly, after accepting this call, introduced to the congregation, by order of the Presbytery, on the 18th Sunday p. Tritt, (the 21.Septbr.) by Pastor Stürcken, assisted by Pastor Grätzel. May the Lord bless his work there as well.

Fort Wayne in October 1856.

W. Sihler, d. Z. District Prefis.

Likewise, Rev. H. Werfelmann, formerly of Auglaize Co, Ohio, having received a regular call from Zion Lutheran Church near Willshire, of Wert Co. and accepted in agreement with his former congregation, was introduced into his congregation by me on the 18th Sunday p. Tritt, (Sept. 21) assisted by Rev. Wyneken.

Fort Wayne in October 1856.

W. Sihler, d. Z. District Prefis"

Receipts and thanks.

With heartfelt thanks, I hereby certify \$4.00 from the mag Nag:, Association to Cleveland to my support er- hallen inNni. g, <, ad m ev er.
Fort-Wayne, October 23, 1856

48

With heartfelt: Thanks gram God and the mild goers; we hereby certify to have received \$16 from the municipality in Fran- e nmuth as support in the seminary here alnn.

Fort-Wayne, October 22, 1856.
Joh. Niichterlcin. Karl Rittmaier.

With the wish of God's blessing and heartfelt thanks, the undersigned certifies to have received 86.64 as travel money from several members of the congregation at Frankenmuth . Bernthal.

Fort-Wayne, October 22, 1856.

With heartfelt thanks, I hereby certify to have received \$4.00 from the Jungfraucn Association of Chicago. H. Gils.
Fort-Wayne, October 18, 1856.

With heartfelt thanks, I hereby certify that I have received \$6.00 from the Jüng- lings-Vereiu in Cleveland, for my support. F. Funk.
Fort-Wayne, the 2i3. October 18.56.

With heartfelt thanks against God and the bountiful donors, I hereby certify to have received \$1,00 from the Virgin--Verein of Cleveland for my support. ' Gcorg Dieterly.

Fort-Wayne, October 23, 1856.

By Nev. Mueller in Chicago \$3.00 of his Jung- lingS-Berein as monthly support chrolcn to have, certifies with the most sincere thanks
G. N. Keller.

Fort-Wayne, October 20, 1856.

Upon request, I hereby certify, sincerely thanking the benevolent donors, that through the kind mediation of Pastor Koch, I have received the following gifts to accomplish my overseas journey from Germany to this country:

Bon Rcv. Wepel	8 8,X>
,, ,, Engelbert and his Geracmde	11,00
by the same from Jacob Arnold	5,00
the amount of the bell bag of the St. Joh. Gem. in	
Toom 13 from 1st Sunday after Epiph. to I. S.	
according to Osterni	10,06
from A u g u st Cozollo the.	0.75
by Rcv. HoliS	1.00
by Rev. Husmann and his Ciem.	7,39

I would also like to take this opportunity to express my heartfelt thanks to the local s t. Paulus congregation for a gift of 100 dollars for the same purpose.

May the Lord bless the more abundantly the lenient givers of these earthly gifts in the spiritual, just as I too am now blessed by them in the fellowship L of an orthodox church.

Fort-Wayne, the 17^Ei"^ber 1856.

I. G. K unz, school teacher.

As a result of the "Hülferruf" of my community have been received to Lir- bcsagbcnInner:

from the OKmciudc of Mr. P. King in Lafavette--8 6.36

-/ " ,,,,,,, Sauer, 2nd broadcast- 12,M

***** Friste 21,00

by Mr. P. Günther:

n. from the Cicmcindc in Meguon, Wi'c	. 8.50 b. "	""	in Grafton, W>Sc.	1,75
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c. "	""	in Eedarburg, Wisc.	'1,50
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from the congregation of Mr. Past. <6ruber 10	,00	from the congregation of Mr. P. Nicdel 10	,00
---	-----	---	-----

by Mr. P. HoliS:

n. from St. Clair Parish of the Holy Cross	11.39
--	-------

6. from the Islemcnde Columbia, Mouroc Co. - - - 3,0i>	by Mr. P. Sonimcr, 2nd consignment:
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n. from Franklinville community	1.15
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b. from the Long Green community	0.53
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o. from Harford parish	3.25
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from the parish of Mr. P. Keyl	7.5,00
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"Mr. P. Detzer 2,	00
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,, theMr. P.Strengths community	26,00
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,, theMr. P.Röbbelen	'scommunity	35,00
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" theCommunity ofMr. Frderking	7,tX>
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" Father Lemcke and his congregation	20,40	,, the congregation of Father Hattstädt	10,12
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by Mr. P. Daib:

n. from the Trinity Church	17.46
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6. from Jacobusgemcindc	14.55
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by Mr. P. Schürmann	1.1)0
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From the congregation of Father Schumann-	17,35	From the congregation of Father Wagner	23,50	From Pastor Nützel and his congregation
---	-------	--	-------	---

" of the congregation of the Lord Fr. Reisinger	5,00
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"" " " P. Strestfuß 17/25	13,26
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*****P-Jabkr	30,00
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*****P . Werfelmann	12,00
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cc*****P. Seidel	10/25
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*****P . Husinann	10,M
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//*****P. LLambsgans	11.37
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" " " P. Fritze	9 ,00
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o*****P. Reichardt	17.50
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*****P . Kun;	15.00
---------------	-------

" P. Strikter	13,00
---------------	-------

" *****P-Köstering	
*****P . Engelbert	7,00

" " " P. Hükmann 5,00
 " " " P. Weycl 10,00

In order to save space and costs for the "Lutheran", I have only indicated the sum of the contribution sent in by each congregation, and - in the hope that the dear brothers in office concerned will agree with me - I have taken the liberty of leaving out the names of the individual donors. However, to all those who have helped us so far in our poverty, I express my sincere thanks in the name of my congregation. Let us pray to God that He may reward them temporally and eternally.
 T h. Wich mann. Cincinnati, OKober 1856.

Milwaukee School Teachers' Seminar

For the

since the end of March; to date resounding:
 by Mr. Past. Bcsel \$9 ,00
 from teacher Lüste 0 ,55
 From Past. <9. 1, 00
 from Mr. Past. Dulitz 2 ,00
 by Hcrru'Past. Stephan subsequently from the Ge
 municipality at Mapville i,00
 by Mr. Past. Gever by Mrs. Schwefel 1 ,00
 from the Gemcincd at Frankenmuth, second consignment - 15,00 from M. H. dahier 12,00
 by A. Otto dahier 2,00
 from the congregation at Lcbaumburg by Kwrrn Past.
 Volkert , 10,00
 by Mr. Past. Hattstädt i ,00
 by Mr. Past. Clöter of Joh. Geuther 0,50 from schoolchildren of Mr. teacher Kirchner to Addi-
 son, illö. I 2,00
 by Mr. Past. Sievers
 Collection in Frankenlust \$3,25, ditto in Ame- lith PO/25, own amount \$10 ,00 13,50
 by Past. Günther collected at a dove in Meguon 0,91
 by H. Gkßner 1,00
 from Mr. L. Lnrts here 0,50
 from C. ditto 0,10
 from Mr. Groß here i,00
 from N. N. i. F. 10,00
 from Mr. Nappräger in Oschkosch 0 ,37h

Summa 884,434

In addition to this, the Freistatt community received: a barrel of butter from Mr. Esters, 50 pounds of rye flour from Mr. Ernst, and a similar donation from Mr. Ernst Schneider.

Thanks and laying wish to the givers!
 Milwaukee, Oct. 13, 1856.

F. Lochner.

Getir

to the Synodal - Casse of the Middle District: from St. Paul's Parish in Fort-Wavne 120.17
 " " " ,/ of Mr. Past. Fricke
 in Indianapolis 15.25
 " of the Lt. Pauls congregation of Mr. Past. Werfelmann 6 ,83
 " of the Lt. Panls-Gem. of the Mr. Past. Strikter- - - 11,00 " " " " " Kliukenberg 10,00
 " " Gem. of Mr. Past. Kühn in Euelide, O. 9,5l)
 " " " " " Hcid in Pomeroy, O.-- 9.40 " whose community in Ehester Township - - - 4.m
 " " " " " Jmmanuels community -. 5,2.5
 " " " " " the Lord's church Past. Seidel 6 ,37
 " " " " " Stlirken 7.28
 " the communities of the Herrit Past. Stecher:
 in Whitkv Cv., Ja. 3 ,5-3
 " Humington 4,00
 " the communities of the Lord Past. Nützel 3,40
 " Mr. Past. Hüscmann for sold spnodalbe-
 direction 0 ,45

From the gentlemen pastors:

Dr. Sihler 82.M, Prof. Crämer 81.00, Werfelmann 81.0'3, Sauport 81.00, Nützet 82.00, Zagel 81.00, Kun; 81.00, Hüsemann 81.00, Stecher 81.00, Stärken 81.00, meidet 81.00, Kvlb 81.00, Rkicbard 82.00, Schwan 81.00, Fritze 81.00, Kühn 81.1>0, Sauer 81.00, Kliukenberg 81.00, Wepel 82.00, Jiingel81.00, Strikter 81.0l), Fricke.81.0l)
 26,00

by the school teachers: Bauer, Köppkl, Wolf
 4 81,00- 3,00

Chr. Piepenbrink.

Obtain"

for the seminary building in FortWayne: from N. N. out of the box at Cleveland, O-8 9.00 " Wittve Lchmn of Willshire, O. 10.00
 "of the congregation of Mr. Past. Jüngrl in Liverpool, O. 7,00 " the congregation of Mr. Past. Klinkenberg 5 ,75
 ireiulich:

von Knhlmann Heinrich 81,00, Znraverste 81,M, Voruhorst 82,00, Friedr. Mkper 75 Lts., Nord- Mann 81,00
 by drr congregation of the Lord Past. Wevkl 14,00 " " " " " Lauer 20,00
 / " " " " " Daib 16.58
 " whose Jacobns-C)emriude 10.05

Chr. Piepenbrink.

Received

For the ver w. s cl> nllc h r e r H eid: of Mr. Past. Wichmaun - i ' - 80,50
 " " " " " Sanpert 0,50
 " " " " " Stoker 0 ,50
 " " " " " for the widowed Mrs. Past. Hä'ckel: Sammluitg from the wedding of Mr. Chr. Aebischer, by Mr. Past. Jor 81M
 by Mr. Past. Daib ä. IM
 " " " " " LDichmanu 0,50
 " " " " " Lauvert OM
 Forvcrw. Fr a u P äst. Fick: Collection from d"? Wedding of Mr. Chr. Aebischer/ by Mr. Past. JorH1M
 from Mr. Past. Schürmann OM

Get

to the Concordia College building:
 of Mr. Wittmann, by Hcrrn Past. Strasen -- 82M ,, Mr. Fried. Dreyer 82.00 and Past. B. N> Crs"
 by Mr. Past. Biltz 2,U
 ,, Casp. Heinr. Eloferitiann, by Mr. Past. Leb-
 man IM
 " to Messrs. F. Ostermcpqr and F. Dcmmeier in Indianapolis, In. 5M
 collected from the wedding of the daughter Mr. Lindnerö
 in Frohna 6.25
 retrospectively from the congregation of Mr. Past. Seidel 6.75 by Mr. Past. Guenther in Grasten, Wis. 23,lb
 Collecte der Drcifalrigteitsgemeindk des Herrn Past.
 Eppling, New-Boston, Spencer Eo., Ja. 11M of Mrs. Loren; Meier, by Mr. Past. Epoliug ... 0,L E. Roschke.

E r h?a ltcn

" to the general synodal treasury:
 Of the Gem. of Mr. P. Seidcl, Union Co. O.--8 <i,50 " of the Cross Parish in St. tsnair Eo. Ill. 5M s for the general pres:
 ,, the congregation of Mr. P. Hoyer in Philadelphia 10M " the congregation of Mr.'P. Heid in Pomeroy, O. -- 10M " detzen tFcmcindr near Ehester, O. 3M
 " whose Jmmanuelsgcmcinde 5.25
 " of the congregation of Mr. P. Seidel 4,Ä
 " the Gcm. of Mr. P. Ltürken in Logansport-- 11)M
 for the .travel funds of the allgenr. President:
 " theGem. of Mr. P. Streckslch 5 .50
 P. Wambsgauö 5M
 from housekeeper 0,25
 "P. Jäbkcr 5M
 " " Dr. Libler 15M
 "P. Piercer 2M
 "P. Wichutann 5M
 b. to the Synodal - Missious - Casse:
 of some Lutheran Familin in American Bot-
 tom, by Herrir P. Sraseu f 7,50
 " Mrs. Sittncr, by Hcrrn P. Ehrh. Nicdel ---- OM " the Gem. d. Herr P. Hattstädt in Monroe, M. 18,00
 e. for the maintenance of Concordia College:
 Collecte in the Gent, of the P. Kühle at the Crndtefest.sür
 the maintenance of the staff of teachers '--- 2,80 moreover from Fr. Natbjc 0,25
 „ H. Warkcr OM
 " I. Böttger IM

from the Gem. of Hcrrn P. Seidel in Union Co. O. 6,U
 6. for poor pupils and students in Concordia-i College and Seminary: -.
 of Hcrrn C. Schaal, d. Mr. P Niemenschneidkr -8 OM ,, the Gcm. of Mr. P. Birkmann, collected on
 sdinderfcst7 öM
 I. W. Barthel, Cassirer.

I paid for the Lutheran:

83.00 Mr. H. Kollmeier, for year 11-13.
 85,15 " Scheele incl. postage f. Jahrg. 1t. u. 12.
 D en 12th I a h rgaltg:
 Messrs. Cdr. Bohn, Daniel Bolnchardt, Dero, Ed. En- aelmann, Fährlc, C. Fr. Gerurann, Jakob Horn, Klein, Mever, Marggrander, 6). Meister, Joh. Neid, P. N. Nie-
 bei, Fr. Schamm, Past. Strielcr, Ebr. Sndbrink, I. Tous- saint sen., Eonr. Wienvld, Zimmcrmann.
 The 111th year:
 Messrs Past. Auch (3Er.), C. Birrasch, W Dümstrey, Earl Erb, E. A. Frenzel, Joh. l>lröth, Past. Günther, G. P. Germann, Jacob Horn, Fr. Hoppe, Jobauning,
 Thcod. Kühle, Adam Kratzer, F Lange, ^cinr. Niarkcr, F. Me-cr, Marggrander, Minzlaff, Fr. Ncilbrath, Richter, Past. Ehr-. Riedel (9 Er.), Ehr. Sndbrink, Past. G.
 Lauer (3 ex.), Fr. Schumm, Past. Strikter (18Er.), Past. LeidcifUCr.), Heinrich Lcbeer Gebr., Heurp Wesscls, Joh. Wirtv, Peter Walkeuhorst.

Changed addresses. A

i^br. ^snl. XocR,
 your ob IIGnüRo L IvslR.

8t. I-ouis, M.

Ilov. F. ID ^Vcns'olmnnn,

'vVMRjro?. 0.
 Vun V/ort Co., 0.

Year 13, St. Louis, Monday, November 18, 1856, No. 7.

Suction from the negotiations

of the Free Evangelical Lutheran Conference, assembled at Columbus, Ohio,
From October 1 to 7, 1856.

In response to a call issued in various church bulletins for all Lutherans professing the unaltered Augsburg Confession to hold a general, free conference to discuss the present situation and needs of the Lutheran Church in this country, the following pastors and laymen gathered at Trinity Church in Columbus on October 1 and the following days:

Rev. G. A. Brauer, Fr. and Prof. A. Crämer, Fr. I. L. Daib, Fr. G. Doepken, Fr. C. Ebert, Fr. Ä. Ernst, P. H. Fick, P. F. W. Föhlner, P. O. Fürbringer, P. F. Groth, P. P. Heid, P. R. Herbst, P. I. P. Kalb, P. A. Kleinegees, P. K. Köberlin, P. E. Kornbaum, P. H. Kühn, P. and Prof. W. F. Lehman, P. and Prof. M. Loy, H. H. Ludwig, P. D. M. Mariens, P. K. Mees, P. J. A. F. Müller, P. I. G. H. Nützet, P. D. Rothacker, P. A. Rueter, P. A. Saupert, P. P. I. Steierwald, Oavä. ror. nun. Sarer, P. G. Schaller, P. I. Schlattermundt, P. I. A. Schulze, P. I. C. Schuhe, P. H. C. Schwan, P. I. Seidel, P. and Prof. Dr. W. Sihler, President C. Spielmann, P. F. W. Steimle, P. C. F. Stohlmann D. D., P. N. Volkert, P. and Prof. C. F. W. Walther,
P. C. H. Meise!, P. C. Wernle, P. E. O. Wolf, P. A. Weyel, P. and Prof. D. Worley, P. F. Wyneken, P. Zur Mühlen, P. P. Gast, P. A. Selle, Mr. F. Lange, Mr. M. Groß, Mr. P. Herring, Mr. S. Mochel, P. P. Eirich, P. W. Bergt, Mr. A. Blumenschein, Mr. L. F. Kircher, Mr. L. B. Weltmann, Mr. H. L. Gehr, Prof. L. Heyl, Mr. I. Horsch, P. F. Walz, Mr. H. Rudissill, P. I. I. Fast, H. H. I. Bundenthal, G. Liebel, C. Heyl, I. Weber, Glick, Wittig, P. I. G. Schaefer.

The first session

The conference was opened on Wednesday, Oct. 1, in the morning by the pastor of the congregation, Prof. Lehmann, with singing, prayer and confession of the apostolic faith.

P. and Prof. Lehmann were elected chairman, P. Stohlmann D. D. deputy chairman, P. H. C. Schwan and P. and Prof. M. Loy secretaries.

After several incoming letters had been handed over to a committee for reporting, the question was put by the chairman of the conference, what are the items that would primarily like to be discussed?

Thereupon, from one side, the proposal was made to deal with 1. doctrine, 2. cultus, 3. the regiment of the church and, at the end, to have a committee adopt theses relating to this. - From another side, various individual pieces were pointed out, which would be necessary and useful for the Lutheran church in this country.

Against this, however, it was argued that the recent attack on the Augsburg Conf. Conf. and the resulting struggle for this good confession of our church had brought about this meeting. It was therefore necessary above all to assure each other that all those assembled were united in faith and confession, and that in particular all were in agreement with the unchanged Augsburg Conf. Conf. not only in essence or substance, but in all respects as the letter reads. Therefore, let the Augsburg Conf. Conf. be read and discussed article by article.

The second session

was held in the afternoon of Oct. 1 and, like the following ones, opened with singing and prayer.

The question discussed in the first meeting was taken up again and after lengthy discussion the conference agreed on the following resolution:

Certainly all who love our Lutheran Zion deplore with deep sorrow the sad fragmentation from which it suffers here in the United States of North America; and they certainly all wish with all their hearts that the further spread of this great evil might be controlled and that all Lutherans still sincerely adhering to their mother church here might unite and rally together on the basis of truth. We, the Lutherans presently gathered here in Columbus, also recognize that

with great sadness the miserable state of turmoil in which our dear Lutheran church finds itself here. We also recognize at the same time the sacred duty we have as children and members of this church to do everything we can by God's grace to heal the ruptures of Zion, to unite the broken pieces and, if God wills, to gather them into a united Lutheran Church of North America. We have therefore come together here, first of all, to bow to the Lord together because of our common guilt, in which we recognize ourselves as members of our church, to implore His forgiveness together for this reason, and to discuss fraternally, in His fear, the means by which the longed-for help might be provided for our church here. Since, according to God's word, the true unity of the church lies above all in the unity of the church. Since, according to God's Word, the true unity of the church consists above all in the unity of faith and in one speech (Ephesians 4 and 1 Cor. 1) and only on this is true, lasting, outward unity of the church based, we consider the return of our church here to its confession to be the most necessary thing if it is to attain true unity, and we therefore recognize it as our duty. We therefore see it as our duty to raise our voices with heartfelt humility and to call upon all Lutherans in the United States of North America, individuals as well as synods, to rally again with us around the good confession of our faithful and pious fathers and to declare with UNs first of all steadfastly and publicly and without reservation that the basic confession of our Lutheran Church, the unchanged, in the faith and in the faith of the Lutheran Church, is the only one that is valid. Church, the unaltered Augsburg Confession publicly presented to Emperor Charles V in 1530. Confession, publicly presented to Emperor Charles V in 1530, is also their confession, and that the faith confessed therein is in all respects also the faith of their hearts. - But the more often it happens in our days, unfortunately! that the confession of the church is formally recognized as its foundation and wants to remain so, but without having a thorough conviction of its conformity to God's Word in all respects and therefore without using it as the model of doctrine, the more necessary and salutary it seems to us, that we read the aforementioned basic confession of our church fellowship "above all" at our present meeting and mutually assure ourselves through free brotherly discussion that we are of one heart and mind in the right understanding of it and thereby strengthen ourselves in the unity of faith.

Third meeting, morning of Oct. 2.

After the conference had agreed 1. that the standard according to which the negotiations on the Augsburg Conf. Conf. should be that all questions concerning faith and conscience should be taken into account; all others, however, which are consequences and go over into the practical area without being questions of conscience in the actual sense of the word, should be excluded-2. that, after the individual articles had been discussed, the discussion of the individual articles should take place at the end of the meeting. The first step was the reading of the preface to the Augsburg Confession, which was the beginning of the process.

It was emphasized that, according to this preface, the Augsburg Conf. Conf. must therefore by no means be regarded merely as a historical document, or as the confession of the comparatively purest faith, but as the confession of the only true faith; which all true Christians have implicitly, even if it has not yet come to their full awareness in all respects; that therefore, furthermore, certainly no one can be recognized as a member of the Lutheran Church who rejects or changes the Augsburg Conf. Conf. or changes it.

The question arose how to regard those who accept the U. A. C. for their person but belong to an ecclesiastical association that does not recognize the symbolic binding nature of it. A. C. for their person, but belong to an ecclesiastical association which does not recognize the symbolic binding force of the same? - This question was answered to the effect that we recognize such persons as brothers as long as they testify against the prevailing heresies and for the truth to the best of their ability, and that we consider it their duty to remain in the once existing ecclesiastical community as long as there is still well-founded hope for improvement.

After these discussions it was decided: The Conference recognizes the Preface to the A. C. as an integral part of this confession and is convinced that therein the right relationship of the same to our church is stated, among other things, in the following words:

"To see and consider, and to bring and compare the same to one Christian truth, to do away with all that would not be rightly interpreted or acted on both parts, and by all means to accept and hold one united and true religion, and, as we all contend under one Christ, so also to live all in one fellowship, churches, and unity." Further in the following:

"We hand over to our pastors, preachers and their teachings, also our confession of faith, what and how they preach, teach, hold and teach on the basis of divine and holy scripture in our countries, principalities, dominions, cities and territories," - to which the conference also confesses with heart and mouth. Thereupon the first article of the A. C. was read and after a short discussion of the meaning and general agreement with it, the second article was read.

It was duly emphasized that, according to this article, original sin was not merely a disease and an inability to do good, but that it was truly sin. Indeed, all men sinned in Adam, because they were all in Adam. Therefore, all truly and directly share in his guilt, and consequently all are truly under God's wrath, which is the same as that of Adam.

The same is true for the people who are not born again through baptism and the Holy Spirit.

The reading of the third article followed. Here it was especially pointed out that the words "true God and man" refer to all the following predicates: commanded, suffered, died, etc., that consequently the doctrine of the commun. idiom. (communication of attributes) is already comprehended therein, and the presentation of this doctrine in the concordia formula is merely a development

of what this article already essentially contains. Therefore, it is already correct according to this article when one says: God Himself is dead, Mary is the Mother of God, etc. - the man Jesus Christ is raised to the right hand of God, gives us life and all good. For this reason we also "worship" Christ not only according to His divinity but also according to His humanity. Therefore, He can also be present wherever He wants, and is certainly present where He has promised it.

The conference then accepted with thanks an invitation from President Spielmann to visit the Capital University and one from Prof. Heyl concerning the Esther Institute, and decided to make use of both invitations as soon as the discussion of the A. C. would have come to an end.

Third meeting, afternoon of Oct. 2.

The fourth article was read and talked about the actual nature of "justifying" faith. That faith justifies, not inasmuch as it is an inward quality and the root of good works, which God sees and for which He forgives sin; but in such a way that faith takes hold of Christ and His merit from the Gospel for the forgiveness of sins and for righteousness before God and acquires them, so that we are declared righteous in the judgment of God not for the sake of faith, but for the sake of Christ, whom we cannot take hold of in any other way than through faith. From this it is evident that the act of justification is a deed of God, which takes place outside of us, by means of which an alien righteousness, that is, a righteousness acquired by Christ, is imputed to us from the gospel and sacraments by means of faith. Accordingly, faith presupposes the reconciliation and redemption that has already taken place in Christ crucified and risen for us, and is not based on the sanctification that follows from it, or on Christ in us.

The reading of the fifth article followed. Here one side claimed that the word "preaching office" in this article was completely synonymous with the presbyterate or parish office, which is what the 14th article is about.

However, it was argued from another side,

The object of this 5th article is to indicate the means by which we are to attain the justifying faith spoken of in the previous article. This is evident

undoubtedly to the title and its antithesis (the rejected opposition.)

2 These means, as the Latin text shows even more clearly, are solely the Word of God and the holy sacraments. Sacraments, which have their power in themselves, not in the persons who administer them.

Because these resources require administration, God has taken care and commanded that they be administered and distributed.

The 14th article states how God wants these funds to be administered publicly; the present 5th article, however, only contains the divine order that they should be administered at all.

Of course, the 5th article includes the parish office as the ordinary way of its public administration according to article 14; indeed, the parish office is the central point of this administration. However, the 5th article does not deal with designating any special administrators, but actually speaks only of the administration.

Fifth session, morning of Oct. 3.

Negotiations on the 5th article continued and essentially moved around the points already listed.

Sixth session, Nachm. den 3. Okt.

The discussion of the 5th article was taken up again. After lengthy negotiations, it seemed most appropriate to postpone the more precise discussion and determination of the relationship of the parish office to the ministry of preaching, which the 5th article speaks of, until the discussion of the 14th article. Therefore, it was only stated in general that the conference understood "preaching office" to mean the church service or the administration of the means of grace, and then the agreement to the 5th article was attested in the usual manner.

Seventh session, morning of Oct. 4.

The 6th article of the A. C. was read. First, it was discussed how the expression "one must do good works" is to be understood. Namely, not as if the faithful were compelled by God to do good works against their will, as it were; nor as if good works were necessary in order to preserve themselves in the state of faith and grace; but by the word "must" a double necessity is expressed, 1. the obligation, 2. the inevitable consequence. For we must do good works partly because of the divine commandment, from which even "believers" are not exempt, and partly because good works flow with necessity from faith. Therefore the preaching of the law is necessary for the believer, not in so far as he is a new man, but only in so far as he still has the old Adam about him, who must be crucified and killed daily.

The question whether good works are also to be "done" in order to have in them a mark of his state of grace, was answered to the effect that they do indeed give such a mark, as long as the Christian remains apart from the

The Lord is in the state of temptation, but in all temptation faith in Him who justifies the wicked overcomes the fiery darts of the wicked.

The accusation of our church's opponents that good works are held in low esteem by us was countered by the fact that, on the contrary, no one holds good works in higher esteem than our church, in that, while speaking of faith, it does not abolish the law, but rather aligns it by presenting good works as a necessary consequence of faith, and, at the same time, recognizes faith itself as the fulfillment of the first and supreme commandment.

Then they went on to the seventh article. Here it was first pointed out that this article speaks of a church that is always there and to which all believers belong, so that it is impossible to speak here of a particular church, but rather the general church is meant, that is, the one outside of which there can no longer be any parts or members of the church. From this necessarily follows the conclusion that our Lutheran Church, as it stands historically, does not cover the term "church" as it is used here, that the Lutheran Church, as it stands as a special community, is not the One, Holy Christian Church. Furthermore, a church that is to be "true" in the full sense of the word must be able to exhibit the characteristics of the pure Word and Sacrament given here. If it does not have these characteristics, it can still be "a church," but not "the true one. Since the Lutheran church does indeed have these characteristics, we rightly call it the true church, but not the church in the true sense of the word. The Lutheran church can be viewed in two respects. First, how it has developed historically and stands as a special church. And in this respect it is not identical with the One, Holy, Christian Church, for it has not existed as such at all times, nor has it ever included all believers in itself. Then, of course, it could also be considered in another respect. Inasmuch as the Lutheran church, by this name, does not profess any other faith than that of the One Holy Christian Church of all times, it is also to be regarded in another respect. Christian Church of all times, insofar one can speak of it as the One Holy Christian Church. Christian Church.

Eighth meeting, Nachm. den 4. Okt.

It was continued with the discussion of the seventh article and pronounced:

The church is "vain" 1. in number, because there cannot be more than one *Spooio8* (species) of the same genus (genus); 2. with

regard to the One Faith which it has; 3. because all its members are at once One in Christ its Head.

The church is "holy" not merely in the Old Testament sense of an outward separation for God, but in the actual, inward New Testament sense, as can be seen from the declaration that it is the assembly of all the people of the world. lution of the faithful. This quality comes to it 1. because of the holy and sanctifying things with which it deals, namely word and sacraments, 2. because of the imputed holiness of Christ, its head, 3. because of the begun holiness of life of its members.

When it is further described as the assembly of all believers, the word believers is not to be understood in the sense of the popes, who understand by faith merely the historical faith or the agreement with what the church teaches; but as the Latin text "vere credentium" testifies, only of the living faith, which unites with Christ and makes the believers members of His spiritual body. From this it follows irrefutably that by no means all baptized persons are members of the church par excellence, but rather that those baptized persons who have fallen away from the faith again, even if still in the church (namely, insofar as they are still in outward communion with children of God), are no longer of the church or members of the church. The Apology, which most decisively teaches that only the living believers and no one else belong to the church, also clearly shows that one may by no means refer to the parables of the weeds in the field and of the net to justify this error⁶, since in them the church is not described according to its inner essence, but only depicted as it appears outwardly in the world!

In the following discussion of the words "in which the Gospel is preached purely 2c." the objection was raised that here it must obviously be spoken of a visible community, because the possession of such things is attributed to it, which fall into the appearance. To this it was replied that in these words the nature of the church was not determined as if it consisted merely of such external assemblies in which Word and Sacrament were purely present, but rather, as the Apology, the authentic interpretation of the A. C. indisputably testifies, the marks were given by which the existence of the church is recognized. However, it is a wrong conclusion to conclude from the visibility of the marks to the visibility of the thing itself. The presence of the soul, for example, is also revealed by visible, audible, and perceptible effects; for this reason, however, the soul itself is and remains invisible in its essence. - Word and sacrament, however, are the marks of the church in such a way that where they are present, faith knows that the promise "my word shall not return empty" is fulfilled, and that therefore the "church, i.e. Christ" is present. But which persons among the multitude of those gathered around Word and Sacrament are the children of God remains uncertain, hidden from men, and therefore the church itself remains invisible; Word and Sacrament are therefore not merely the sign of the visible, but first of all of the invisible church.

Church. - Where Word and Sacrament are in full swing, the presence of the church can be recognized all the more easily and clearly; but it is a mistake to deny that the church is present even where only pieces of truth can be found next to corrupt errors; for these pieces of truth, precisely as the pure Word, are still the marks of the church. From this, however, it does not follow in the least that it is now indifferent to which visible community one joins. For every Christian, even in his blessedness, is required to flee all false prophets; furthermore, whoever joins a false-believing community upon recognizing the truth, does not thereby join the church that lies hidden underneath, but rather, on the contrary, joins the very sect. - This also shows the difference between the Roman and the papal church. By the Roman church is to be understood the small group of hidden believers who become faithful and blessed through the pieces of truth that are still left in Rome. The papist church, on the other hand, is the group of those who, with the pope at their head, have hardened themselves in error and cursed the truth. This latter is in truth the church of the Antichrist and a spawn of hell.

Ninth session, morning of Oct. 6.

The discussion of the 7th article continued and the approval of the first part of it was witnessed in the usual way.

In the discussion of the other part, it was stated that, in contrast to an overestimation of ecclesiastical ceremonies that is not uncommon today, it must be firmly insisted that no ceremony is necessary for true unity of the church, but that even today no word and sacrament are enough for this. The Lutheran Church had indeed taken over some ecclesiastical customs from the old church as symbols of Christian truths and means of edification, but had never wanted them to be regarded as characteristic features of itself, although at the same time, on the other hand, it had always asserted its Christian freedom in this respect as well against those who wanted to make the use of such ceremonies a sin. How the 7th article is to be understood in this piece is also shown, among others, by >the apologia in the 12th article of the mass in the words, "the adversaries attract Daniel tosuppression of the Gospel." Deßgleichen in the following: "about that where our adversaries set up their candles, altar cloths, images, and the like, for necessary pieces, and thus worship, they are the Antichrist's servants, of whom Daniel says that they honor their God with silver, gold, and the like ornaments." - Although with the return to the teachings of our fathers, the longer the pleasure in >the beautiful forms of worship of the same is increasing.

Even if the Lutheran people are not to be found in the congregation, and even if the goal is to form our Lutheran people there again, it is and remains a matter of Christian freedom which ceremonies a congregation wants to adopt, and the preacher acts against this freedom and therefore, if against better knowledge and conscience, ungodly, who imposes any ceremonies on his congregation as necessary. In this matter, Mau should be guided by the state of knowledge of the congregations, and since one has to struggle enough and bear shame for such things that God has commanded, one should be careful not to disturb and confuse the congregations by unwise insistence on things that God has not commanded.

The question that arose about the breaking of bread and the use of the hosts at Holy Communion was answered to the effect that the breaking of bread in itself was, of course, also an indifferent use; but because the Reformed had made this use an expression of their false doctrine of the Holy Sacrament, i.e., a confession ceremony, and had claimed it as necessary, we, for our part, were to insist on the non-breaking of bread as long as the opponents insisted on their false doctrine. But it is different with the use or non-use of the hosts instead of the usual bread. This is not a ceremony of confession, so it must not separate the community between orthodox bodies.

Finally, the point was not left unmentioned that, according to the content of the 7th article, even a certain constitutional form of the church belongs to the things that are not necessary for its true unity.

Tenth session, Nachm. den 6. Okt.

The report of the Correspondence Committee was taken up, several passages of the letters received were read out, among others the proposals contained in a longer valuable submission by Mr. P. I. N. Hoffmann of Reading, Pa. were considered and the following resolutions adopted:

1. that the Conference expresses its joy at the many friendly voices it has received from afar; its regret at not seeing these brothers in its midst now, and the hope that it will be able to enjoy this pleasure at the next meeting.
2. that Dr. S. G. Henkel, who had requested the advice of the Conference in this matter, be encouraged by a letter to have the first part of Dr. Luther's Church Postilion published in an English translation of the Erlangen edition as soon as possible.
3. that the Conference, dear God, will meet again on the last Thursday in October 1857; but that the determination of the place will be left to the Executive Committee, consisting of the present officers of the same and Mr. P. Walz at Berrysburgh, Pa. to agree

upon it not later than the first of January.

Eilfte Sitzung, Morgen den 7. Okt.

Since time did not permit further discussion of the Augsburg Conf. Conf. was no longer possible, the following individual resolutions were adopted:

That the duration of the conference at its next meeting should not be extended beyond six meeting days.

That only those Lutheran preachers who are either members of Lutheran synods or who prove themselves to be blameless by submitting sufficient credentials are eligible to vote in their sessions. As far as members of Lutheran congregations from the laity are concerned, the conference also requires proof by sufficient certificates.

That the secretaries prepare the minutes of the proceedings for publication, excluding the non-essentials, that the same then appear in print in German and English with the signatures of the chairman and the minute-takers, and that the editors of our church bulletins be requested to publish them.

Then the conference was closed with prayer and blessing.

Wm. F. Lehmann, Pres. H. C Schwan,) " M. Loy, j '

* * «

The following letter was sent by a member of the Conference after its adjournment:

Fort Wayne, Ind. 26 Oct. '56. To the Mr. Secretary of the General Conference held at Columbus.

Honorable-. Mr.

You are undoubtedly aware that I disagreed with the doctrine of the office of preacher according to the 5th Article and with the doctrine of the church according to the 7th Article of the Augsburg Confession. I disagreed with the Conference on the doctrine of the office of preacher according to the 5th article of the Augsburg Confession and on the doctrine of the church according to the 7th article of the Augsburg Confession, and I protested against the resolutions of the Conference concerning these doctrines with a clear statement of my reasons and reservations, and I wished my protest to be recorded in the minutes, which, however, was not done with my final consent. Since I do not want to be regarded at any price as having agreed with the conference on the points mentioned, I must insist that my protest appear before the public with the proceedings and therefore ask you to attach these lines to them.

In the expectation of the fulfillment of my Biite distinguishes itself with high regard

our lowly fellow servant A^Kleinegees.

Is a general or even a particularly excellent conversion of Jews to be expected shortly before the Last Day?

(Conclusion.)

Resolution of the objections of those who believe in a still future

The Jews believe in the general conversion of the Jews.

I The opponents now first turn to the passage Zech. 14, 6. 7.: "At that time there will be no" light, but cold and frost. And there shall be" A day known to the Lord, neither" day nor night; and about evening there shall be" light."

When at the evening there will be light in Judea (because the prophet Zechariah speaks about this country), the Jews will be converted in the last days of the world. The antecedent clause is true, - so they conclude - so also the post clause. 4" Istnnt Answer: Blessed Sebastian Schmid, in his edition of the Latin Bible, where he gives the sum and the "eii^elntz" parts of the 14th chapter of Zechariah, writes thus: "This chapter shows the wonderful change of things in the Saviour's Covenant. It is divided into four parts: 1. the desolation of Jerusalem by the Gentiles. 2. the preaching of the gospel in Judea after the ascension of Christ, and the conversion of the Gentiles through the preaching. 3. the punishment of the enemies of Jerusalem or the church. 4. Jerusalem's and the church's coming out of the Gentile condition." - From this it is evident that the Prophet is not speaking here of the last times per se, which immediately precede the end of the world, but of the time between Christ's ascension and the conversion of the Gentiles through the preaching of the Gospel (v. 9). The meaning of the prophet's words is therefore: When Christ has ascended into heaven, then in Judea - where the light of faith will be very small - the Gospel will be preached by the apostles, so that towards evening, i.e. at the time of the New Covenant, a very bright light of salvific knowledge will still shine for the Jews. Evening, in the natural sense, is the last hour or the end of the day. So, figuratively speaking, the evening is the time of the new covenant. For the apostle John writes: "therefore we know that the last hour is" (that it has already begun) 11. Joh. 2, 18; and Paul: "us... on whom the end of the world has come," 1. Cor. 10, 11. - Further, the blessed Calovius explains (Vibl. Illu8tr. fol. 1031) this prophetic passage somewhat more generally, and says: "Others" think that here in general the "misfortunes" of the church are described, "without regard" to a special time: such "different" misfortunes are now found "preferably three" in the history of the church of the new covenant." First, as darkness was at the time of the Z e - "Heu persecutions of the tyrants; ge-" but toward evening of this calamity day, at the time" Constantine the Great became light. Secondly, "when the darkness broke in again "through" the sect of the Arians and "other" heretics: this, however, was shattered, since the "light" broke out in the church; until finally, thirdly, "under the an* i ch rist, there was anew like-" the "darkness-but there was A day," which was neither day nor night: for there "glimmered" still a little light from the "remnant" that remained.

In the knowledge of the witnesses of truth, the evangelical light shone brightly from time to time, and lasted until the evening of the world, when the light shone brightly again through the reformation of the pure gospel.

Secondly, they speak: Hosea prophesies Cap. 3, 4. s: "For the children of Israel will remain for a long time without a king, without princes, without sacrifices, without an altar, without an ephod and without a sanctuary. After that the children of Israel will turn and seek the Lord their God and David their king, and will honor the Lord and His grace in the last days. It is clear, they say, that the last days immediately precede the end of the world: so for the Jews, who according to Hosea will turn to the Lord in the last days, a general conversion is to be expected shortly before the end of the world.

Answer: First, the prophet is not speaking of all Israelites, but only of the Ten Tribes of Israel, which had separated from Judah under Jeroboam and had lived for a long time in a miserable condition without a king and proper worship. Their return is not a general conversion of the whole Israelite people. Secondly, the expression "the last days," so frequent in Scripture, refers either to the time of the coming of the Messiah himself, or to the whole period from Christ's appearing until the end of the world. Read Isa. 3, 2; Joel 3, 1; Micah 4, 1; Ap. G. 2, 17; Hebr. 1, 2. In addition Calovius (Libl. illustr. II V. fol. 720 and II H. P. lol. 1107). Therefore, what Hosea prophesies about the last times refers either to the time of the appearance of Christ or to the whole time of the covenant. Therefore, one can rightly conclude from the prophecy of Hosea a partial and gradual, but not a general and sudden conversion of the Jews. The highlight of the conversion of Israel, however, falls in the Apostolic Age. Nevertheless, we do not deny that even after the death of the apostles a good number of Israelites were converted to Christ. - —

Thirdly, they object to Rom. 11, 26: "And so all Israel shall be saved," namely, "until the fullness of the Gentiles has come in" v. 25. From these words of the apostle, they say, the sentence follows: whoever says that after the Gentiles have come in, all Israelites will be saved, testifies precisely that all Jews will be converted to Christ shortly before the end of the world. Paul says so; therefore the conclusion is correct.

Answer: We deny that Paul speaks thus. For, first, if, according to the sense of many commentators, the whole of Israel is understood by the spiritual Israel, gathered from Jews and Gentiles, according to the words of Paul Rom. 2,28 ff.; 9, 6; Gal. 6, 16, and according to the context of this chapter, which is about the both of them.

If we are talking about the supremacy of the Jews and the Gentiles in regard to the election, v. 11-14: 21. 23 > the opponents will never succeed in proving a general conversion of the Jews from this passage. But if Israel according to the flesh is understood (which both the use of the word in the preceding passage and the contrast, the fullness of the Gentiles, seem to demand), then Israel according to the flesh cannot be meant as such, as it reproduces according to the flesh, but in the special relationship of

Israel, which at the same time is Israel according to faith, or which is born anew and chosen by the Holy Spirit. It is not meant as such as it reproduces according to the flesh. The expression Pauli is therefore not quite general, but limited, and the limitation results from Cap. 11, 2: "God has not cast off His people, whom He provided before"; likewise v. 5: "So it is also now at this time with those who remain, according to the election of grace", and v. 28: "And those, if they do not remain in unbelief, they will be grafted in." With this restriction, the following meaning comes out: all Israel, whom God has previously provided to believe in Christ, will be saved; or, the whole election from Israel will be saved; or, all Israelites who do not remain in unbelief will be saved. But by no means must we conclude that all the people of Israel, or the greater part of the Jews, will be converted, because we know that "faith is not for everyone," and that "few are chosen. Secondly, the Greek expression which Luther translated "so long until" does not always denote the goal or the end point of a thing, but very often the duration, so that it means the same as: always until, so lukewarm as. Thus Psalm 110, i. 123, 2. Match. 28, 20. 1 Cor. 15, 25. 1 Tim. 4, 13. Therefore the apostle wants to say: as long as the conversion of the Gentiles continues and they enter the church as men, so long will also individual Jews be converted little by little. But the conversion of the Gentiles takes place during the whole time of the new covenant: therefore also that of the Jews. - —

One objects that it is not a mystery when some Israelites who come to believe in the gospel are saved; and yet the apostle expressly speaks of a mystery, Rom. 11, 25. The gradual and partial conversion of the Jews is such an obvious thing that it does not deserve the name of a mystery.

Answer: Scripture calls this a mystery, which is so dark and high that it cannot be reached by reason, but only becomes known to faith through divine revelation. Now this is truly beyond all reason, that the Jews, who killed Jesus Christ, the only fountain of all salvation, and

despise the means of salvation, the gates of divine grace shall always be open until the end of the world! We would not have seen it if God had not revealed it. Therefore it remains a secret, although we know it now, namely by revelation.

Fear of the scientifically educated preachers.

The so-called "Evangelical Community" (not to be confused with the unit-evangelical church) has a seminary in Greensburg. A Mr. Reubelt, who recently made a trip in the interest of this institution, reports about it, among other things, the following: "It is true that some of our members are filled with prejudices against the seminary and the cause of scientific education that is intimately connected with it; they are especially afraid that our seminaries would be transformed into preaching institutions and that with the introduction of classically educated preachers, living Christianity would disappear from the community. This seems to be, if not the only, at least the main objection, since our people rarely (i.e. sometimes?) object to a good education. I now tried to dispel this fear, for which purpose I referred to the solemn declaration of the conference. (See: "The Christian Messenger" from Cleveland, August 27.)

In their narrow-mindedness, these dear people do not realize that "living Christianity" can be lost just as well in an uneducated as in an educated preaching class. Admittedly, in the last seventy years most preachers in Germany, with their scientific education, were not only spiritually dead, but were themselves enemies of living Christianity and revealed truth, while true living faith was still found here and there among the people who were not "enlightened. But the cause of this was not that those preachers had acquired a literary education (which, moreover, was often only too pitiful) and that the people lacked this education, but that those preachers imagined something about their science and in their pride wanted to know nothing more about the gospel for poor sinners. Consider what excellently scientifically educated men, e.g. a Moses and a Paul, were! And how faithfully they both served the Lord. Of Moses we read: "By faith Moses, when he grew up, would no longer be called a son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God than to have the temporal pleasure of sin; and counted the reproach of Christ greater riches than the treasures of Egypt. Ebr. 11, 24-26. And yet Stephen tells about him: "Moses was taught in all the wisdom of the Egyptians". Apost. 7, 22. To the dear apostle Paul, God himself gives a title that he does not give to the others, he calls him: "a chosen armor, that he should bear His (the Lord's) name before the Gentiles and before kings" (Acts 9:15); but Paul of all the apostles was the most learned; in the school of the famous Gamaliel he was not only instructed in all the wisdom of the Jews, but he must also have acquired the wisdom of the highly educated Greeks, since he at times himself quotes passages from Greek poets. Compare Acts 22, 3 and Acts 17, 28. 1. Cor. 15, 33. Titus 1, 12, in which Paul quotes passages from the Greek writers Aratus, Menander and Epimenides. And yet, what faithfulness Paul has shown! Just read 2 Cor. 11, 23 to 12, 12. He himself says, with all the unparalleled humility in which he stood, that he worked more than all the others. 1 Cor. 15, 9. 10. It is a big question whether Paul would have worked so much if he had not been such an excellent scientifically educated man with his enlightenment and godliness. This much at least is beyond doubt, that God blessed this gift in Paul to great things, since Paul put all his knowledge into the service of his Savior. Furthermore, what more scientifically educated men have there been than an Augustine, a Luther and others, through whom God has bestowed a blessing on the Church as through no other preachers of His Word? And would Luther, for example, have been able to recognize and discover the thousand-year-old error in which almost the whole of Christendom lay at his time, to translate the Bible and to become a reformer in general, if he had had no scientific education, especially if he had had no knowledge of the original languages of the Bible and the Latin language? - Certainly not! - There is no doubt that not only is a preacher's scientific education not an obstacle to the promotion of a living Christianity, but if such an education is sanctified by grace in a preacher and if it is therefore in the service of the kingdom of God, then it is also something exceedingly delicious. On the other hand, where it is not respected, even feared and despised, and therefore not cultivated, pure evangelical teaching will not remain for long; but where pure evangelical teaching is lost, true living Christianity is also lost.

"The Evangelist."

This is the name of a new religious paper edited by H. J. Ruetenick and published in Tiffin, Ohio, of which we have received the first number of October 15 of this year. It professes the doctrine of the Heidelberg Catechism, and thus wants to serve the Reformed Church first. For the time being, the paper is to appear only monthly. It announces war on the unbelievers, superstitious, hierarchical (who seek priestly rule) and fanatics, and at the same time promises to focus on the improvement of the lives of its readers. Alts the Lutheran Church

the little leaflet seems to be somewhat enraged by the fact that it thinks that Lutheranism has become fashionable, so to speak. It bites, for example: "The Lutheran church in Bavaria is exclusive Lutheran; similar to Hanover. There are also Evangelical Lutherans, but they are exclusive and highly ecclesiastical, just like the previous ones. Among these she counts Hengstenberg's Kirchenzeitung, which was formerly favorable to the Union, but is now swept away by the current of the times."

In Greiffenberg in Pomerania, the newly built synagogue was consecrated with a complete ceremony of Jewish worship. The Christian officials of the district and the city took part in the procession without hesitation; the solemn day was concluded with a ball and banquet. Afterwards Archidiac. Zöller from Apostelgesch. 4, 12, called the participation of Christian members of the congregation in that Jewish celebration a sin and a repeated crucifixion of Christ, an annoyance that was all the greater because Christian authorities had also taken part in it, but admitted himself that in earlier times he had also taken part in such a celebration out of ignorance 2c. Those officials brought an action of iniquity against him before the Royal District Court; Archidiac. 3. appealed to the Consistory in Stettin, which declared: Z. had only fulfilled his professional duty, but nevertheless could not prevent Archidiac. Z. was sentenced to 50 Thlr. fine or 4 weeks imprisonment. The ecclesiastical authority, the Consistory, thus judged that the clergyman had done his duty according to God's word, and the secular court sentenced him to punishment according to secular law.

The Baden government has freely offered the Lutheran community of Söllingen that it should no longer be persecuted - if it is satisfied that it does not want to be considered a congregation, to choose a foreign pastor, who, however, must refrain from public character, and if it procures such a church service room, where there is absolutely no room for anyone other than the number of the previous Lutherans, and proves that it is ensured that any other person who tries to attend its church service will be thrown out of

the house. - One might be tempted to laugh this off as a joke, if it were not bitterly serious. Of course, the congregation would rather be persecuted even further.

Pilgrim a. S.

Looking to southern Germany, we find in the eastern Austrian lands, where they have Protestant congregations, that they are groaning under a harsh spell of rationalism. The Roman Church, which is the national church in eastern Austria, gained great liberties in the last year by permission of the emperor, which are already being used. It is said that the Lutheran Church should also become free. So far, there is no sign of this. On the other hand, faithful preachers in Bohemia

is still recently forbidden to report about ible ecclesiastical distress to foreign co-religionists who support them in their great poverty. Three years ago, at a large meeting, an East Austrian pastor told us with tears that he had been told by a man who was a member of the church. Pastor told us with tears that the Lutheran Consistory in Vienna (whose president is a Roman and the other members ordinary rationalists) was not teaching the Bible in the Lutheran churches. S ch u l e n had forbidden to read the Bible. The decree itself was shown. But the poor pastor pleaded not to publish anything about it (as well as about similar atrocities) in the public papers, because otherwise he would infallibly be deposed. To the question, "How are you behaving against this?" he answered that all pleading would not help; he and some other faithful pastors nevertheless let God's Word be read secretly by the children, and when the visitation came, all the Bibles would be quickly hidden.-The Lord have mercy on these afflicted ones and throw Satan under their feet in a short time!

Luth. Dorfkirchz.

Introduction.

Through the faithful missionary service of our dear Vice-President, Rev. Fick's, a small group of Christians has gathered and formed a Lutheran congregation in Kamalazoo, Mich. This congregation has now appointed the Honorable Pastor Stephan, formerly pastor of Town of Theresia, Wisc. as its regular pastor and pastoral caretaker. With the consent of his former congregation, the same has accepted such call and has thereupon been assigned to his new office by me, the undersigned, by order of the Reverend Vice-President, Northern District, on the 23rd of October of this year. - —

May the Lord help and support the pastor and the congregation. May he give them joyful courage and perseverance for their work. May he give them faithful trust that he is also their Immanuel, and that he will recognize them as his true disciples, if they keep his word, and will bless and promote the work of their hands.

This congregation is now the second lighthouse of evangelical truth that the faithful, merciful God has recently erected here in Central Michigan. Help God, that we, the watchmen of the towers, may not sleep and slumber, but be vigilant; as righteous servants and faithful stewards of Christ, through the truthful preaching of the Word and the right administration of the sacraments, diligently pour oil of faith upon the lamp, that it may shine brightly in the darkness of this world, and that through our service many may find their way out of the stormy sea of life and into the harbor of rest and blessedness, through Jesus Christ. Amen!

F. W. Richmann.

The address of the l. brother is:

liov. N. Ltephair,

Church News.

About two years ago Mr. P. A. Brose was urgently requested by the congregation of Town Hubbard, Dodge Co., Wisc. to take over the parish office. After he had refused for a long time, he was finally persuaded to take over this office, especially for this reason, in order to bar the door to roving enemies and to protect the congregation from the snares of fanaticism.

Firmly convinced of the orthodoxy of the Synod of Missouri, Ohio, etc., he now, driven by his conscience, personally sought ordination and admission to the Synod of the Northern District assembled this year at Detroit, Mich. But because the appointment of a deputy of the examination commission of the western district for the holding of an examination and colloquium had not yet arrived, the admission was also postponed and the district president was authorized to execute the same as soon as the gramen and colloquium had turned out sufficiently. (See Synodal Report p. 5.)

Both happened. At the pastoral conference of Wisconsin assembled in Watertown from October 23 to 27, the desired admission took place after the prescribed eramen and colloquium had previously turned out "sufficiently". The whole conference recognized that the Lord God had given Father Brose the necessary gifts for the service of the Church. Thereupon he was ordained by the honorable district president, Mr. P. Fürbringer, assisted by Mr. P. Geyer and the undersigned in the presence of his congregation, committed to the entire confession of the Lutheran Church and solemnly initiated into his office. This happened on October 31, the day of the commemoration of Luther's Reformation. We therefore had a double feast day, for this solemn act was at the same time connected with the celebration of the Reformation feast. In the morning the honorable district president, Mr. P. Fürbringer, preached, and in the afternoon the undersigned.

May the God of all grace make the pastor more and more a true son of the Reformation, grant him strong faith, fervent love, much wisdom and patience, the right faithfulness and all necessary gifts more and more abundantly, and the congregation

enlightened eyes of understanding to receive the gracious preaching of the gospel with a believing and grateful heart and to apply it blessedly. Amen.

Watertown on November 3, 1856.

A. Wagner.

The post office of Mr. P. Brose is: ^Vooälauä, IVise.

Mr. I. H. Dörmann, heretofore assistant preacher at Eden, N. N- has been duly called by the following Evangelical Lutheran congregations to be their pastor and minister, and, by order of the Presidency of the Synod of Missouri 2c., Eastern District, has been appointed by the sub
was inducted into his new office in an ecclesiastical manner; namely: On the 21st x. Prin. at the parish of Olnan, Cattaraugus Co., N. L.) on Tuesday following at Clermontville, Mc. Kean Co., Pa. and on Thursday following at Otto, Cattaraugus Co., N. N.

The Lord help in grace to many blessings to the faithful shepherd and his flocks!

The address of the dear brother is:

Oleun, Oo.,
Eden, N. N. 22 Ocbr. 1856. A. Ernst.

For your kind attention.

All brothers who have committed themselves to support our parish widows and have not yet paid for the current year (1856-57), want to be so obliging and send one Thaler for two widows (Fick and Häckel), that is 50 Cts. for each, as a full annual contribution to the undersigned as soon as possible. He is asked to send the tax only to the undersigned, otherwise it is impossible for him to keep a proper account. Also love contributions for the school teachers)ittwe Haid are accepted with thanks.

A. Ernst.

IVüitvs 6omer8 O., Nrio Oo., K.

Church Agenda for Evangelical - Lutheran congregations unchanged Augsburg Confession. Compiled from the

Saxon church agendas

and
published by the

General German Evangelical Lutheran Synod of Missouri, Ohio, et al. St.

St. Louis, Mo.,
Printing house of the ev.Uulh. Sv "ode of Missouri, Ohio u. a. St.

At last we have the pleasure of being able to report to our dear readers that this long awaited and desired work is ready and waiting to be sent to all who desire it.

The work is divided into four parts.

The first part contains the forms for the following official acts: 1. infant baptism, 2. confirmation of yacht baptism, 3. adult baptism, 4. confirmation, 5. marriage, and 6. communion of the sick. Remarks interspersed with smaller type contain the instructions necessary for the use of the forms for the behavior of the administrator.

The second part describes the holding of the following services, at the same time containing the necessary forms for them: 1. the main service on Sundays and feast days with communion, 2. the afternoon and weekly service with sermon, 3. the public catechism examination in the church with the school children and the confirmed youth, 4. the hours of prayer, 5. the confession service, 6. the early communion of those persons who, because of physical weakness, have to go to church in the morning, and 6. the early communion of those persons who, because of physical weakness, have to go to church in the evening.

cannot wait for the entire service, 7. the funeral and 8. the penitential day. of the penitential day, to which latter section the litany is attached, as well as at the respective places of these sections always the necessary is immediately attached, as: the antiphons, collects, confession and absolution, general church prayer, forms for public intercessions and thanksgivings from the pulpit, prefations, words of consecration, formulas for salvation, benediction, afternoon service and prayer hour prayers, Luther's small catechism, exhortation to the Communicants, etc., etc. etc. -

The third part contains an exceedingly rich antiphonary, namely first all antiphons in alphabetic order together, then the antiphons and collects (of the latter 30) that can be used on every Sunday especially compiled, furthermore the festive collects with the respective antiphons, collects in various general and special needs and finally collects on the Catechism and every single piece of it, as well as at ordination and introduction of preachers.

The fourth part contains a large supply of prayers for the festive seasons, as well as for times of danger of war, prolonged drought, prolonged rain, and in death throes.

As an appendix there is also an exhortation to the Lord's Supper, the ordination form taken from Löhe's Agende, and a musical supplement containing the following with notes: the Gloria, the common preface including intonation, the Lord's Prayer, the words of the Testament, the Lord's Supper antiphons and collects, and finally the church blessing.

The work comprises VIII and 180 pages in large quarto. Printing and paper are such that both woven leaves little to be desired. At least we have never seen a more beautifully designed church legend. The applied teachers are so large and strong that even the dumbest eye is taken care of. The tireless diligence of Pastor Schaller has ensured that the spelling and correctness correspond to the requirements of our time, which is so rich in German linguistic research, and the explanatory remarks added here and there are his faithful work.

Regarding the price, the following should be set:

The copy (binding: spine with the best morocco leather, and canvas cover permanently bound).

" Hl,50

The copy (binding entirely in leather with gilt edges and cover decorations) beautifully and durably bound M-Ü, G2,00 AS- To obtain the work is through

.Mr. Ilo5ohffo,

eu.ro vs l>rok V. IV. IValtlwr, 8t. Tiouis, No.

News about the

German er. luth. Central-Bibel-Verein zu St. Louis, Mo.

The society at present numbers 360 members lüer in the locality and unfortunately only ever one branch society, l-ämmtch the one in Collinsville, Ill, which contributes very abundantly in proportion to the number of its members.

According to the last annual accounts, from Michaelmas 1855 to then 175tt'.

445 full! mangy bibles nnd

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478.45 was collected for Bibles and New Testaments sold.

Since the existence of this Derejys§ _d. i. since Michaelmas 1852 would

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' Money . . . K313,92.

Outside claims for pre- "

Bibles bought . ry . . N . 191.95. Stock of Bibles according to their monetary value 235.50" In addition, under the guarantee of the Association, a considerable sum was raised by loan in order to be able to purchase a rapid press for the new printing of the large Altnburger Bibelwerk, as well as to be able to cover other expenses .

However, in order that the Society should not be left alone with the task of printing the whole of the very important capital required for this purpose, but should also be given the opportunity to help others to promote the printing of this magnificent work, a pre-numbering was opened and the relevant conditions were communicated to the honored readers of the "Lutheran" in a special supplement to No. 3 of this volume.

Attention is now drawn to the fact that the deadline for the payment of the pre-numerations funds will soon have passed, and that if more and larger contributions are made than hitherto, the Association will nevertheless be left with the sole procurement of the necessary operating capital.

St. Louis the their Novrmber'^85sK '

r--. uKw Otto Ern st,' Agen tff

Auittnnftcn Mnd DanL.? s

With ö>"ährtkkUr PuE-UntEsttzm^ from the limglingS-Brrkin of Mr. Piar^^s mothers in Lin- tago emvfäüM. ' 4':UU-

<-'G> A</Miller.

Fort-Wachne, . . . sn:

With heartfelt gratitude, I hereby certify the gift of love:

From the congregation of Mr. Past. glichst (Rich Stasion,' III.)K2,75, from Mr. Past. BbblMgDPekin. M^ Z2, voN the congregation of Mr. Bast, Schliepsick (Gel lenbech III.) ^3,55, by E. R. in Sk. Lorlis 45, by Dr: Hävnel in Baltimore Zlst by Mr. Paft. „Lshn,amr Ps, vsn.the congregation of Mr. Bast. Schieferdecker (Ällenburg, Mo.) r17, from theGcmeirEof Herm-Past-r1NnW^-. -- ' i Fort-Wapne, 4 Novechber 1856. ,

With heartfelt gratitude to God and to you, the benevolent giver, I hereby certify that I have received ?3 from Trinity Parish in Buffalo for my support.
"" Christoph Winterstei".

. HE-""-.

HeGichraitkestd^chM^^GKEt^^dGemeind". of the Hmm Past. Bollert iit Gchanmdurg. To., receivedn! to hold'en. 'J7H. Gils. ' Fort-Wayne, November 1, 1856... :

tt ^Sincerely thanking you, I hereby certify to have received k5,20 from the Jrmg- sttUflsMki" at Fort-Wayne.
^ ^ 7W . Heinemann.
Podt-Wapne, November 2, 1856.

The undersigned hereby certifies, with heartfelt thanks to God and the benevolent givers, and wishing the latter the richest **blessings of** God, to have received the following gifts of love for all the good they have done him during his Anfembatt in their midst: from the congregation of the Rev. Baumgarten in Elkborn Prairie r11,60, from the congregation of Mr. Past. Riememchueider in Grand Prairie § 15,60, from Mr. F. Frickenschnndt l2, from Mr. Woif H1, from fsrau N. Kl, deogleichm a neck tie, Werth kl and a shirt, Werth 71,5i), and from Mr. Hilöketter 50 Cts.

Matthias Merz.
Concordia-Collegr, November 12, 1856.

Warmly thanking, undersigned certifies to have received the following gifts from several friends in Frankenmuth: -
By H^rn Past. Röbbelen HF, F. Hubinger K-j, C. Hir- lein H4, Ranch ^I, „still Pt, A. Ranzenberqrr 41, L. Losel 81.50, Lchäfer ü "1, I. List kl, A Nummei Z>1, Grüber 75 Cts, Rebensteraer 50 Cts, Cantor Riede! 35 Cts., I. Mchterlcin 50 Cts., Bates 35 Cts. Furthermore hei Mr. G. Hubinger^ infant baptism collected Z4; at Mr. Cantor Rn- dels Amdtanfe 4"1,76; at the wedding of Mr. A. Schroll Z1>71; at the wedding of Mr. M. Veitengruber 80 Tts.
Comordia-Lyüegt, 31- October 1856.

G Sugar.
' Monkey .

For the purpose of my trip to Fort-Wayne and for support at the local SeMiüar: the undersigned received the following with heartfelt thanks to **God and** the kind givers: ,

1) Bon of Sb. Paul's congregation in Baltimore'r ' .>.: bydcn board of directors of the congregation. **1 ch"**, f
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This abundant gifts may the.giver of all.nuten.and vslst coming gifts bless them again, bodily and gristlirff especially ... ststr, **R,Lram.**^
St, d.Theologie.^

Fdr Wavn, 2.' AovrnUasrch85st/l **7^4**
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Chr. Piepenbrink. '

Receive en^

n. to the general synodal treasury: for the general presiding officer:

from the bell bag of the congregation of Mr. Past. §10.00
Brewer in Aedison, III
8. to Synodal - Missions - Casse: from St. Pauls parish hes Herr Post. Stretch-
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By the municipality of Lck. Louis ... 11,00
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From the Fünaimgv club of the trifactigkertS' community knr Buffalo j.- v .. »r - - . , 2,00»
. 0. Mw Loncorhia College maintenance.

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OruL F. W. Barthel, Easfi^u ? For the K "thera "ee hab", be^ahtt: m

Mr. Jacob ThreH iun. for Jahxg. 11^~13. .
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1.00 Mr. John Kühl to No. 13 lahrg. 13.

The 12th year:

Messrs. Jacob Adler, A. Bohn (20 Er.), Past. Claus, W. Dornfeldt, Wild. Gieselmann, C. Hoch, H. RückertS (until No. 13.), W. Stünkel, W. Wendt.

T h e 1 3 l a h r g a n g :

Messrs. Heinr. Armbrüister, Blome, Henry Birkner, loach. Birkner, Heinr. Biermann, Dittmer, Ellcrsick, Fr. Ank, Fabri, Sl. Grimmer, Gößling, C. Hoch, Past. M. Hahn (5 Er.), A. Heinz, Herbigt (50 CtS.), Wendel Kauz, Heinr. Krücke- berg, Cand. Löber, Lübbering, Meyer, Wild. Richter, Christ. Richter, Runge, Richter (50 Cts.), Past. Stubnatzy, Coun. F. Simon (2 Er.), Joh. Schmidt, Thümling, Bieth, Hemr. Werner, H. Wellmann (to No. 11.), Sam. Wohnsettler.

YES" If there are still surplus copies of No. 1. and 2. of the **Twelfth** Yearbook of the Lntberaner, please return them as soon as possible.

F. W. Barthel.

Year 13, St. Louis, Monday, December 2, 1856, No. 8.

On the Doctrine of the Church.

At the same time as a continuation of the "Preface" of the editorial staff to the 13th volume of the "Lutheraner."

Motto: "For this reason I have sent out this sermon, so that everyone may henceforth see or learn what the holy Christian church is called or is. Where this is well understood, one has a great comforting protection against all false teaching." Luther, XIV, 290.

Partly a longer absence from here, partly the necessity to make room for certain other subjects in the "Lutheraner", has prevented us from continuing and completing our "Preface" without interruption. Since we have now also become more extensive in the development of the points about which we wanted to speak in this year's preface than we initially intended, it now seems awkward to pursue our subject in the form of a "preface". The dear reader will therefore excuse us if this time we leave our "preface" as a fragment and elaborate in special articles on the subject announced in it and partly already treated. - —

We have hitherto declared that we reject that doctrine of the church which is held and defended among others by the Buffalo Synod; the doctrine, namely, that the actual so-called church, apart from which there is no salvation, which the holy Scriptures call the spiritual body of Jesus Christ (Ephes. 5, 23. 1, 22. 23. Col. i, 24), a visible one, and indeed, among the visible churches, it hates the Lutheran one. At the same time, we have testified that we, on the other hand, adhere to the doctrine laid down in the public confessional writings of our church, especially in the Apology, that "the church" in the "proper sense of the word, apart from which no one can be saved, is the invisible church, namely that wonderful secret congregation of true believing born-again children of God, which is scattered over the whole face of the earth and which, because only the Lord knows His own (2 Tim. 2, 19.) and no man can look into the heart of another man, *) remains hidden not only from the world, but from every human eye, until the Lord finally separates the sheep from the goats, the good from the bad fish, the wheat i.e. the children of the kingdom from the sparrows. the children of the kingdom from the chaff and the tares from the children of wickedness" and she, the wretched one, over whom all weathers pass here, and the desolate one (Is. 54, 11.), will be revealed there as Christ's bride with Him in glory. (Col. 3, 3.4.)

The question now arises: is this teachingun

A man can know with absolute certainty only of himself whether he is a true believer and pardoned Christian; but not of another man; although one hopes after love of everyone that he is a true Christian who confesses the "faith" in Christ with his mouth and thereby lives outwardly Christian. However, in many cases one can know with absolute certainty that a person is not a true Christian if he rejects faith or leads a godless life while speaking of faith. An ungodly person can pretend to be pious, but a pious person cannot pretend to be ungodly. Is this difference of such importance that one has reason to fight about it? Should it not be better to overlook this difference in order to prevent the church from being disturbed by unnecessary disputes? We answer: It is true that there are many questions among theologians which do not concern the essence of the Christian faith and which are answered one way by one and another by another, and it is irresponsible to quarrel about such purely theological questions, which have no connection with the order of salvation and are answered neither in the church confessions nor in Scripture, and to judge about the orthodoxy of a Christian according to the answer to them. But the doctrine of the church is quite different. This doctrine is not only clearly revealed in God's Word and set forth in the church confessions, but it is also inseparably connected with the whole doctrine of salvation, so that the doctrine of the church cannot be changed without at the same time breaking the chain of the "doctrine of salvation" and shaking the whole edifice of the true Christian religion. The doctrine of the church is not one that has no influence on Christian life, not a subtlety that only serves to provide material for speculation by astute minds, but a doctrine that deeply affects the entire thinking, will and life of Christians. It may seem almost unbelievable to some that, if this were so, so many who are all so earnestly striving for pure

doctrine could disagree on this point. But the matter is as follows. After many people in recent times had come to the conclusion that the Christian religion could not exist if one only wanted to hold to the general Christianity, and after a longing had therefore arisen everywhere to come out of the uncertain and wavering nature again to something firm and conscientious, Ulan also began to recognize more and more that strict Lutheranism was finally the only firm and reliable foundation on which one had to build again. In this way, a Lutheran wind has arisen, with which almost everything that claims to be a strict believer now wants to sail. Not a few, however, have misunderstood this. Not a few now think that to be strictly Lutheran or strictly ecclesiastical means as much as to keep strictly and inexorably to everything external that has ever been the custom in the orthodox Lutheran church. Furthermore, while in the earlier times of the new revivals everything was based on feeling and inner experience, and the power of God's means of grace, works and endowments, independent of man's power, worthiness and will, was not believed in and taken into account, now the teaching of the papacy is being approached again, that the means of grace work *ex opere operato*, *that is*, that the mere use of them already works grace, makes one a member of the body of Christ and blessed. Whereas before there was no question about a church that had the truth and to which one had to adhere, but everyone regarded the conventicles he attended as the true church, now it is thought that only he who believes and confesses not only that one is obliged to adhere to the visible orthodox church, but that this is also the church apart from which there is no salvation and no blessedness, is rightly cured of this being that looks only at the individual persons. In short, one thinks that one cannot move far enough away from the previous essence, and that the closer one comes to the doctrine and essence of the Roman church, the more strictly Lutheran, the more ecclesiastical one is.

There is no deviation on the other side. Thus it has come about that no one has deviated further from true Lutheranism than those who want to be most strictly Lutheran and ecclesiastical. It has not been considered that the path of truly pure doctrine is also an exceedingly narrow path, on which only he remains who with equal holy earnestness is intent on slipping neither to the right nor to the left. It has been thought that the fame of being strictly orthodox is easy to buy; it does not require serious study, research, reflection, prayer, fighting and overcoming many temptations; every carnal, unconverted person must only take up a rather ill-tempered position against all alleged heretics and everything that has the appearance of ecclesiastical laxity, and insist and insist on everything that has the appearance of ecclesiasticism, and then the matter is done, the laurel of orthodoxy is won, and the fame of orthodoxy is won.

doxie had been won, the Grand Inquisitor was finished and everything must now fear the citation of the same before his strict court. Thus it has come about that no teacher of our church is more unpleasant to the so-called "strict church" Lutherans and stands more in the way than Luther, and that no writings are less respected and studied by them than Luther'ss, for they know quite well that there is no greater enemy of such Lutheranism than Luther.

But we hasten to our subject. Luther gives excellent advice on how one can easily be sure whether a doctrine is right or wrong. It is necessary to see above all whether the doctrine of the article of justification before God by faith alone in Christ by grace is correct or not. Among other things, he writes the following: "One can see in all histories that all heresy and error arose where this article fell, since people were sure that they could do it very well, and thus fell from this to other things.... In this it all hangs and stands and shows the others

all with him, and everything is to be done for this one, so that whoever errs in the others certainly does not have this one right either; and even if he holds the others and does not have this one, it is still all in vain. Again, this article also has grace, if it is diligently and earnestly adhered to, so that it does not fall into heresy, nor run counter to Christ and his Christianity. For

He certainly brings the Holy Spirit with him. Spirit with him, which thereby enlightens the heart and keeps it in a right and certain mind, so that it can be pure and clear.

The first is to give and judge a thin distinction from all the other articles of the faith, and to preserve and defend them mightily. As can be seen in the old fathers 2c. And what is still lacking, not only in the papists, but in all our "red spirits" who rave against baptism and other articles, because they have already fallen from this, are not concerned with it, and do not defend it.

have raised other things and thus lost their understanding (the right knowledge), so that they can teach nothing of it rightly and can receive no article with certainty - as one can well see in their books - and then continue to fall from one error into another, until they finally lead themselves and other people into ruin? For when this knowledge of Christ is gone, the sun has lost its light and is darkness, so that nothing can be understood, and no error or false doctrine of the devil can be avoided. . . Again, where this sun shines and glows in the heart, there is a right certain understanding of all things, so that one can stand firm and hold fast to all articles. . . And if anyone comes who considers such articles one or more, a Christian can defend himself and repel them, for he has the right Master, the Holy Spirit, who alone reveals these articles from heaven and is given to all who hear and accept this word or sermon from Christ. Therefore

Such a one should not let himself be seduced into heresy and error; and even if he fails or stumbles, if he does not fall from this, he will soon get back on track. For this light consumes and drives away the clouds and darkness, and again directs and aligns him."

(See Luther's Commentary on the 14th-16th chapters of St. John, over 16:3).

Let us therefore examine the doctrine of the church, which is now again being exchanged, according to this main doctrine of the Christian faith; for if one now teaches the following: the visible orthodox church is the One Holy Christian Catholic or General Church, of which the third article of the Apostolic Symbol says: "I believe One Holy Christian Church, the congregation of the saints;" it is the Church which Luther, in the interpretation of the Small Catechism, calls "all Christendom on earth," and which the Augsburg Confession calls "the assembly of all believers;" it is the Church which in Scripture is called "the Body of Christ u. His bride"; and of which, finally, the old saying applies: "*Extra ecclesiam nulla salus-Qui ecclesiam non habet matrem, Deum non habet patrem*", which means in German: "Außer der Kirche kein Heil-He who did not ask the church for a mother, did not ask God for a father either". There is no doubt that this doctrine overturns the basic doctrine of justification by faith alone, by which the church stands and falls; for it sets up another condition, besides faith, in addition to the one condition of salvation, namely, that one must also be in the visible orthodox church if one wants to be saved, and thus makes the church a side country.

Here some will perhaps say: do you not yourself admit that her sentence is true: "Outside the church there is no salvation and no blessedness"? If, then, in order to be blessed, you make it necessary to belong to the invisible church, would you not yourself thereby overthrow the doctrine of justification, if the same was overthrown by our teaching that the visible church is the church apart from which there is no salvation and no blessedness? If the doctrine that one is justified and saved by faith alone can stand with the doctrine that one cannot be saved apart from the invisible church, why should not the doctrine that faith alone saves also stand with the doctrine that one cannot be saved apart from the visible church? - We answer:

Both doctrines seem to argue in the same way against the doctrine of justification by faith alone, but it is only an illusion. Just notice the following.

As certainly as faith alone makes one blessed, one can, however, say of many other things that they are necessary for salvation, without in the least contradicting this doctrine.

bc would not be possible and therefore they necessarily include faith. Thus, for example, one can say that one cannot be saved without Christ, without in any way offending the doctrine of justification and salvation by faith alone. Why? Because this is nothing other than that one cannot be saved without faith; for without Christ, who is grasped, there is no "saving" faith. Furthermore, without violating the doctrine of justification by faith alone in the least, one can say that without the word of God, without the gospel, without repentance, without regeneration (John 3:3), without sanctification (Ebr. 12:14), etc., one cannot be saved. Why? Because without God's word, without the gospel, without repentance no faith is possible and because, where there is true saving faith, the new birth, the sanctification 2c. must also have taken place. Then, but only then, can it be said of something that apart from it and without it there is no salvation and no blessedness, if by this nothing else is actually said than that apart from and without faith there is no salvation and no blessedness; but if it is said of something that apart from it or without it there is no salvation and no blessedness, without which true faith is possible, then the fundamental doctrine of Christianity of justification or blessedness through faith alone is overthrown. If, for example, one says that without a sense of grace, without one's own righteousness and worthiness, without good works, without a pious life, etc., there is no salvation and no blessedness, then the pure doctrine of justification is annulled and destroyed.

Let us now apply this to the doctrine of the church. If by the sentence, "Apart from the church there is no salvation," the invisible church is understood, then this sentence does not overthrow the doctrine of justification, but rather confirms it. For if I say, "Apart from the invisible church there is no salvation," this is no different than if I said, apart from Christ or without faith in Christ there is no salvation. For he who does not belong to the invisible church must be without Christ and without faith, for the invisible church is precisely the spiritual body of JEsu Christ or the assembly of all true believers or saints in the Spirit; again, he who stands in faith is precisely a true member of the spiritual body of JEsu Christ and belongs precisely to the invisible church. Apart from the invisible church there is no salvation, means nothing else than: apart from Christianity, in which alone is Christ and his means of grace, there is no salvation; for "in no other salvation, nor is there any other name given to men, whereby we may be saved", than the holy name JEsu (Apost. 4, 12.); He alone is "the way, the truth and the life; no one comes to the Father, except through Him". (Joh. 14,6.); He alone is the "Thier", "all who came before him are thieves and murderers gemessn." (Joh. 10, 7. 8.)

But the matter is quite different if one maintains that the church, apart from which there is no salvation and no blessedness, is to be understood as the visible church of orthodoxy. In this way the fundamental doctrine of the Christian religion of justification by faith in Christ alone is utterly overthrown; for since a man can have true faith in Christ apart from the visible orthodox church, this doctrine declares that faith in Christ is not enough for salvation and blessedness; the visible orthodox church is thus placed beside Christ and made a secondary savior, and the whole basis of the blessedness of all Christians is shaken to the core.

Therefore, when we reject this new doctrine that the visible orthodox Evangelical Lutheran Church is the One Holy Christian Catholic Church, apart from which there is no salvation, the Bride and the Body of Jesus Christ, we are not pursuing a special aberrant so-called "Missouri direction", but we remain on the old path of our faithful orthodox Lutheran fathers of faith. new "Missouri direction," but we remain on the old path of our faithful, orthodox, pious fathers of the faith; we only want to secure for ourselves, through this new doctrine, the highest and most glorious jewel, the true Palladium, the unconquerable fortress of our Lutheran Zion, the apple of our church's eye: - the pure, unclouded doctrine of justification by grace alone, without works, through faith alone in JESUS CHRIST alone, the one and only reason for our blessedness (under the good appearance of strict ecclesiasticism and great earnestness against unionism, indifferentism and religious mongering). Here we cannot yield one jot or one tittle; as our fathers wrote in the Schmalkaldic Articles, and we, as their least sons, echo them and confess: "Of this article (of justification) nothing can be yielded or yielded *), let heaven and earth fall, or what will not remain. For there is no other name given to men, whereby we may be saved, saith Peter Act. 4 And by his wounds we are healed, Esai 53, And upon this article stand all things, which we teach and live against the pope, the devil, and all the world. Therefore we must be absolutely sure of this and not doubt, otherwise all is lost, and the pope and the devil and everything against us will retain the victory and the right.

(To be continued.)

*) In the Latin text it says even more clearly: "*De hoc articulo credere aut aliquid contra illum largiri aut permittere nemo piorum potest*," that is, "No godly man can depart from this article or admit or forbear anything contrary to it." - It is not enough, then, that when one deals with justification, he should present it correctly; he should also not accept any other doctrine which is contrary to this article.

(Sent in by Pastor H. Fick.)

Chili jam.

(Continued.)

I.

Chiliasm is false because there is not a single prophecy of a visible return of Christ to the millennial kingdom in the Holy Scriptures.

All sayings of the holy scripture, which deal with the visible return of Christ, connect it with such events and thoughts, which do not allow even the remotest relation to a millennial kingdom. They connect the visible return of Christ either directly with the end of the world, or with such events, which take place on the last day or before the same, or they describe the proximity or the way of his return or they make an application of it.

Let us now first consider those sayings which directly connect the visible return of Christ with the end of the world.

The disciples asked the Lord Christ in Matth. 24, 3: "What will be the sign of your future and the end of the world? So they obviously had the opinion that the return of Christ and the end of the world would happen at one and the same time, namely on the last day. Now if this opinion of theirs had been wrong, Christ would have punished and corrected them. Only by his answer he confirms it as divine truth, by placing v. 29 and 30 the end of the world and his visible return together and thus testifies of both events that they shall happen at the last day.

Furthermore it says 1 Cor. 15, 22 24; "For as in Adam they all die, so in Christ they shall all be made alive. But every one in his own order. The firstfruits Christ, then those who belong to Christ when he comes. Afterward the end, when he shall deliver up the kingdom to God and the Father, when he shall abolish all rule and all authority and power." In this passage, too, the return of Christ is directly connected with the end of the world. But when it is said: "After this the end", it is not meant that after the return of Christ until the end of the world a long period of time will pass, rather the word after only indicates the order in which the mentioned events will take place on the last day, namely that after the resurrection of the dead, which will take place at the return of Christ, the end of all earthly things will occur.

Already with these two sayings the holy scripture sufficiently testifies to the truth that Christ will come again at the end of the world and at the same time rejects the opposing error, as if he would first come to the millennial kingdom. For this is how the Scriptures always do it, that by testifying to the truth they refute the opposing assertion as error. For example, from the sentence, Christ is true God, it follows necessarily, therefore the

This makes the assertion that he is only a mere man wrong. Since the Scriptures expressly and exclusively place the return of Christ at the end of the world, they reject the opinion that he would come again in the millennial kingdom as an error.

But it also refutes this error with all those sayings which connect the visible return of Christ with such events which, as all Christianity knows and believes, will not take place until the last day, namely:

1. With the general resurrection. "The Lord will come down from heaven with a shout and the voice of the archangel and with the trumpet of God, and those who are dead in Christ will rise first." 1 Thess. 4,16. Rev. 20, 11-13. Joh. 6, 40.

2. with the last judgment. "Behold, the LORD cometh with many thousands of saints to execute judgment upon all".... Jud. 14. 15. Cf. 2 Thess. 1, 7-10. 1 Cor. 4, 5. 2 Tim. 4, 1. Rev. I, 7. 20, 11—15.

3. With the condemnation of the devil and the wicked. But when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of great glory.... Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.... And they shall go into everlasting torment." Matth. 25, 31, 41. 46.

4. with their casting into the lake of fire. "And I saw a great white chair, and him that sat on it. And if any man was not found in the book of life, he was cast into the lake of fire." Rev. 20, 11. 15. Cf. v. 10. "And the devil that deceived them was cast into the lake of fire and brimstone."

5. with the fall of the Turkish Empire. "I watched until the beast was killed and its body perished and was thrown into the fire.... And behold, there came one in the clouds of heaven like the Son of Man. Dan. 7,11.13. Cf. about Gog and Magog Rev. 20,9.

6. with the downfall of the Antichrist. The Lord will put an end to him by the appearance of his future." 2 Thess. 2,8. cf. Dan. 11,45. Isa. 11,4. Rev. 19,20.

7. With the end of the world. "But the day of the LORD will come as a thief in the night, in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up." 2 Pet. 3:10.

8. with the blessedness of the faithful." Then the King will say to **those** at his right hand," Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and they shall go into everlasting life." Matth. 25, 34. 46. - "When therefore Jesus Christ is revealed, ... ye shall rejoice with joy unspeakable and full of glory." 1 Pet. 1, 7. 8.-"That da^ogM.the time of refreshing of

the face of the Lord, when he shall send him that is now preached unto you, Jesus Christ. Ap. 3, 20. - "But unto you that are afflicted, rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power." 2 Thess. 1, 7.

9. with their perfect sanctification. "Your whole spirit, soul and body must be kept blameless for the future of our Lord Jesus Christ. 1 Thess. 5, 23. 3, 13.

10. With their transfiguration. "But our walk is in heaven, from whence also we wait for the Savior Jesus Christ the Lord, who shall transfigure our vile body, that it may be like unto his glorified body, according to the working, that he may also subdue all things unto him." Phil. 3, 20 21.

11. with their glorification. "But when Christ your life shall be manifested, then shall ye also be manifested with him in glory." Col. 3, 4.

12. with the creation of the new heaven and the new earth and the consummation that will then occur. "When he will send ... JEsu Christ, who must occupy heaven until the time when all that God has spoken by the mouth of all His holy prophets from the foundation of the world shall be brought again." Ap. 3, 20. 21. Cf. 2 Petr 3, 13.

Since in all these sayings the visible return of Christ is not connected with the millennial kingdom, but with such events that happen on the last day, it is proven that his visible return will also take place on the last day and not before.

As we have seen, the Holy Scripture calls Christ's return on the last **day**, his future, appearance and revelation, or that he will then come, appear, be revealed. However, one could object that the return of Christ is meant in the Proverbs, which speak of the future "day" of the Lord. But according to a common way of speaking (metonymy) in the Holy Scriptures, a time is often set for what happens in it. Therefore, by the future day of the Lord is often to be understood only that which will take place at the same time, namely his return at the last judgment.

This is how the Lord himself explains it. After he mentioned Luc. 17, 24 the day of the Son of Man par excellence, he describes it v. 30: "On this day also shall it come to pass, when the Son of Man shall be revealed." Furthermore, in 2 Thess. 2, 1-2, the day of Christ is set for His return: But for the sake of the future of our Lord JEsu Christ, and of our assembly unto him, we beseech you, brethren, that ye be not soon moved of mind, nor troubled, neither by spirit, nor by word, nor by letters, as sent from us, that the day of Christ should be present." And while it is so often said that the day of the Lord comes like a thief in the night, 1 Thess. 5,2, Christ says Rev. 10, 15: "Behold, I come as a thief," from which we see that here, as often, the day of the Lord is only

to be understood as His return for the last judgment. A particularly clear light about this day is given in Acts 17:31: "For this cause he hath appointed a day, in the which he will judge the world by one man, in whom he hath ordained" (Christ). See Rom. 2:16, where a day is mentioned that is set apart from all other days, which God has appointed for the judgment of the world and thus for the return of Christ, whereas we do not read anywhere that God has appointed another day for the return of Christ in the millennial kingdom. Rather, in all passages that speak of the future day of the Lord, only this one day is meant, which is sometimes called the day of judgment, 1 John 4:17, the day of wrath and the revelation of the righteous judgment of God, Rom 2:5, the great and manifest day of the Lord, Acts 2:20, 2c.

If there were now a twofold visible return of Christ, one for the millennial kingdom, the other for the last judgment, then we would have to expect with the high clarity of the holy scripture that the prophecies, which deal with the future of Christ, received some addition, from which we could conclude, which return of Christ is meant. But there are many passages which speak of a return and a day of Christ without any further definition. Thus the Lord often says: "Behold, I am coming soon," Rev. 3, 11. 20,7. 12.20. and Jam. 5, 8: "The future of the Lord is near." Likewise, it is often said, "that day," Matth. 7:22 2c. "the day of our Lord Jesus Christ," 1 Cor. 1, 8: "the **day is near**," Ebr. 10, 25. Surely there must be a safe rule that allows a correct interpretation of these and similar passages, or we would get into an endless confusion. This rule is none other than that the Holy Scripture itself proceeds from the fact, proven by innumerable clear sayings, that there is only One Return of Christ and only One Last Day. This truth has been testified so often and so clearly that now even those seemingly darker and more vague sayings can no longer be misunderstood, since they are correctly explained and precisely determined by the clear sayings. When we interpret Scripture by Scripture in this way, we certainly meet the meaning of the Holy Spirit. If according to Jam. 5, 8: "The future of the Lord is near," or Ebr. 10, 37: "For a little while he who is to come will come and not be forgiven, 2c. then in the light of the **Scriptures** this can only mean that the visible return of Christ for the last judgment is imminent.

Let us now consider some main sayings in which the Holy Spirit powerfully and convincingly assures us that we have to expect the visible return of Christ only on the last day. It says Ebr. 9,26-28: But now at the end of the world he has appeared once,

to take away sin by his" own sacrifice. And as it is appointed unto man once to die, and after that to be judged: so Christ is offered once to take away many sins. But the second time he will appear without sin to those who wait for him for blessedness." In this chapter, the author describes the perfection of our high priest and his atoning sacrifice, and draws the conclusion that Christ only had to offer himself once as a sacrifice for sin. He proves the same from the relationship between the punishment of men and the ransom of Christ, v. 27 and 28. For since divine justice has decreed that men shall suffer temporal death only once, and then come to judgment to receive either damnation or blessedness, it is satisfied by the fact that Christ offered himself only once on the trunk of the cross for the sin of mankind. It will therefore not demand that Christ appear one or more times to suffer and die for sin, precisely because he paid a perfect ransom with his one-time sacrifice. Therefore, when he comes again the second time, he will appear without sin, i.e., without bearing and atoning for sin once more, but to pass judgment and lead those who wait for him to eternal bliss. We mention here that the word, which Luther translated quite correctly for the second time, also means for the second time. Accordingly, Calov didl. M. IV. 1321 rightly says: "Here we speak of the last judgment in relation to the human race, but especially to the believers. Sstius correctly remarks that the words: after this the judgment, correspond to the last words: but at the second time he will appear without sin to those who wait for him for blessedness. For this judgment also is given to Christ, not as to Him who is to be judged, but as to Him who will judge and give the reward of grace to the redeemed and elect." Obviously, the author distinguishes here a twofold appearance of Christ, the first for redemption, the second for the last judgment, which he does not only compare with each other, but sets in contrast to each other, so that it says with great emphasis: "But the **second time** he will appear without sin to those who wait for him for salvation. Therefore it is as clear as daylight that with these words the return of Christ to the millennial kingdom is completely denied and rejected. For the meaning is this: once Christ appeared to sacrifice himself for us, but the second time he will not appear to suffer for our sin, but will come for judgment. It cannot be said more clearly that only the return of Christ for judgment is to be expected.

Consider further, dear reader, what Christ said to the high priest in his passion in response to the question whether he was the Son of God, answered, "You say so. But I say to you: From now on you will see the Son of Man sitting at the right hand of power and coming in the clouds of heaven." The chief priests and the Jews did not believe that Christ was the Son of God. Therefore Christ answered them that he would prove his divinity to them by the glorious works of his omnipotence, by the visitations of his grace and his wrath, and finally by his visible coming in the clouds of heaven at the last judgment. Thus the Jews saw the Lord Christ sitting at the right hand of power and coming in the clouds of heaven, when they heard of the glorious resurrection and ascension of Christ, when they saw the outpouring of the Holy Spirit on the feast of Pentecost, and the mighty signs and transformations of the Holy Apostles, when they saw the miracles of the Holy Spirit, and when they saw the miracles of the Holy Spirit in the clouds of heaven. They saw him in the destruction of Jerusalem, i.e. they recognized his divinity from all this and will see it even more clearly one day when they see him coming in the clouds of heaven on the last day. But why is Christ silent at this point about his coming to the millennial kingdom? Why does he not refer to it here as a proof of his divinity? Here the opportunity and the context demanded it to speak of it. But he keeps silent here, as in the whole scripture, and testifies only to his return on the last day, because we should only wait for it.

Just as important is the angels' sermon Cap. 1,11. When the Lord Christ ascended into heaven before the eyes of his disciples at the Mount of Olives, two men in white robes appeared to them, who also said: "You men from Galilee, why are you standing and looking toward heaven? This Jesus, who is taken up from you into heaven, will come as you have seen him go into heaven." The angels do not say that he will return twice, once for the millennial kingdom and the other time for the last judgment. They say that he will come, so they presuppose that there is only one coming of Christ, namely to the last judgment. So the dear disciples could only understand it, since Christ had prophesied to them only a unique return at the end of the world. So also we can understand it only if we look closely at the words of the angels: Behold him coming, as you have seen him ascending into heaven. As he visibly ascended, so he will also visibly return on the last day, Rev. I, 7. As He was taken away in a cloud, so He will also return in the clouds of heaven, Matth. 24,20. As the angels led Him to heaven with shouting, Ps. 47, 6. so they will also accompany Him with their shouting at His return, 1 Thess. 4,16. As the Lord ascended with a trumpet, Ps. 47, 6, so He will also descend from **heaven** with the voice of the archangel and the trumpet of God.

mel 1 Thess. 4,16. But all these circumstances only point to the return of Christ at the last judgment. This is how the whole church has understood and confessed it for eighteen hundred years: Christ will come again, not to the millennial kingdom, but to judge the living and the dead. That is why the whole Christianity prays since eighteen hundred years according to Rev. 22, 20: "Yes, come Lord Jesus!" not to the millennial kingdom, but to the dear last day. Amen.

(To be continued.)

(Submitted by Past. P. Beyer.) Wars and victories of the Lord up to the 4th century.

1.

The Lord knows His own.

Silent, peaceful night lay on Palestine's fields, Towards, on long accustomed tracks, the starry army moved in its splendor. In the moon's silver light flickered the capital's tin deep silence reigned within;

He who did not suffer and was sick did not watch. From heaven's blessed heights God's angel floated down, Splendor flowed down the light bodices, And he remained standing on Zion's peaks. Into the night-shrouded land he dipped his quick glances On the sleeping fates, which he read above in God's hand. Far away he saw armies marching And gathering around the capital, Saw them guarding door and gate; No one could, no one should be responsible. Battles rose, horses stamped, weapons clanged, lances cracked, arrows whirled, and the battering ram raged at the gate. Walls toppled after walls, huts and palaces were knocked down, which the army of foreign guests broke into pieces, strangling and robbing. A blazing sea of fire was pouring into the temple's sacred halls, cursing, its wild waves were rising, and it sank; there was no temple left. Over there lay in proud rest Pella, only an open spot, No one felt there the terror that seized the people of Jerusalem. There, admonished by God, His band of Christians had gone before the waves of misfortune.

Made his way to the temple city. And worshipping God's angel bowed down to the earth:

God, you know your flock, you feed them and guide them forever.

Even if the world does not suspect it, if you hide your power, that thousands obey you, yet your kingdom and people are known to you.

2.

The attack of hell.

From a tour through the lands Satan came to the mouth of hell. He drove in the pitch and sulfur fire wildly to the bottom of the pool. Terrible was the woe and woe, That roared before and behind him; His gaze today was a torrent of fire, Horrible was it how he dwelt. With burning asbestos ruths he crisscrossed his domain of power, And cursing he cried: "Come you good ones, you colonels come here to me. I will hold a consultation with you, I do not make a mockery today". - And his lashes cracked at the same time on each loyal son.

So he drove them to the depths of hell, There stood their foot on eternal ice. A whimper sounded from every mouth, echoing in the circle of fire.

Satan sneered hideously: "Damned, will you not praise God? Only believe, and you shall be blessed; See, your Savior sits up there." - Ho! how they clenched their fists there, Clattering teeth chased curse on curse, How their blasphemies anointed On God's grace and devil's trug, The one blamed the other r "Wretch, you have deceived me" n You told me God's grace In his son was false."

In fury Satan had them tormented with new chosen torment;

Then he asks again, "Shall our kingdom be still greater?" "Yes," he says, as if from one mouth, "We want the whole earth, and every man on its circumference, to be an addition to hell." "So hear what prospect we have, I'll tell you only what I've seen. The pit is dug for us now; But up, let us stand against it. In Canaan, in the Syrian land, Asia Minor and in Edesia, he now gets the upper hand, who has always been my greatest enemy. The Persians believe his doctrine, The Indians on Malabar, And Arabs - always our honor - They go over crowd after crowd. In Rome even, in my Rome My property is stolen The infernal fires become pious, My pantheon is desecrated.

Many Gauls have run away from me, Teutons still follow them. In Spain, there are whole groups of our kind, not like before. And in Africa, too, things are bad. - In short, see, it storms from all sides On my peoples and my right My enemy to spread the church. Now, thou spirit of cruelty, Do thou what is thy office- Seek dual and torture to spread,

Let every Christian be your sacrifice.

Out, you spirit of contradiction, You know, in peace you must fight, Go to the Christians and try, The spirit of humility first to steam.

In the Capito! I want to wait for you

In my city from old age, With murder and lies of all kinds Stand for the time being to the resistance. But if thou comest from thy train, Then shall we united dare, What Christ's kingdom destroys - enough! More I will tell you at the place."

3.

The Devil's Lug and Word. ».

Nero sat on the banks of the Tiber in the Myrtle's green grove; he, the ruler of all lands, looked in with displeasure.

"Up, Narcissus, my faithful one, Pass me the noble lyre, String-playing will scatter me."

Stormily he took hold of the strings, wildly the sounds rose. And he sang of old times, sang of the proud Troy fall, his cheeks glowed high, eyes burning with desire, he threw on the imperial city.

Satan saw the ruler's lusts, whispering he spurred him on: ""Nero, how that should flame! That was Troy, and no delusion. - Are you a fainting boy?

Isn't everything your possession?

What you do is done for you." "

"But the people will be outraged, their rage will be exasperated, Should they hear of the attack." "Extinguish the wrath with Christian blood. Say, the Christians' vile mob Have burnt all Rome's gods in honor of their God." "

"Ha, by Jupiter, I hear

Thy counsel, thou son of God; And Rome I destroy, I build me my throne of honor. - Away, Narcissus, leave thy dreaming, And without delay order Troy's fall for next night."

b.

Flames! Fire! echoes through the alleys. - Fire! - Roma is on fire.

Startled, everything rushes through the streets, turned to the palatium. - Fire! echoed behind them; Capito! and the Field of Mars seemed islands, swimming in the lake of fire.

Flames! Fire! echoes from all corners; Save yourself, who can, in haste!

Screaming and close to madness with terror, the people's tangle winds itself.

Waves of flames, swept away by the storm wind, rage against our huts and palaces.

Nero sat in the barge on soft cushions, gently cradled by the Tiber current, indulging in the pleasures of sight; Rome flamed for his delight.

Resounding sang the monster, Troy's fall, to the sound of the lyre; And the west wind wailed eerily.

e.

Nero, my emperor, the people are standing out, the crowds are flocking treacherously.

From the throne you shall, they swear from it; They already lock gates and passages.

"No murderer shall be our emperor," so they cry aloud, and - "do you hear their cry?" "Narcissus, madman, what frightens thee?

The plebs will not eat us up. Go among the mobs, tell them, not I, It was the Christian people who destroyed glorious Rome, And made a sacrifice to their Christ." Christians, you poor, you are struck with fury. - With a wild roar the masses dispersed.

They furiously demanded the blood of the Christians, Searched the streets and alleys, And those the raging mob found, They were slain, beheaded, burned. They threw them to raging dogs and had them torn to pieces - But Nerv, he had even more in mind: He carefully put them in iron;

Then he invited the crowd to the show, That should be the punishment of the Christians.

He has the victims covered with tar and places them in the garden in rows tied to stakes as lamps, thus consecrating ~~eels~~ to death - Satan mockingly saw the horror of the spectacle and said: "It's over with the Christians in Rome."

4.

The Orwt of Ornusamūrit.

To Röm Nero continued

With lies and with murders, Soon the news was known in all places.

The spirit of cruelty recognized its time, And without rest sharpened the heathen's anger and envy.

In Hyspania, too, the Christians were persecuted, as if they alone were **always** to blame for the misfortune. Soon it was the rule in the entire Roman Empire that Fortuna was angry with Christianity.

If there was a flood, earthquake or death, if there was fire, famine and whatever other destruction.

So the people stood united and shouted in wild chorus: "The Christians are to blame; throw them to the lions.

Thousands died as martyrs, just because they freely confessed that Christ acquired them. There **tender** women showed the highest heroism and children sealed the word with their blood.

They were thrown into the tower, they wanted to persuade them to return to the heathen sacrifice. "No" was their firm word, "We will go to our death, "We will fear no torment, the Lord is our God.

thrown on the nost, and left to roast slowly,

Pulled out their nails, left them calves in the fire, They were hanged on the cross; they still said: "We remain Christ's people and faithful to him alone." O dignified time of the first Christian faithfulness When will you also come to us? When will we hear it anew,

or devil's power frightens the Christians,

They have the courage of their faith, which also laughs at death. (Conclusion follows.)

(Submitted.)

ews about Rhineland and Westphalia.

The congregations in Westphalia no longer all want to be unirt or evangelical, as is still so readily asserted here. In the Evangelische Kirchen-Zeitung of July 23 of this year, Pastors Volkening in Jöllcubeck, Seippelin Schnathorst, Kunsemüller in Wehden, Hartog in Steinhagen and others, who were assembled in Minden, expressly stated the following with their signature: "The fact is legally established that in our two provinces (namely Rhineland and Westphalia) there are three different confessional congregations within the national church, Lutheran, Reformed and Uniate; and the confession of these is so designated that there can no longer be any doubt about it. In doing so, it has expressly gone back to historical law, from which it clearly follows that all congregations in which something else is not determined by an unambiguous legitimate declaration, do not find Uniate, but Lutheran or Reformed congregations, and must henceforth be treated as such by the church regime, as they are also treated in part, for example, in the vocations." The above-mentioned pastors are evidently not well disposed towards the Union, for they say in the **same** statement: "In our two western provinces, in which large areas are mixed with Roman Catholic inhabitants, or are predominantly inhabited by such, the time has

of indifferentism (indifference in **matters of** religion) at the beginning of this **century** gave rise to the intermingling of Lutheran and Reformed congregations and thus to the **formation** and emergence of such congregations to which the explanation of the **Royal** Cabinet Order of S7. February 1834 **were** certainly no longer applicable to the essence of the union, because they had really given up their confession and thus the absorptive (the Lutheran) confession was no longer applicable.

The first union that really took place was the one that swallowed up the Catholic and Reformed Church, dissolved it, and made a new church.

If the mentioned pastors were friends of the Union and of the present so-called Evangelical **Church**, fic would not say that at the "time of indifferentism" the really unirreverent **congregations** had been formed. Therefore, **no one** who has come from the congregations of the believing

The first time he comes from a pastor in Westphalia, he claims that he was actually unchurched or evangelical in Germany and therefore must also join an unchurched congregation here. It is true, of course, that if these dear men think that they can nevertheless be Lutheran, even if they put up with the Prussian Uniate church regime, they are mistaken. But they clearly indicate that they reject such a union as is made here, for example, in which the Lutheran and the Reformed give up their catechism and accept a new unirthy one, and in which the Lutheran and the Reformed cease to be a Lutheran and a Reformed. It is certainly sad that people are being lured into a union from which all honest men in Germany who are not stuck in indifferentism, i.e. in religious indifference, would be so happy to leave, if only they could do so without having to leave their congregations behind.

Right comfort in misfortune.

As is well known, the Duchess of Orleans, like the rest of the royal family, had to flee France with her young sons during the last French Revolution, after she had dared in vain to win her son his birthright to the throne. When the court preacher Dr. Krummacher in Potsdam said against this high lady: "We in our state can hardly imagine what it must be like to see the throne, scepter and crown of an entire kingdom swallowed up by the abyss of hell before one's very eyes", the princess, as Krummacher reports, answered "with a calmness and truth that will remain impressive to me forever, smiling peacefully": "Oh, what is all this if only our soul is saved! - How often is found there the verbor-gene Saawen of the children of God, where mau it am. least expected!

Church News.

Since Mr. Past. E. Hüsemann has, with the consent of his former congregation, accepted a call from the Evangelical Lutheran Paulus congregation in Harrison Co., Ja., he was installed in his office by the undersigned on the 23rd Sunday after Trinity in the midst of his new congregation by order of the honorable District President, Dr. Sihler.

May Jesus Christ, the Shepherd and Bishop of our souls, bless the work of His servant also in this church for salvation.

of many dear purchased souls. Amen.

Dudleytown, 9 November, 1856.

J.G. Sauer,

"evangelical Lutheran pastor, I k[^].brr'.

aE.1 -HOW tz-

After Mr. P. F. Besel from the level-
z Community in Port Hudson and from the Beth-

lehem's congregation at Boeufcreek, Franklin Co., Mo., has received a regular call and, with the permission of his former congregation in Madison Co. Ill, the same has been solemnly installed in his new office by the undersigned, by order of the Honorable Mr. Vice-President, Mr. P. J. F. Bünger, on the 83rd Sunday after Trinity, in the above two congregations.

May the faithful Archpastor and Bishop of our souls, our dear Lord Jesus Christ, take shepherd and flock into his "gracious" protection and preserve the sweet relationship which he himself, according to his grace, has established between them. - May the congregations experience more and more the power and blessedness of the word: "Behold, how good and how pleasant it is for brethren to dwell together in one accord." Ps. 133, 1.

May God grant His servant wisdom and strength to build what has been gathered and to bring many more souls to the heavenly Bridegroom.

lead.

New Melle, November 12, 1856.

F. Ottman".

Receipts and thanks.

Bon the Jünglings-Verein der ersten deutsch-wangelischlutherischen Kirche zu PüPburg für das Vierteljahr, erabend am 10. d. M., -8 received", attests gratefully L. F. Th. Grebel.

Concordia College, Nov. 18, 1856.

With herMhe" thanks seems gxttvir §25 from the ZronSGrmeindr m NrW-jLrlrans to have received",.

Johann Herzer.
7 Conr. Hofmann.

With heartfelt thanks, I hereby certify to have received § 2.69 from the JünglingS-Berein at Buffalo.

H. Cook.

Toncortzia-TvSege, Nov. 22, 1856.

With heartfelt thanks, the undersigned certifies to have received §18 from the <Zt. John congregation of Mr. Pgstor Weh in NewOrleans. 'tzri e d ri ch Lutz.

With heartfelt thanks to God and the mÄde" giver, I hereby certify to have received 41.00 vouHm, L. Blinker zuCleveland.
Ge "rg Dieter!-.

With heartfelt thanks to God And the mklden donors certify "h have hereby received kL.OO from the Buffalo Young Men's Association and from the Young Men's Association near Buffalo.

H. Cook.

Concordia College, St. Louis, Mon, Aug. 20 IM.

With heartfelt thanks, to God and the benevolent donors, I hereby certify r7,85 received from some members of the Buffalo congregation, and \$5,00 from the Jiingikngs-Veteiit there, for my NnkHiitzsng. > ' -

Ch. Winter Star"

Wrt-Wa-ne, Nov. 8, 1856.

With heartfelt thanks to God Md the bountiful giver, undersigned certifies to have received from Mr. Past. Kolb in Wisconsin kt0,00 for his support.

Wilhelm Hoppe.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have received -8.89 from the congregation in Frankenmuth. Johann Rüchterlein.

Get

a. for the seminary building at Fort-Wayne: from the congregation of the Hru. Past. Schumann in De

"Loaf Co, Yes.

P27M

" deAenGemcinde in Noble Co., Ill. 1950 " the congregation of Mr.Past. Hattstätt in Momoe 1000 by Mr. Kolb, by G. Zingler 200

and a collecte from the wedding dcs Hrn. R. Scholz- 4 82".

d. to the Synodal Easse of the Middle District: by Mr. Past, Hekd in Pomeroy, O. WW

" " School teacher Richter- . ' 100"

Chr. Piepenbrink.

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St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio, et al. Lt.

Year 13, St. Louis, Monday, December 16, 1856, No. 9.

(Submitted.) Some of the appreciation of the Synod of Buffalo.

"You have a different spirit from us." Luther.

After the two! After the two delegates of the Synod of Buffalo, the pastors (Grabau and v. Rohr), had returned from Germany, the Informatorium held on to the "Missourians" for a while with finer, well-known invectives; for they had had to promise in their homeland not to teach against us in the usual way. The vow, however, was too heavy for their spirit; in addition, the informatory visibly emaciated due to the lack of the usual nourishment. So it soon started again in the old way. Attack followed attack, and the more cheeky and impudent, the more we remained silent on principle: also, next to the old fighters, new ones had to jump into the arena, challenging them, even a college student was seen making his appearance once, and at present a Judas eye is straining all the senses to take a "look into the Missouri Synod". *) To all this we would now like

Thank God that our Synod is rid of a secretary who, as is evident from the Informatorium, made all kinds of extracts from the Synodal Archives for future use before his open transition to the opponents, and who left honesty and shame behind him to such an extent that he now acts and acts as if it were his own with a foreign property entrusted to him in the Informatorium.

If we did not have to see from written and verbal statements from here and there that our continued silence is alienated and interpreted as if we felt out of our depth in the face of all these attacks. So, for the sake of the good cause and for the sake of others, a word must be spoken again. May the preachers and congregations of our synodal association, who, as Schreiber wob! knows, were disgusted years ago to have to read articles against the Buffaloes in this paper from time to time, because they had become well acquainted with their unworthy way of fighting, realize that although they are not directly exposed to the fire of the enemy, all the vituperations about our dear editor, the officials of the Synod and us opposition preachers will fall on them and will remain on them, if they are even left unconsidered. But the following may justify it, if the preface to the present volume of the "Lutheran" and the illumination of the warmed-up peace motion, seasoned only with the project of a general church court, as a

thum. And if he only revealed his next "secrecy" (*secretum*) without any addition of his own! - It should not be superfluous to remember that, apart from a few distortions that are obvious to everyone involved, no refutation of either the practical cases or the doctrine developed in one of these accounts has yet been attempted by our opponents with regard to the accounts of Millwaukie, Freistatt and Kirchhayn published in the supplement to the 9th volume of the Lutheran. D. E.

signal has been understood that it is no longer silent time. - —

When the Lutheran printed an article about "the Lutheran Church in North America and the Concordia College in St. Louis" in No. 4 of the 11th volume of the Sächsisches Kirchen- und Schulblatt, the Informatorium brought a "correction and supplement" against that paper and its honored editor, Dr. Kahnis, in a familiar manner (Informat. 1855 No. 23). In it, it is immediately brought to the fore that among the "excommmncirten muthwilligen Sündern" (excommmncirten muthwilligen Sündern) we took in were also "partly arge Ketzerherwarten, die die Lehre unseres alten Dresdener Catechismus aufs ärgste beschimpt. Indeed, could a remark such as this be more effective in condemning the accusation of accepting those who have been lawfully banned? If such people were accepted by us lightly, who, as a result of bad heresy, insulted and still insult the catechism recognized as orthodox, and were therefore banned by Father Grabau - who then must not turn away from us in disgust and have good reason to believe that likewise and all the more all the other unclean spirits, which the Buffalo Synod has driven out of itself in the course of time, have been accepted by us with open arms? That is what Fr. Grabau wanted, and that is why he has already repeated the little piece of the old Dresden Catechism several times.

brought back to the table. But already the circumstance that just in the congregations of the "frivolous Saxons": this catechism has been introduced from the beginning and has been used up to now, what without doubt Father Grabau knows, and that the supplement to No. 10 of the 9th volume of the Lutheran reprimanded the censure against this textbook, speaks for the fact that it could not possibly occur to us to assume banished blasphemers of the teaching of the same as such. However, apart from that, consider the following.

First of all, those several Pomeranians who, together with an old man named Roggenbuk, protested about 16 years ago against the Dresden Catechism introduced by Father Grabau in his congregation and who, together with the aforementioned, are now partly members of my congregation, are said to have been "evil heretics". The 2nd Synodal Letter of Buffalo has already explained itself about them. He accuses them of "Nestorian-Calvinian errors" and says p. 46: "The same are set forth in 1845 in our synod from Roggenbuk's 2c. own written essays. Their summa consists in this, that Roggenbuk and his followers rejected the union of both natures in Christ, the unio personalis; then the communicatio naturae in Christ that follows from such intimate personal union, that is, the complete communion of both natures in Christ, and the communicatio idiomatum, the sharing of attributes, as taught in the Concordia formula." Well, those own written essays of Roggenbuk are available to me; for when he applied for admission to my congregation a little more than a year ago and I held the above passage of the Synodal Letter against him, but he also referred to his Fr. Grabau to testify that he had not harbored any Nestorian-Calvinian errors, but had only been concerned about whether the Dresden Catechism agreed with Dr. Luther and the Concordia formula in the questions about the person of Christ: so I asked Father Grabau in writing for communication of these essays by R. and also received them in a copy certified by him. I am therefore permitted to take the relevant passage with respect to questions 190, 216 and 238 of the Dresd. Catechism from these documents verbatim and only omit the many orthographic errors, since the author is a man who is quite inexperienced in writing. -Noggenbnk writes after citing the questions in question: "Now I come back to the 190th piece. If it is true that Christ was only endowed and anointed with divine gifts, then he is not true God, and Luther did not teach rightly when he says that in Christ there were two different natures, one divine and one human, and that body and soul are one man. Likewise, the 216th verse, which speaks of the state of humiliation, proves that he does not use the divine glory, which he received according to human nature. Is this the state of the humiliation of the Son of God, Luther taught wrongly when he said that he emptied himself of his divine glory and took on the form of a servant, and was not begotten by the Father in eternity. Now I come to the 288th piece, where the teaching is about the state of Christ's exaltation. In this it is said that he was exalted according to his human nature for the complete and unceasing use of his imparted divine majesty. It is expressly clear from this that according to this doctrine Christ is not true God from eternity, but that he only received divine gifts and was thus exalted so that he could use them. Luther did not correctly say that God's Son became man, but according to this doctrine Christ was only given divine gifts. It is therefore not a Lutheran doctrine. One would like to call these teachers Anabaptists, who teach that Christ is not true God, but that he only has higher gifts and glory than other men. Or Arian, that Christ is not a true essential natural God of an eternal divine being with God the Father, but alone adorned with divine majesty under and beside God the Father." And in a second letter it says in reference to this: "If it is true that Christ has been exalted with the divine majesty, which is imparted to him, so that he can use it, then prove it to me from God's word or the symbolic! books." Even if one must rightly find Noggenbuk's expositions of the Catechism unfounded and cannot approve of his harsh judgment of it, no one can read Nestorian-Calvinian heresy out of this letter. Or has Roggenbuk, through any m ü usual private and public associations, become obvious as a bad heretic in the doctrine of the person of Christ, so that the ban finally had to be imposed on him? Listen to the course of events!

When Roggenbuk, without suspecting what would come of it, opened his concerns about the Catechism to Father Grabau in private, the latter demanded that he put them down on paper. Even if Father Grabau did not have the time or the inclination to listen to N. in that conversation, it is still a strange request to ask a man who is completely untrained in writing to express himself in writing about the Catechism and the so difficult doctrines of the person of Christ that occur here. Or did Fr. Grabau, after receiving the letter demanded by R., try to put the man in his place orally "with patience and seriousness"? No, despite the fact that Roggenbuk in his second letter, of which I also made an announcement earlier, reminded that one should proceed with him according to the church order (i.e. admonish him step by step according to Matth. 18, 15 ff.) and said: "Or am I too low or too cruel that one does not want to talk to me orally, then one could give me a written explanation.

He received a note from Fr. Grabau to the effect: "Because R. is too impetuous and disorderly, a verbal discussion with him cannot be of any benefit. Nothing further was negotiated with R. and there was very little talk of a summons to appear before the congregation. On the other hand, on the following Sunday Fr. Grabau reported from the pulpit that R. had handed over a letter to him, but because the writing had to be cleared up first, he would inform the congregation of its contents on future Sundays. No matter how awkwardly Roggenbuk's letters are expressed, every reader can see from the passages given here that they could and should have been read to the congregation verbatim, should they have any knowledge of this trade: Trade have knowledge. Instead, however, Grabau puts everything in question and answer, more or less in the way: "What does R. teach about this and that article,

and what do we teach?", reads it prepared in this way on Sunday in the pulpit, and admonishes the congregation to flee and avoid R. as an "evil" heretic. These facts are confirmed among others by witnesses who at that time stood on the side of P. Graba against Roggenbuk, apart from the fact that Roggeubuk's letter and Graba's note itself corroborate the proceedings of the latter in this matter. Another example of how things must have gone in Buffalo, especially in earlier times.

Finally, however, Roggenbuk and some of his Pomm. They were not immediately and without further ado accepted into the local Trinity congregation and thus into our synodal association. Having been misled about the existence of an orthodox preaching team in general, they kept to themselves since 1810, administered the sacraments among themselves, and read Dr. Luther's church postilion. However, after Prof. Walther's book on church and ministry had come into their hands, they turned to me a little more than a year ago with the explanation that they had to recognize our synod as an orthodox one and therefore could no longer stand alone, but felt urged in their conscience to seek Word and Sacrament from the existing orthodox preaching ministry. Not only were several discussions about the doctrine and its relationship to Fr. Grabau held by me as well as by the: Not only were there repeated discussions about the doctrine and their relationship to Father Grabau, both by me and the president of the northern district, Father Fürbringer, and thus their acceptance delayed, although in the matter of doctrine they always declared themselves to be completely in accordance with the Concordia formula, but their acceptance only took place when they realized their error in judgment and the reprehensibility of it. As a result of this, Noggenbuk also retracted his verdict against Father Grabau in a "letter", and he and his congregation were informed of the sins that had occurred in that dispute in the 5th Synodal Report of the Synod of Buffalo, p. 52, as well as of the plain auto-word of this Synod, which begins with the words

concludes, "But that you join Lochner's Rotte in Milwaukee is nothing but cme continuation of the hour of your former Rottirerei." *)

Now, after all this, were these people allowed to be accepted by us? Grabau denies it and would deny it even if he had to admit that this and many other excommunications would have been fine for me; for in his opinion, even those innocently banished by him may not apply to us for admission, but must work their way out of their bondage by reconciliation with the church, or rather, with their previous church regime and return under it. But how, if this church regime does not want to be convinced of its wrongdoing? Or, if it admits to having erred, but persists in false doctrine and has been recognized as erroneous in the doctrine of the innocently banished before, during or after the banishment? But if a reconciliation of this kind with the church is necessary, then the Lord Christ and his apostles, who were expelled from the Jewish synagogue, have already received their judgment from the Buffalo Synod, neither seeking reconciliation nor return; And if we preachers, who have accepted the excommunicated, like Roggenbuk and his friends, are "red preachers" and our congregations "reds" for their sake, then the dear Lord Christ was also a "red preacher," for he preached John 9 to the Jews. 9. the blind man, who was cast out by the Jews, but healed by him, and that "without further ado," and his group of disciples was a "group," for they had "preachers of the group" (Christ and the "evil excommunicated heretic," the blind man) in them. - —

But because the Buffalo Synod in its last synodal letter has again called my congregation the "Lochner's Rotte", and the readers, who do not know its circumstances, undoubtedly have the idea that the majority of the congregation is made up of banished people and that it always receives an influx of banished people, I cannot help but give an explanation here as well.

With the local location of my community, fistle fluctuation (outflow and inflow) occurs,

Without any prompting on my part, Roggenbuk recently felt compelled in his conscience to reply to Father Grabau, among others, as follows: "But since you say that I have joined a Red preacher, I ask: Who in truth is a Red preacher who makes the Reds, or who takes care of them and rebukes them? For we did not come to the preachers of the Missouri Synod as those who recognized that the Catechism was right, but as those who recognized that the preachers of the Missouri Synod held to the pure gospel, therefore we could not avoid it. we had to profess our allegiance to them in the hope that nothing would boil in our way. But this was followed by a long way, because it was about the catechism and I agree that it was difficult for the preachers Lochner and Fürbringer to convince us of the rightness of the Dresden catechism and they freely confess that if we had found such goats in them, they would have taken us to the horns and pushed us away. But they did not do that, but as faithful shepherds of souls they took care of us, that he had been a member of the Gemeiner P. Bürgers. D. E.

Most of the immigrants who join us tend to buy their way into the country after two or three years' stay here, so that apart from the small number who remain here, the members of the congregation are for the most part always different. Those of my present parishioners, however, who were formerly excluded from the Buffalo church community, are of four kinds: 1. those who, as a result of the well-known disputes, separated as a parish from the former Pastor Krause and in 1847 called Pastor Keyl; through death and even more through settlement in the country, there are still about 5 families in the approximately 90-family strong parish; 2. those who were only called by Pastor Keyl in 1847; 3. those who were called by the former Pastor Krause in 1847; 4. those who were called by Pastor Keyl in 1847.2. those who were only banned by Fr. Grabau or one of his fine brothers in office after and because they had joined our synodal association; they were also extremely few and there are even fewer of them now; 3. some of those who had already been in Hamburg with Fr.

Grabau got into conflict with the Silesians, who were then sacrilegiously excluded from the church fellowship; and 4. All other church members have never had fellowship with the Buffolians, and they are by far the overwhelming majority. In general, I can testify that after careful and repeated investigation, there is not a single person here, as in the Missouri communities at Freistatt and Kirchhayn, who would have been legally banned. On the other hand, I could cite more than one case where banned persons from the local St. Paul's parish, which belongs to the Buffalo Synod, sought admission with me, where I first made exact inquiries about their banishment, even personally discussed the matter with the then Father Kühn, and rejected them when I recognized that they had been banned for the sake of annoying change. All the more, however, I am pleased to cite an eclatant example from my last year's experience in office as proof that what the Buffaloers constantly want to charge us with, namely the frivolous acceptance of banned willful sinners, is practiced by them in reverse. *) A young man of my congregation had not only sinned against the 6th commandment with a divorced wife who did not belong to us, but also wanted to be married to her. The matter was brought by me before the congregation as well as before the president of the northern district, and the mutual decision of pastor, congregation and president was that the young man would not only have to do public penance, but would also have to refrain from the intended marriage, because the above-

For the sake of the Buffalo spirit, the reader should also remember that the preachers Böhm and Türk, who once sought admission to the Missouri Synod but could not be found worthy of admission, found refuge in the Buffalo Synod and that the eleventh has now even been elevated to a member of the Board of Directors at Martin Luther College. According to No. 4 of the church bulletin of last year, both "are not only outwardly well after a long laborious time," but they have also "matured into capable preachers and humble men. About the preachers Romanowsky and Habe, who "came and went out," the Lutheran Yearbook already asked

12 No. 22 reports the details.

D. E.

The reason for the divorce - harsh, cruel treatment of the previous husband - remained partly doubtful, partly not valid according to God's word. Dissatisfied with this decision, the man not only does not repent in church, but also immediately lets himself be married by the justice of the peace. So he is summoned again before the congregation and, because he does not appear, I sincerely and

urgently ask him in writing to at least come to me. What happens? Instead of answering, he turns to the then Grabau pastor Kulm and, together with his wife, is publicly accepted into his congregation around Easter, without my opposing pastor having asked me a single syllable about this man, even though he was well aware of his relationship to us. Where, therefore, would the rightfully banished wanton sinners be found in the end? And where, in general, lie, slander, distortion and a bold face? - —

But perhaps the latter question sounds too harsh to some readers. I therefore take the liberty of bringing up another little piece.

Last year Fr. Grabau made a visitation trip through Wisconsin and published a "Umschau" (review) in issue 5 No. 7 of the Informatorium. It is unique in its kind, similar in invention to Munchausen's travelogues, in tendency to that Roman angry poem of Dr. Luther's frightening death, which appeared during his lifetime. Here, the so-called "Rotten" stand black as ravens next to the pious doves of the Buffalo Synod, and the so-called "Rotten priests" look like devils next to angels next to the Grabauian pastors standing "in the right office. This is at least the case in the descriptions of Müwankie and Freistatt.

Let us first hear Grabau speak about Milwaukie. "If we go from Detroit via Milwaukie, the flourishing commercial city of Wisconsin, we find there a little church with the heading: "Lutheran St. Paul's Church", and a group of Christians with their present pastor C. Kühn gathered in it, also a school of 25 children. This small congregation is the remaining one of the Lord that did not follow the temptations of the Rottirer in 1846. In spite of the fact that these now Missouri societies have erected a large temple with the inscription: "Orthodox Church of the unchanged Augsburg Confession", after they robbed our congregation of its first church property, *) this Lutheran group of ours has remained faithful to its rightful synodal court, now for 16 years. Our little St. Paul's congregation (in its newly acquired church) views with justified disgust the Missourian atrocity in that temple. Not only did this abomination begin with church robbery, but it is now a trading ground for

*) About this so-called church robbery the readers sink the sewing volume 9 of the Lutheran, supplement to No. 8, p. 3 column 1

all kinds of people who pretend to be Lutheran. We call it a trading place or a market stall, in which the well-known "talented young man" conducts his trade by dividing his customers into three classes. The first are the so-called vocal ones. They receive intercessions and thanksgivings from him, also go to communion, give contributions and entrance fees. The other class is non-voting in worship meetings, have no intercession from him and no thanksgivings, but go to communion and give contributions, but without entrance fee. The third class are the mere communion runners, who receive neither intercession nor thanksgiving, give no contributions to the temple, but only a bit of confession money! Yet they bring something to the Lord of Commerce. Who has ever heard of such a thing among Lutheran Christians? The Lutheran Church, with the old apostolic one, has regarded those who were admitted to High Holy Communion as real members of the church and congregation, not as mere communion runners;--for the Holy Communion is the highest and most intimate communion and union which the church members have among themselves and with Christ, and he who has this highest must have everything. How can he be without intercession and thanksgiving! 2c. and how can he be free from benevolence and sacrifices to the house of God! It goes without saying that private confession and absolution must fall more and more with such a nature, for there everyone rules his own way, and the freedom of the defiant mob flourishes from below and spreads upward as far as it can. Now St. Paul's congregation stands in the blessed unanimous obedience to the old Lutheran church order (sanctified since Bugenhagen's time) and therefore also retains the right concept of the church, and so on."

One does not have to be acquainted with my community for long not to be reminded of the attack of the glorious knight Don Quixote de la Mancha against the windmills in this piece of the "Umschau", which the same, in his thirst for abentheuern, considered to be frightening giants with enormous arms. Where did the man ask for all this fabulous stuff? And how is it that he is so gullible and so talkative for some tale of the "Rotten"? I can confidently ask the reader to leaf through our printed congregational order, to visit our church services, to attend our congregational meetings, to question the individual members of the congregation, in order to convince himself that this whole account is partly composed of malicious distortions, partly and most of all of fabrications from A to Z - in short, that a Trinity congregation of that kind does not exist in Milivaukie at all. It is not true that our church bears the above inscription, but everyone reads with or without glasses: "Deutsche wang luth. Dreieinigkeitskirche ungeänd. Angsb.

It is not true what Grabau writes about the trade in my church and the three different customers. It is true that there is a provision in our congregational order according to which those who have not been members of another local Lutheran congregation are accepted as voting congregation members after 6 months. But if Father Grabau had only kept his "look around" with a little more sense of justice, he would have heard that it has long been a fixed rule, laid down and carried out in the congregational protocol, not to admit to Holy Communion anyone who lives within my parochial district. However, if his registration is reported to the congregation and no objection is raised against him, he enjoys all the rights of a church member, is obliged to take part in the congregational meetings, but was only asked to abstain from the actual right to vote in important cases until after the specified time, because the community considered it advisable that new members, especially new immigrants, must first acquire a knowledge of the local American community conditions and that in matters of church property, especially in elections of trustees, the state law prescribes a 6-month membership and participation in the preservation of the church property on the part of the voters. If our church bylaws had not been printed long ago, we would give the paragraph in question a clearer, less misleading wording; but that all comrades at the Lord's table are considered and treated as members of the church and congregation proves our obvious practice. Furthermore, it is an infamous lie and slander what Grabau says about contributions and confession money and my monetary speculations, and it is a malicious distortion what he writes about the entrance fee, because in the congregational order it says: "Since those who want to join the congregation from now on find church and school, they have to pay a voluntary contribution to the congregational treasury either at once or at a date to be determined by them". It is equally untrue what > he says about a gradual

decline of private confession; for since 1847 until today it has remained **exclusively with** us in

Exercise. So it is with the little piece about the intercessions and thanksgivings, so with everything that Father Grabau reports about the Trinity congregation here.

But it gets even better when we hear it about Freistatt. Here, too, the congregation belonging to the Buffalo Synod is praised abundantly, and then it continues: "In this congregation, the Missourian opposition preacher Fürbringer has settled, one of the most hopeful Rotten servants, who, in connection with a deposed school teacher, is doing great things. One must know that Fürbringer is president and his schoolteacher Super

intendent is." Quite right, the "deposed schoolteacher" *) is, besides his parochial schoolteacher office, superintendent, namely superintendent over the district schools dcs Towns, and indeed among the electors for this **civic** office are mainly

ly the members of Muller's congregation belonging to Buffalo's Synodal Union. This knows Fr. Grabau knows this as well as ours and that he does not see anything wrong in holding such a civil office in addition to the parish school office, indeed that he would

have praised it without a doubt if the Muller school teacher had taken it over, is evident from the third synodal letter p. 34-36 and from the fourth p. 30. But of course, the title "Superintendent" was a found bite for P. Grabau, because the readers of the Informatorium, especially those in Germany - and for them this failure was probably especially calculated - who are not familiar with the civil institutions of the United States and therefore cannot possibly know that here in this country there are all kinds of superintendents, not only school superintendents, but also poor superintendents, Indian superintendents, railroad superintendents 2c. - these readers should think of "deposed school teacher" as a church superintendent. "A deposed school teacher superintendent in the Missouri Synod! Clean economy that, which produces the Missouri doctrine of the spiritual priesthood of all Christians!" Or could Grabau have wanted to lead his readers to other thoughts? Why then this message? Yes, why does he, like Caiphas, exclaim full of holy indignation: "Such riddles are not known in the Lutheran Church of Germany, and if the Missouri activity had not been here since 1847, it would not have been known among us either! - —

If we now look back at what has been communicated and illuminated about the Roggenbuk dispute and ban, about our behavior in accepting members from the Buffalo Synod and that of the opponents in accepting some of our defectors, as well as about the famous Grabau travel report: Every non-partisan reader, regardless of whether he agrees with us on the doctrine of church and ministry or not, must be convinced that Grabau, against his better knowledge and conscience, resorts to distortions, slander and lies when it is necessary to put his opponents in the blackest light and thus his followers in the brightest light. But what kind of spirit must it be, which inspires this man, which recruits him: followers over here and over there, and which covers the eyes of his followers and friends, so that they do not see, what is nevertheless to be grasped as with hands! Only in the Roman church do we meet him again. How the old papists lied about Luther! Mau think of the histories of his veneration. How lying and twisting

*) About the title "deposed school teacher" see Jahrg. 9 of Lutheran, Supplement to No. 8, p. 2, column 3 in the note.

the nicer ones! The Munich Döllinger's "Luther" is speaking proof of how one can form a distorted picture from Luther's writings and historical facts with the mien of an unpartisan historian, of which truly our church would have to be ashamed, if that were Linder. And if in the old days the heretics "stripped" the Lutherans condemned to death of their honest clothes and "put on" paper hats painted with devils and presented them to the people in this gruesome costume, because they could not refute their doctrine, nor touch their way of life in truth: so the Informatorium is basically nothing else than such a paper hat painted with devils and all kinds of spooky figures, which Pastor Grabau and his associates press on the heads of the "Rottcnpriests" and "Rottirers" once over the other, thus seducing his readers and then exclaiming: "Look, these are the blasphemers of the church and our holy church discipline! With righteous disgust our faithful church members look upon this rotten abomination!" How should not also the spirit of papist love and justice against the "heretics" in the Buffalo Synod manifest itself more and more tangibly, since their popery in the doctrine and the newest aspirations generated from it is becoming more and more evident, in spite of the mere invocation of the symbols in the doctrine of the Church and the ministry?) Who does not see, e.g., a progress towards Rome in the direction of this synod through Father Grabau's lecture at the opening of its sessions held this summer" especially in his ideas of a general church court, by which alone the Lutheran church of North America could still be helped to unity (resp. uniformity), especially if it is to be achieved that the decisions of the church court are given "strength and emphasis" by the secular arm? Or when in the same lecture 2 Tim. 2,19 is paraphrased thus: "The Lord knows all his own in the visible church assembly?" Or when at the same time, as proof of the theological instruction given to the future preachers of this synod in the Martin Luther College, that little college student P. Schwan's essay on church discipline (Lutheraner Jahrg. 12 No. 20-22) thinks to refute with a few strokes of the pen and quite naively claims that

*) If the Buffalo Synod, in the preface to the present volume of the Informatory, boasts that it is accustomed to "understand the words of the (Augsburg) Confession as they read," this cannot be granted to it even in the case of the word "preaching office" in Art. V. can be conceded. For not only does the plain wording, as well as the comparison with Art. XIV. that here it is not the office of preaching in *concreto*, not the ministry, that is being spoken of: but the original wording in the seventeen Torgau Articles written by Luther himself, which, as is well known, are the basis of the Augsburg Confession, speaks for this with the seventeen articles of the Augsburg Confession. The original version in the Torgau Articles, written by Luther himself, which, as is well known, are the basis of the Augsburg Confession, expresses this in the most unambiguous and barren words. It says there: "To obtain such faith or to give it to us men, God has instituted the ministry of preaching **or the oral word, namely** the gospel, through which he proclaims such faith and his power, benefits us fruit, and also gives faith through it, as a means, with his holy Spirit, as and where he wills, otherwise there is no other means or way, neither way nor path, to obtain faith. Here it is clear that "preaching ministry" and "oral value" and "gospel" are synonymous. D. E.

in Matth. 18, 15-17 does not speak of a banishment but only of an exhortation by the church and speaks for the further reason: "Our Lord Christ said Matth. 16 to Peter: "I will give you, not your local churches, - the keys of the kingdom of heaven. All that thou shalt bind, - not thy local churches, - 2c., and John 20:21 2c. "As the Father has sent me, so I send you, to whom you remit sins - not to whom your local churches remit sins, etc.".

But to whom the assertion that the Buffalo Synod is turning more and more visibly toward Rome through its head may seem exaggerated, I present in conclusion the testimony of a judge who is certainly not partisan here - the testimony of a papist. In a Catholic weekly paper published in Buffalo, the "Aurora", there is a submission from a certain S. de Stch. under June 27th of this year with the heading: "Buffalo Synod of the Lutheran Church immigrated from Prussia. This submission has to do with the projected church court. At first, the bitter seriousness is wrapped in loose mockery. The "church manufacturers" gathered in Buffalo, it says in Summa, who abhor the Missouri doctrine of the invisible church and the common priesthood of all baptized believers, have no intention of building a church from below, they only want to establish a court by virtue of the key power given to the common priesthood of the church. Nevertheless, according to Dr. Petri, they confess that "a supreme authority in the church could not be made, but must be accepted as made and created by God. Therefore, "the manufacturers will not be able to succeed, and herewith, O woe Buffalo, all your hopes for eternal glory have fallen into the water. Beware of the fable, which you probably know, of the mountain that is said to have given birth to a mouse." But then the sender throws off the fool's cap and concludes literally thus:

"However, Buffalo, we hope better for you - we can allow ourselves fun and jokes when we see the attempts that error makes to interpret the larva of truth - but we can also distinguish men from their errors, and as bitter as our joke about the Lutheran Synod may seem, so deep and true is our respect for the man. Yes, we respect the man who did not allow himself to be robbed of what he believed to be truth by butt blows and saber strokes, we honor the man and admire his stubbornness with which he leaves his fatherland and everything to follow the voice which he believes to be the voice of God, and fights for his conviction here with perseverance for many years against various difficulties.

We admire his longing for the true church, for the consolation of his life, for this teaching of God that no star can encompass; he has not yet found it, but he has found an unfortunate flaw in his own, and is trying to remedy this flaw as best he can.

We do not know the venerable man personally, **but everything we have heard and read about him has found a resonance in our hearts and we have thought of him from the bottom of**

our hearts in our prayers. We like to think of that time when we felt the rift between us and the miracle of creation of the Church, when we thought of the means to remedy the evil, when it pleased the spirit of edification to incorporate us without our merits into its holy church union.

We hope that the desire of the venerable senior minister is sincere, since it is connected with great sacrifices; we hope, therefore, that this desire will not remain without satisfaction, and his sacrifices will not remain without reward, and that the Lord will also show him, like the prophet, the treasures of his mercy, because he is a man of desire.

We hope that this attempt in Buffalo to make something out of nothing, to unite contradictory errors into the unity of truth, will also show the soul sincerely seeking truth the impossibility of counting on success on the path taken and that the only means to remedy the evil of fragmentation and to satisfy its desire is to throw itself into the arms of that church, that ark which no storm overturns, not even the storm of the Reformation, which was and remains a miracle work of God. We hope it, we have the right to hope it from the infinite mercy of God, who has promised to be near to him who seeks him" (the Pope?) "- and then, O Buffalo, be comforted, how glorious and sweet shall thy name sound in the ears of those who shall have found within thy walls the beginning of the graces of God."

So far the Catholic paper. But who will now doubt that the spirit that animates the Synod of Buffalo is another than the spirit of Luther and the symbols, who will not recognize that it is the same one that a Luther, a Chemnitz, a Gerhard and the whole cloud of orthodox witnesses fought so bravely and so victoriously in the papacy and that through the doctrine of the eternal Gospel of church and ministry, which one likes to call the doctrine of "Missouri"!

Frederick Lochner, pastor at Trinity Church.

Milwaukie the 10th of Nov. 1850
(on the blessed Luth. birthday.)

(Submitted by p. P. Beers.)

Have the Jesuits become pious?

It will be known to every attentive reader of the "Lutheraner" that it has already repeatedly described the Jesuits as enemies of Christ and of all true Christianity, who in the doctrine of faith spread genuinely Roman, i.e. antichristian, and in the doctrine of morals quite worldly, i.e. immoral, principles. This was done in a way that differed from that of so many other papers in that they usually quoted statements of individual members of this black society in their polemics against the Jesuits, while the "Lutherans" proved from their own constitution that the very foundation of the whole order demanded immorality. Nevertheless, there are still people - probably those who have an insurmountable awe of all fighting, and who would prefer to see Jesuits, Lutherans, Catholics, Reformed 2c. who would like to see Jesuits, Lutherans, Catholics, reformers, all going into the same church and preaching their "faith" in turn - who gloss over those enemies of God and say: the Lutherans are always a century behind the times, and that is why they still see the Jesuits as they were 100 years ago; but now they are completely different, they no longer pay homage to those principles, they have improved. I must confess that I feel a pang in my heart when I hear or even read such words; for there are only two possible cases, either such people are still very ignorant and do not know the principles of the Jesuits and, if they are Lutherans, their Lutheran, i.e. pure biblical, doctrine at all, or they are better informed and help your enemies maliciously into the camp of the Christians. To the former, however, a defense of the Jesuits, which now appears in the "kath. Kirchenzeitung," may provide proof that the Jesuits have not improved, but rather that they retain their principles, embellish them and flaunt them before the world. Thus writes the said newspaper in No. 14 I. J., the same that declared all evidence from the Constitution of the Jesuits to be lies:

"How many mental reservations and ambiguities occur in ordinary life, and who would condemn all of them as immoral? Who accuses the physician when he does not reveal his highly dangerous condition to the sick person when questioned? Who accuses the civil servant when he declares to idle investigators that he knows nothing about things which have been entrusted to him as official secrets? Who accuses the priest when he denies having knowledge of what he has learned from confession? Who the parents, if they are forward and

Who the merchant, if he declares to secure the allowed profit, that he can not sell the thing without loss more favorably? Who the one who has fallen among the robbers, if he knows how to evade the danger by an evasion that is not exactly a blatant lie?"

It is indeed ridiculous to see how this hero and protector of the Holy Fathers Jesuits tries to wash them white. He is a homeopath, that is obvious, because he tries to cure "like with like". Ambiguous sentences are supposed to make his shameful principle of ambiguity right in the eyes of the world. But in spite of all the screws on which his words stand, they all stick to the one focus: "The world does it this way, and does not consider it wrong - so the Jesuit fathers can do it this way, too, and nobody dares to say that they are wrong. The whole defense is calculated only to shake up the general principles of the children of the world into rules of life, and to measure Jesuit morality by them. That, I mean, means washing the sow with dung. The world finds it all right, however, that a doctor does not reveal his condition to the sick person on questioning; unless the sick person thereby neglects to make his will; then the deceived heirs, even among the children of the world, grumble about the doctor who reassures the sick person about his condition with ambiguous speeches, i.e., deceived, deceived, deceived, deceived, deceived. But those who call themselves by the name of Jesus, who says: "I am the truth," should be angry with such a being of the world not only in cases of inheritance, but in every case; they should know that it is their duty to care for the soul, and therefore an indispensable duty not to deceive the sick person about the condition of his body, so that he does not continue to deceive himself about the condition of his soul and go to hell. But I have almost forgotten that the supreme principle of the Jesuits, which sanctions the sinful, shameful doctrine of ambiguity, is this: "It is permitted to sin if it brings great benefit. But this doctrine brings great benefit to those gentlemen who mix themselves in everything, and therefore often get stuck where only ambiguity can save them. But you, dear reader, can see from this in what the improvement of the Jesuits consists, namely in the fact that the world has become more and more indifferent to falsehood and lies, and the Jesuits can soon put their ungodly nature on a par with that of the world. Therefore, if someone speaks the word of those birds, let him know that he credits it to the nature of the world, to the world behind which the Jesuits are hiding, to the world that lies in trouble, i.e. in the devil, together with them.

(Sent in by Rev. P. Beyer.)

Wars and victories of the Lord

until the 4th century.

(Conclusion.)

5.

The spirit of contradiction.

The spirit of contradiction went out, As Satan commanded him, He baked eagerly over it: What overthrows the Christian God.

Cleverly he scouted from place to place, And where he found Christians, There he mingled with them
And inquired unrelatedly.

Yes, even the holy Bible book he searched with diligence, Soon he knew the doctrine well And every scriptural proof.

On all gauges life seat

Did he cast his eye

This was now his plan of destruction: Christ's person and work.

There came the philosophers swarm The fine gnostics, Who systematically played on God's word right.

They all stood away and away

With this sentence in dispute:

The Lord is true man and God, The reason of bliss.

Monarch!aner arrived and taught without shyness, in a God be'n wrapped, of the higher powers three.

Not Christ died as a man and God He is not person

And Jesus was a mere man;

The father suffered as a son.

Then Manichaeans shot up like mushrooms in the night, Who taught what the spirit of hell told Mani.

That Christ came out of the sun With a body for appearance, A dazzling work was his death on the cross;

He just wants to be a teacher.

And finally, the one who was still missing, Arius, came to the light, who taught freely and clearly: Christ is not like God.

He is the eternal Father's work and honors him as Creator, That he was begotten by God never occurred to him.

So Christianity soon quarreled very much, and everything came from the lies and deceit of the opponent.

But Zion's guards on guard, they held their ground honestly:

The truth of your word of the cross conquered country after country.

The devil's master plan.

Emperor Constantia the Great sat in his hall. From all over the Roman Empire, the sound of joy resounded.

To all Christians in your kingdom he had given the right to confess their faith and to flee paganism.

Whoever disturbed them should pay for it, churches they thirst to build and entrust their complaints to the imperial ear.

Now there were a lot of Christians, uncounted, like sand on the sea, where one thought in the crowd, It is over with God's army.

Where Christians' blood flowed Temples grew high and wide, Praising Christians' crowds came To Hans dedicated to the Lord.

And the spirit of contradictions Came to Rome in great fear.

He searched for the master for a long time, and finally he found him in the cathedral.

Satan furiously struck him down; "Latecomer, take your wages, I knew it years ago, you are the son of a Christian.

Whatever you've been up to now Promotes my enemy's fame - Still... I know all your doings, It is quite frighteningly stupid.

What is the point of contradicting me against those as a person?

That is immediately discovered, discarded and fixed his throne.

I didn't say, "Have you forgotten?" Humility steams my spirit. This only furthers my plans, whose highest papacy is called....

Don't talk; you want to tell me, I haven't poked anything out either.

Do you not know that the corrupter sits In the temple of God? - —

All my cruelties I practice only to pass the time, And my main plan creeps in the dark choking, like the poison in the body.

I see all my seeds ripen, they promise fruit: priests already become magnates, that's what I was looking for.

The church shall become splendid, a sublime divine state;

For this purpose helps Novatianus And the able Donat.

Soon I want to find the bishop,

He who is loyal to me, He then becomes emperor of the church And I call him Antichrist.

Away now! Unheard-of torments are your reward for this service. Learn, so the devil honors the cursed Christian son.

Illustrated Evening School."

The readers of the "Lutheraner" are well acquainted with the "Illustrirte Abendschule", since it has been warmly recommended here several times and has been favorably received by many of its readers. Until now it was published in Buffalo, but the relocation of the editor to St. Louis and the fact that the previous publisher, Mr. H. Tubesing, was forced by domestic circumstances to give up his work on the paper, have caused that the "Illustrirte Abendschule" will continue to be published in St. Louis. It caused the editor some embarrassment to find a new suitable publisher as soon as possible, so that there would not be too much delay in the publication of the current number, and since he has now succeeded in doing so, this number could already come out of the press here in St. Louis. We ask all readers of the Lutheran to take note of this, and in recommending the evening school again, we would like to point out in particular that in the future all payments in arrears for the said paper, orders, etc., are no longer to be sent to Mr. Tubesing in Buffalo, but to the following address:

J. H. Bushman,

Lox 01, 8t. l^ouis, No.

We remember with gratitude the favor which the Evening School has hitherto enjoyed from the public, in spite of its obvious deficiencies, and readers will hereafter be convinced that the paper will bear the marks of greater care and delicacy, no diligence or effort being spared to make its appearance as pleasing as possible. The present editor will continue to devote his small service to the Evening School, and thus the readers of the Evening School and the Lutheran know in advance what the tendency and attitude of the reading matter will be, or rather remain, in the future. We may reasonably hope that the present readers of the Evening

School will not only retain their favor, but that new friends will also be won. The new publisher will take every care to promptly take care of the incoming orders, and we ask those subscribers and agents who have not yet received the already published number 18 to contact Mr. Buschmann with a few lines.

C. Diehlmann.

Christmas song for children.

Mel.: How glorious it is to be a sheep of Christ 2c. What shines in the way of Bethlehem? An angel calls and the shepherd hears in amazement: "Behold, I proclaim to you great joy, which will be to all the people: The Savior is born to you, the faithful Son of God, therefore you are not lost.

See how the heavens are now opened, The angels come, hear their song resound "Ebr' sei Gott in der Hohe, Fried auf Erden, und allen Menschen Lust und Wohlgefallen!" O time of joy, O night of delight! Which today brought us the dear Hniand asked.

How sweetly he lies there in his manger, How kindly he smiles to us all, How warmly his sweet lip greets us "I bring you peace, bliss and rest." O Christ Child, dear Christ Child!

Take and join you in your beautiful heaven.

H. Fick.

Death notice.

Once again, a faithful worker has passed away to the joy of his Lord. This was Johann Heinrich August Pinkepauk, former pastor of the Lutheran Holy Trinity Parish in Buffalo, N.Y. He died of a throat infection on Nov. 30, at the age of 30 years and three months. His wish has been fulfilled. In his last sermon, preached a fortnight before, he said, among other things, the words: I would not be angry with our Lord God if He would let me begin the eternal Hall and Jubilee year in heaven at the beginning of the new church year, but would praise Him for it forever." His day of redemption was the first day of Advent, afternoon, at 4 o'clock. - Ten days before his death, his only two children, who had been healthy until then, were buried at the same time, ahead of him. - A deep pain for the poor widow!

The Blessed One shepherded his sheep and lambs with great diligence on the pasture of the divine Word. Christ was his life, therefore also dying was his gain.

May the Lord, who is also called "Wonderful", help his poor, deeply afflicted widow, who is looking forward to her imminent delivery, and comfort her abundantly from the source of all comfort! - Also may He remember the referred"" Parish in mercy and soon send her the right shepherd again. But we pray:

Lord Jesus, your rewarding death - Strengthen us in our last need Let us be faithful and pure And blessed be our end! Amen.

The dear brothers want to pay the tax of 50 Cts. March the tax of 50 Cts. for the completely impecunious widow will be sent to the undersigned.

A. Ernst.

Eden, N. A. 4 Decbr. 1856.

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Otto Ernst .

Iur Crlei^-terung

For those living in and around St Louis, the local German Lutheran Eentral-Bibcl.Ber- has ordered four Commissionairc, where Bibles and New Testaments are available for sale.

These are the gentlemen:

1. A. How dusch & son. Book printers, Lombard street,;w. 3. and 1. in the lower room of the cv. luth. church.
2. g 0 ttl. Saue r. Clothes construction at the
-Main-Strasse, west side between

' Myrile n. Elm.

3rd I. E. Ullrich. Thirteenth street, east scite, i between Wash and Earr.

4. uhlich n. Wnrmb. Pharmacy. Corner of Bellefountain-Noad n. SaliSbury St., New Bremen.

However, it is noted that the designated books can only be taken from the above-mentioned gentleman against immediate payment. Whoever wishes to take such books on credit may contact the undersigned managing director of the Nercin.

St. Louis, Mo, Dec. 12, 1856.

Otto Ernst.

*. Received

2c. to Concordia Cvllge Van:

by Hcrrn Pass. Kolb, WiSc.	Z 6.00
from the offering box of Mr. Past. Lochner, Mil	
waukee, WiSc	7.00
of some members of the Geiu. of the Hm. Past. Ott-	
manu, New Milking, Mo- 15g>0	
from the Gem. of Mr. ^allmann, Llgrove, Ill- > - il,y,i by Mr. Past. ^lubnatzv in Theruteu, Fn., from	
L. Hub t2,W and F.vom Berge Kl,5()	3.50
by Mr. Phit. Wiilhann in Crete, Ill	5,00

by Mr. Past. Sauer, by Heinrich Benter Z1,00		
and M. Hauselinann 5dl Ets -- 1	,5g	
Collecte au Reformationsskies from the congregation of the		
Mr. Past. Brohm in New-Aork	16,04	
Piermonatlicher yield of a piggy bank of 0), by Past. Brohm	3.21	
From Hru. Past. Bernreuther in Mishawaka, Yes --	-2.00	
b. to the Synodical--Casse of the Western District:		
From the Oreieinigkeito district iir^St. Louis, Mo	H 3.10 from the Immauüels district in Et. LouiS, Mo.	1,05

E. Roschke.

Received

for the school teachers Heid:

of Mr. Johann Boos in St. LouiS, Mo	P 0.50 by Hru. Past. Ernst in Eden, N.-V-	4,00
by Mr. Past. Bünger in St. Louis, Mo		0,50
" " " MhiauowSky, Carlinville, Ill.----> 0.		22
by Mr. Past. Ior, collected at a wedding		
and two.nindtaum the VI. j". Hrinik.		2,00

E. Roschke.

Get

u. to the general synodal treasury:

by Mr. Lücke, school teacher in Sbebovgan, WiSc.		
sent in	z5W	
Contribution of the congregation dcs Herm Pastor Brohm in		
N.A. für September und October	15,tz5 Collecte der Gemeinde des Hrn- Past. Ior in Maple	
Gropc at the harvest festival	5,00	

for the general president:

from the mind of Mr. Past. lüangel in Liverpool, O.	1W	
From the congregation of the Hm. Past. Reichaid in Ha- milton Eo. Yes.		6,1.0
from Mr. Friedrich Senf in St. Louis	1,00	

to the travel expenses of the same:

From the congregations of Messrs: Nüyel k2,50, "chürmann ^3,10, Kim;Isä,OO, Zaget S-5,00, Neichardt?3,0l), together:.... 7. .7 . 17.00 b. to the Syuodal - Missions - Casse:

from the congregation of Hcrrn Pastor Werfelmann in		
Ban value Eo., O.	2.Ä	
by Mr. Johann Heeg in Bridgewater, Mich. - - - 1,ly by Mr. Past.^iulcuayi, namely: by Mr. M.		
Werfelmann	2,10	
from Mr. Znr Mallen	1P0	
from the congregation of Mr. Past. Niemenschneider in		
ISraud Prairie, Ills	8.01	
from the Lchülkindem in Eollinsville, JOS	2,55	
of Mr. G. Bvhn jr. by Mr. Past. Wevel in		
Evansville 3	.00	
from the parish in St. LouiS, uordl. district - - 3,00 ,,	,,, " ,, " south district-... 10,00	
" Hrn' H. Benter through Hrn. Past. Sauer	1,00	
Through hay. Past. Besel: at the baptism of children A. P.--0	,50	
vou Fl . K.... 0,50		
by Mr. Past. Niemenschneider from H.Grawe sen. 1,00 by Mr. Past. ^aupert in EvanSville		1,i5
From the congregation of the Hru. Past. Bnnreuther in		
Wisbawak a, Yes	5M	

c. to the Iluterbalt of Concordia College:

from the GjMinde in St. LouiS	22,G	
of Mr. H- Benter by Mr. Past. Sauer	1,00	
Nnnamed for Mr. Prof, by Mr. Pastor		
Wynken	1,00	
by Mr. Past. Saupert in Evansville: B. P1,00		
St. 50CtS., SÜ'glCtS	2,00	
through the same "for one of the necessary		
sten lwecke": by Fr. Umbach S;1,00, G.		
Schulze?1,00, Mrs. Krämer 25) CeutS	2,25	

4. for poor students at Concordia College and Seminary:

dnrch Hrn. Past. Stubenahv kür den Sküllcr N.		
Selle, ^2.00 by Hcrrn Werschlmann, sen., vvnBensen	3,00	
from an unnamed person in St. LouiS	3,00	
from the lünalings-Berein in Sbebovgan, WiSc., for		
the Schiller Losner	1,00	
Harvesting Collecte irr the congregation of Hrn. pastor		
Schol; in Minden, Ill.		
by Hnt-Past. Bcscl, Colleete at Reformation feast in s. Eben Ezer Gem.	10.50	
in the Bethlehem Gem. 2.05		

F. W. Barthel, Cassirer.

For the Lutheran have paid: the 11th year:

The HH. Past. Hattstädt, Bro. Hvlzgräfe, Ernst Hem^cr, Laging, Ehr. Pslüger.

the 12th year:

HH. Breunecke, Beckemeier, G.D ännu, Dersch,Adam D.elutaun, Eriueäng (5>0C.), Frldcliu, Fr. Grfc, tstrimig, Hagcruann (5>6E), Heiur. Hager, HamI arun, Past. Hattstädt (6 Er.), Joh. Heinrich, Ernst Homcvcr, Horn. Hüb ncr, E. Jung, Laging, Fr/Nacke (5l>C.), "chimrncl, Fr. Schwarz, Mrs. (Leibert, von Senden (50L.)^LHölc.

the 13th year:

HH. Fr. BartbelS, Past. Brandt, G. Berger, G. Böhue, H. Brnne, Bourgis, Breunecke, Past. Bmuentlur CohrS, Past. Dörmannsi Joh. Tittmar, Wilb. Dettiaff, Fr. Lankincvrr, Heinr. Dankincycr, Tou^^ Adam Dirl- mann, Einttling (5>6E.), Wittwe Eckardt, Fr. Grese, Hage- mann(50C.), Hascroth, H. Hager, Wich. Hanselmann, (?1,52.), Hübner, Past. I.äbkcr(-16.00), L.Inng, Charles lansen, ldc, Dr. John, Past. lüangel, Fr. Iollniann, W. Kollmaun, Past. Köstering (16 Er.), Korst', Past. Lange, Laging, I. Martin, Mohlenkamp, Franz Meier, H. Mr- inann, Eonr. Nagel, Ehr. Fr. Nüoke, Jr. Nacke (50C.), F. Sielier, von Senden (50C.), Past. Lueber, Past.

Schaller, (L2g>ttPorto), Schober in Detroit, Scubint das., Past. San- pert, Schnnr, Geo. Lchulke, Lpiibler, Tholc, Past. Wcitrbrkcht the 14th year:
HE. AdamDiehlmann.

Changed address.

Ilevä. I. Clemens Illilcr

your ok Dr. IluPnel Dulliiuoro, ^"14.

Misprint in previous number 8.

Page 61 Lpalte 2 line 14 from below is the: into one, to vorwaudeln, in that this line is not to refer from the following, but to the uunüttell ar precedingcn I eiden
items.
B.

Year 13, St. Louis, Monday, December 30, 1856, No. 10.

On the Doctrine of the Church.

(Continued.)

The importance of the pure doctrine of the church and how necessary the struggle for it is, we have shown in our last article, first of all, from the fact that the false doctrine of the church, which is now again on the rise, overturns the fundamental doctrine of the whole Christian religion, namely, the doctrine of the justification of a poor sinner before God by grace for Christ's sake through faith alone.

But there are many other reasons why it is necessary to hold fast to the pure Lutheran doctrine of the church and to fight with all seriousness against the false teaching on this point that is now intruding. Therefore, we are pleased to present to our dear readers some of the most important further reasons for this. *)

A second reason why we Lutherans should not let our pure doctrine of the church be taken away from us at any price is this: because we can stand against the papists in the false doctrine of the church that now wants to arise again, whereas on the other hand our

*) Also against the right doctrine of the church all kinds of doubts are raised, but partly because one has not yet grasped it correctly, and partly because one wilfully misinterprets it. At the end of this essay, however, we will take these misunderstandings and misinterpretations of the right doctrine into account and, with God's help, wipe away every little hour with which the opponents try to cover up the pure doctrine of the church and make it unrecognizable and questionable. pure doctrine is the most powerful bulwark against the papacy and an insurmountable wall that separates us forever from the empire of the Roman Antichrist and protects us from his new nets, which he throws at us Protestants again and again.

Consider the following.

If the visible orthodox church were, as one now wants to claim again, the One Holy Christian Church, apart from which there is no salvation and no blessedness, the body and the actual bride of Jesus Christ - then also the visible orthodox church would have to have always existed without interruption. For of His hasty holy Christian church the Lord says in clear words: "The gates of hell shall not prevail against it." Matth. 16, 18. cf. Psalm 46, 3-6, wherefore it is also expressly stated in the 7th article of the Augsburg Confession: "There shall be no more hell. Confession: "It is also taught that there must always be and remain one holy Christian church.

Now it is beyond doubt that before the Reformation, in the entire heyday of the papacy, there was no such visible orthodox church as the visible orthodox Lutheran church.

What therefore follows from this? - Therefore, the visible orthodox church cannot be the One Holy Christian Church either - or those who nevertheless want to claim this must admit that Christ did not keep the promise given to His church and that the true church is almost in a hurry. Christ did not keep the promise made to His church, and the true church in the true sense of the word is almost in a hurry.

had disappeared from the earth for a thousand years. But since no one who still wants to be a Christian will believe and admit this, what is left to those who consider the visible orthodox church to be the general Christian church, which therefore has always been there and visibly represented itself, even before the Reformation? - There is nothing left for them but to admit that the One Holy Christian Church is the visible Roman one. For this church has, of course, been through all the centuries of the Christian era, and although other ecclesiastical communities have been formed from time to time alongside and in opposition to the Roman church, they have neither, like the Roman church, had an uninterrupted existence, nor have they been true believers, but have likewise been tainted with many great dangerous errors (though not with such great abominations as the Roman church), and thus have also been only false-believing communities. For example, the Albigensians, the Waldensians, the Bohemian and Moravian Brethren, and others.

The papists know this quite well. Therefore, countless times they have already raised the question: "Don't you Lutherans yourselves admit that the church can never perish? But where was the church before your Luther, if it was not and is not the Roman church? Now the Lutherans, who had the pure doctrine of the church, could nothing less than be embarrassed by such questions. They answered: The true church of Christ, to which all those glorious promises are given, that it shall never be un-

This true church has never perished; but this is not any visible church, but the invisible church, the church of the true believers and saints hidden from the world and the eyes of men. You Romans are not it, although it was and partly still is among you. An example of this can only be found in the faithful Wittenberg theologian Friedrich Balduin in his writing directed against the Jesuit and later Cardinal Pazmann, which bears the name: "*Posphorus veri catholicismi*. In it, Balduin states the reproach which Pazmann makes to the Lutherans: "They are so inconsistent, soon to confess that the church, in which God's word has been taught purely and the sacraments have been administered correctly, can never perish, but soon to claim that the church has been completely decayed and devoured for a thousand years and more." And now after Balduin has given Pazmann's proofs for the uninterrupted duration of the Catholic Church, he, Balduin, continues thus: "This does not strike us, since we consider all this to be absolutely true from the bottom of our hearts. But this we say, that the particular and visible church, which God gathers in various places through the preaching of the Word and the use of the sacraments, can and (really) does perish, if, namely, the purity of the Word is driven out by heresies and persecutors, and the confessors of the truth are driven in. For by this means the church loses its outward splendor; while in the meantime there always remain some who keep the true faith unadulterated, yes, while God, through the visible corrupt preaching ministry, begets for himself sons and daughters who belong to the catholic *) invisible church. Pazmann says that the essence of the church is that in it God's word is taught rightly and the sacraments are administered rightly. But we answer: 1. we do not consider this to be the characteristic of the church in

By the Catholic Church our ancient teachers usually understand the invisible one. Cardinal Bellarmine writes: "In all the passages of Scripture in which the name of the Church is found, a visible assembly is always understood, and no passage can be found in which this name is attached to an invisible assembly." To this Johann Gerhard replies: "On the contrary, wherever the name of the Church is actually and specifically taken and applied to the Catholic Church, it designates the invisible coetus (house) of the saints and true believers, because true members of the Catholic Church are only those who are true believers and saints." (See the *loci* in the article of the Church § 79.) So, further, John Brentius writes in his Prolegomena to the Württemberg Confession, "See how the pope Peter de Soto makes the Church a visible one. So that article of the apostolic symbolum: I see One Holy Catholic Church, will have to be erased and interpreted in this way: I see One Holy Catholic Church." (A. u. O. page 112.)

Consideration of every relationship and condition, but when the church stands free and in its bloom. But when the church is pressed and darkened, these marks are both pressed and darkened. (2) Even the depressed church does not lack all purity of the word. For although the pure preaching of the word is not always permitted, they are not deprived of reading the word of God without interpretation (which is sometimes taken for a sermon, as is evident from Acts 15:21), which is sufficient for the nature of an oppressed church. (3) Moreover, as has been said, God also gathers a people by a corrupt public preaching ministry." (p. 745. 746.) In the same way Gerhard defends himself against

the papists. He writes: "We do not deny that the promises of the uninterrupted duration of the Church are of certain and irrevocable permanence, but we add that they will not be fulfilled in the way the papists imagine, as if the outward splendor of the Church would be uninterrupted and the preaching of the Word would always be pure from corruption. These promises are fulfilled, if not in the visible church, that is, in an assembly of called people standing in pile and visible! If not in the visible church, that is, in an assembly of the called, then in the invisible church, that is, in the hidden sheepfold of the elect ... We also say that not only this and that particular church, but absolutely all particular churches and therefore the whole visible church is darkened by the cloud of corruptions, errors, heresies, persecutions 2c. and put into such a state that its outward splendor and clarity cease, and no known and visible multitude remains that enjoys a pure public preaching ministry; nevertheless, there are always some left who retain the foundation of faith, and God gives birth even through the corrupt preaching ministry to sons and daughters who belong to the Catholic invisible church." (See: Gerhard's *Loci*, Art. of the Church § 86.)

In this way, our fathers, with their pure doctrine of the Church, overcame the papists. But what do those want to say who believe and teach that the visible orthodox Church is the Catholic Church, which can never perish and has never perished? What do they want to say when the Jesuits call out to them: Where was the true visible church before the Reformation, if the Roman one was not? - Ashamedly, those who are in the false doctrine of the church must cast down their eyes.

*) From this it is clear that when the Augsburg Confession says: "in which the gospel is preached purely and the holy sacraments are administered according to the gospel", this does not mean that there is no church. Confession says: "In which the gospel is preached purely and the holy sacraments are administered according to the gospel," this does not mean that there is no church where the preachers falsify the word of God in many points. The church is only depressed, not destroyed, if the word remains essential there. But insofar as the word is falsified, the church is false and unbelieving, not orthodox; but in the midst of it is the true invisible church, which is revealed and recognizable through nothing other than the pure word, which is still there.

And they are silent, or with an evil conscience they make all kinds of excuses, invent all kinds of sophistries, falsify history and make unproven statements of power, in order to at least save the appearance to the uninformed as if they had not been overcome. And oh! only too many have been led into the arms of the Babylonian whore by nothing other than the false doctrine of the church, in which they had allowed themselves to be entangled. For he who has once come so far as to have to admit that a visible church is the One Holy Christian Church, to which are given the glorious promises that it cannot fall, that it is guided into all truth, that Christ is with it to the end of days, that one must hear it if one does not want to be excluded from the kingdom of heaven as a heathen and a

publican - he is then caught, he then easily accepts even the greatest errors of such a church; for he concludes quite correctly: If this visible church is really the One Holy Christian Church, then what it teaches must be true, what it does must be right, and what it commands must be binding. Far from the principle that the true church must have the pure doctrine protecting him from seduction, he concludes on the contrary: because I know that this church is the true church, it must also have the pure doctrine. Of course, it is also true that many have the false doctrine of the church and yet do not go over to the papacy (often because it is more convenient to set up a papacy in the midst of Protestantism and to play the part of a pope oneself than to submit to a Roman pope), but thousands are thereby made inclined to follow the voice of seduction in his time, when God again decrees an upsurge of the papacy, as is just now the case.

Finally, let us remember that when our ancient teachers admit that the whole visible church can be submissive, they mean only the visible orthodox church. For it is self-evident that the visible church in general, that is, the entirety of the called, can no more be subject than the invisible, since the invisible is found only in the visible, the elect are to be sought only among the called, the faithful only among the professed. But this is the question, whether the visible orthodox church, which stands in the splendor of the pure public preaching of the Word of God and the lawful administration of the sacraments, can perish; for if this is possible, as Scripture has proclaimed in advance and history testifies as having happened, then no visible orthodox church can be the One Holy Christian Catholic Church, apart from which there is no salvation and which the gates of hell are not able to overcome.

(To be continued.)

Chili jam.

(Continued.)

II.

Chiliasm is false because Christ commands us to expect His visible return at any moment for the Last Judgment.

It has pleased God, according to His unsearchable wisdom, to completely conceal from us the day when the Lord Christ will return for the Last Judgment. The Lord Himself says about this in Mark. 13, 32: "But of that day and hour no one knows, not even the angels in heaven, not even the Son, but only the Father." Therefore, if the angels of God, and even the Son of God Himself in the state of His humiliation, did not know when the last day would appear, how much more will it be impossible for us to know when it will come? But that all such calculations, by which one wanted to determine the last day and set it in advance, are as presumptuous as they are foolish and displeasing to God, is proven to us by the word of the Lord to His disciples Cap. 1, 7: "It does not behoove you to know the time or hour which the Father has reserved for His power."

However, the faithful Savior has revealed to us as much as we need to know for the salvation of our souls. He commands us to expect His visible return at the Last Judgment at all times, explaining to us most clearly that the Last Day could come at any moment, testifying to us 1. with actual, explicit words, 2. with examples from history, 3. with images and parables, and 4. with the example of the Holy Apostles.

(1) Let us, dear reader, give glory to God and believe with all our hearts what he tells us about the coming of the last day. For according to his words, it will come upon the world quickly, suddenly, unawares and unexpectedly. Like all other days, also the day will dawn when the Lord will visibly return for the last judgment. Even on that day the unbelievers will say: "There is peace, there is no danger". Even the believers will not know at the dawn of that day that the Lord will appear in the course of that day. Rather, like all the other people, they will then go about their ordinary business as usual. These will be in the field to cultivate the harvest for the next year; those will be busy with the mill to prepare flour for themselves and others in the future; others will still be asleep on their beds. And then, without anyone knowing it beforehand, Christ will suddenly come in his glory at the Last Judgment. For this is what the Holy Scripture teaches in relation to the unbelievers 1 Thess. 5, 3: "When they say, 'There is peace, there is no danger,' then destruction will quickly overtake them, just like pain.

a pregnant woman, and shall not escape." And in relation to unbelievers and believers Christ says Luc. 17, 34: "I tell you: In the same night two shall lie on one bed, one shall be accepted, and the other shall be forsaken." And Matth. 24, 40-42: "Then there will be two in the field, one will be accepted and the other will be abandoned. Two will grind at the mill, one will be accepted, the other will be abandoned. Watch therefore, for ye know not what hour the Lord will come." From this follows a certain conclusion: Since, according to God's words, the last day can overtake the secure world with its destruction at any moment, and since it can surprise not only the unbelievers but also the believers at any moment in the middle of their professional business, even in the middle of their sleep, it is impossible that a visible kingdom of Christ on earth lasting a thousand years can be expected in faith before the last day.

Besides the already mentioned v. 42, Matth. 21. let us now consider the following sayings Matth. 24, 44: "Therefore you also be ready, for the Son of Man will come at an hour when you do not mean it. Matth. 25, 13: "Watch therefore, for you know neither the time nor the hour in which the Son of Man will come." Mark. 13,33: "Watch and pray, for you do not know when the time is. So not only the day and the hour, but also the time in general we cannot and should not know. Hereby Christ commands the believers, because they do not know the time and hour of his return for the last judgment, they should expect him with watchfulness and prayer every moment and always be ready to receive him; with which he therefore forbids them at the same time to wait for something else, e.g. a millennial kingdom.

2 The same follows if we look at the examples of history that the Lord gives. He says Matth. 24, 37-39: "But as it was in the days of Noah, so shall also the future of man be. For as they were in the days of the flood, eating, drinking, and making themselves free, until the day that Noah entered into the ark, and they regarded it not, until the flood came, and took them all away; so shall also the future of the Son of man be." Obviously the flood is a model of the last day. For before that day the same certainty and contempt of the divine word will prevail as in Noah's time, and just as suddenly and unexpectedly as the waters of the flood took away the wicked, so will the fires of divine wrath burst upon the safe world at the Second Coming of Christ. Therefore, since the future of Christ can overtake the sure despisers of God at any moment just as suddenly as the flood of sin, it is impossible to expect a millennial kingdom beforehand.

The Lord also confirms this proof against the millennial kingdom by another example from history, Luc. 17, 28-30. There it says: "The same as it happened in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. In the same way it will be in the day

when the Son of Man is revealed. Just as unexpectedly as the fire killed the laughing mockers of Sodom, Christ can return at any moment and strike the safe world with the wrathful fire of hell. With this truth, however, the assumption of a millennial kingdom, which is still to be expected, is absolutely incompatible.

Furthermore, the Holy Spirit uses the most diverse images and parables to paint vividly before our eyes that Christ could come at any moment to the Last Judgment. Let us now consider

The simile of the thief with whose unexpected burglary the sudden return of Christ on the last day is most often compared. Rev. 16, 15: Behold, I come like a thief. Blessed is he that watcheth, and keepeth his garments, that he walk not naked, neither see his shame." Rev. 3, 3: "If thou shalt not make, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." 2 Pet. 3, 10: "But the day of the LORD will come as a thief in the night." 1 Thess. 5, 1-2: "But of the times and hours, brethren, it is not necessary to write unto you. For ye yourselves know that the day of the Lord shall come as a thief in the night." Since the return of Christ on the last day can happen unexpectedly at any moment, just like the burglary of a thief, which was never announced, known and expected beforehand, it is impossible to believe that the kingdom of a thousand years will come before then. This proof is reinforced Matth. 24, 43. 44: "But this you should know: If a householder knew the hour of the thief's coming, he would keep watch and not let it break into his han." The Lord Himself explains: "Therefore be ready, for the Son of Man will come at an hour when you do not think. If therefore the father of the house watches, who knows the hour in which the thief will come, so that he does not break into his house, how much more must we watch, since we do not know the hour in which the Lord will return, so that he does not find us unprepared! How much more must we avoid everything that wants to hinder and inhibit us in the eager expectation of the last day, such as the acceptance of a thousand-year kingdom!

d. The parable of the faithful and prudent steward Luc. 12, 42-44: "But the Lord said, 'What a great thing is this?

a faithful and prudent steward, whom the master sets over his servants to give them their due (food Matth. 24, 45)? Blessed is the servant whom his lord finds doing this when he comes. Verily I say unto you, he shall set him over all his goods." Matth. 21, 45-47. As the context teaches, the Lord used these words in direct reference to His possible return at any moment to the "last" judgment, and as an answer to Peter's question: "Lord, do you speak this like word to us or also to all?" Luc. 12,41. He now shows what the apostles and their successors in the holy preaching ministry would have to do in order to be found as faithful and wise stewards one day, namely that they not only give their audience their fee and food from God's word at the right time, but that the Lord also finds them doing this when he comes. The teaching that the Lord Christ can return at any moment for the last judgment should therefore be a powerful incentive for the preachers, so that they await him with vigilance and prayer, constantly thinking of the difficult account they will have to give on the last day, and in view of this, they should carry out their ministry honestly and thus prove themselves faithful and wise. But because the Lord only praises those who he finds doing so, he thus rejects chiliasm, which assumes Christ's return for the last judgment at least after a thousand years.

e. The parable of the wicked servant Match-24, 48-51: "If that wicked servant says in his heart, 'My lord will not come for a long time,' and begins to beat his fellow servants (menservants and maidservants Luc.), eat and drink with the drunkards (also to eat, drink and get drunk, Luc.), then the lord of that same servant will come in the day that he does not understand, and in the hour that he does not mean, and will crush him, and will give him his reward with the hypocrites. There shall be his weeping and gnashing of teeth." - After the Lord had shown in the previous parable the beneficial fruits of the teaching that he could return at any moment at the last judgment, in that it moves the preachers to faithfulness, prudence and watchfulness, he shows in this one, on the other hand, by the example of the wicked servant, how harmful and soul-destroying the contempt and denial of it is for a preacher.) First the wicked servant says in

Nor must it be said that since death can befall a man at any moment, and this is every man's youngest day, there is no danger in teaching that the youngest day will come in any case only after WOO years. One considers, God gives even two means of awakening, the possibility of our death taking place any moment and the likewise always taking place possibility of the appearance of the HErrn to the judgment. Now if the Lord gives two means to awaken to repentance, who are you, O man, that you want to be content with one - and rob the other from the poor man? Matth. 5,10. Rev. 22, 19.

He denies that Christ can appear at any moment for judgment, and falls into carnal security. But what is the consequence of this? Not only does he completely neglect his ministry, but he also beats his fellow servants, i.e. he insults and persecutes his righteous co-workers in the word of the Lord; he beats servants and maids, i.e. he deprives his listeners of the fee and food of pure doctrine, treats them tyrannically and inflicts all kinds of damage on their souls; he eats and drinks with drunkards; i.e. he seeks the fellowship of false men. That is, he seeks the fellowship of false sects and the ungodly world; and at last he also begins to eat, drink and get drunk, i.e. he finally surrenders to a manifest life of vice/ until, just when he is safest, the Lord surprises him with Judgment Day and condemns him to hell. Of course, the denial of the doctrine that Christ could come at any moment for the last judgment can produce the same soul-destroying effect not only in a preacher, but in every Christian. But since chiliasm, in asserting that Christ will not come to judgment until after the millennial kingdom, evidently also says: "the

Lord forgives to come, does not come for a long time," and with it the doctrine that Christ is every eye -

If we deny that the Lord's will can come to the last judgment, we are bound to reject it as an error contrary to Scripture. Furthermore, the words that follow Luc. 12:17, 48 are to be "very seriously considered" and prayerfully pondered: "But the servant who knows his master's will and does not prepare himself, nor does according to his will, he will have to suffer many strokes. But he who does not know, yet has done that which is worthy of strokes, will suffer few strokes. For to whom much is given much will be sought, and to whom much is commanded much will be required..." These words, like the above simile, are powerful thunderbolts against chiliasm,' since they not only refute it as false and erroneous, but also expose its soul-destroying consequences, and warn us emphatically against it with a serious threat. Let us therefore move them attentively in our hearts, and humbly receive the truth that shines so brightly upon us.

<l. The parable of the servants who await the return of their master Ma2c. 13, 33-37: "Watch, watch and pray, for you do not know when the time is. Like a man that went over land, and left his house, and gave power unto his servants, every man his work, and commanded the doorkeeper to watch. Watch therefore, for ye know not when the master of the house cometh, whether he cometh at even, or at midnight, or at cockcrow, or in the morning, lest he come quickly, and find you asleep. But what I say unto you, I say unto all: Watch." Also these words

are so clear that they require no lengthy disputation and interpretation, but only a sincere, childlike heart of faith, which does not wantonly resist the revealed truth, but willingly assents to it. May the Holy Spirit give us all such a heart. But by saying in such detail that we cannot know the time and hour of his return at the last judgment and by so earnestly exhorting us to watch, the Lord assures us that he may come quickly and suddenly at any moment, which is at the same time the rejection of chiliasm.

e. The Parable of the Ten Virgins, Match. 25, 1-13. In it the Lord says v. 5: "When the bridegroom departed, they all became

drowsy and slept away," which happened to the wise virgins out of human weakness, but to the foolish ones out of faithlessness. "But at midnight there was a cry, Behold, the bridegroom cometh to meet him," v. 6. The bridegroom now finds the foolish virgins unprepared, without oil, i.e., without faith, for which reason he excludes them from the wedding, and now lets the wise virgins, i.e., the faithful, who were constantly waiting for him, even though in weakness, take part in it. The meaning of this parable is explained by the Lord Himself in v. 13: "Watch therefore, for you know neither the day nor the hour when the Son of Man will come. So the bridegroom came at midnight, just when no one knew or suspected his coming beforehand, neither the foolish nor the wise virgins. So also the Lord Christ will come at the time of the last judgment, when believers as well as unbelievers least suspect it. For this very reason, he exhorts us to be ready to receive him at any moment, watching and praying, thereby pronouncing at the same time the condemnation of chiliasm, which postpones the last day for a thousand years.

f. The parable of the lightning, Matth.24,27: "For as the lightning goeth forth from the going down, and shineth even unto the going down, so shall also the coming of the Son of man be. Cf. Luc. 17, 24, You cannot calculate in advance when the lightning will appear, it is there before you know it, suddenly shining through the wide sky. Since the return of Christ at the last judgment can take place unexpectedly at any moment, like a flash of lightning, the possibility of chiliasm is excluded.

g. The parable of the snare Luc. 21, 34. 35: "But take heed lest your hearts be filled with eating and drinking, and with cares of food, and that day come upon you quickly. For as a snare shall it come upon all them that dwell upon the earth." Just at that moment the hunter suddenly puts on the snare and decides the birds in the net, when they nibble most surely from the bait. Because now the last day every moment, like

ritfall, the safe world can surprise, so there is no room for the chiliasm.

h. The parable of the pain of childbirth, 1 Thess 5:3: "For when they shall say, There is peace, there is no danger; then destruction shall quickly overtake them, as the pain hasteth with childbearing woman, and they shall not escape." A pregnant woman does not know in advance when her hour will come, rather the pain of childbirth presents itself to her unexpectedly. Since the doom of the last day can attack the safe world just as suddenly at any moment, waiting for a baptismal kingdom to expire is absolutely inadvisable. Kingdom is absolutely inadvisable.

Finally, the example of the holy apostles teaches us that we should await Christ's judgment at any **moment**, since they themselves expressly testify that they are constantly looking forward to Christ's opposition. Thus St. Paul writes Phil. 3, 20: "Our walk is in heaven, from whence also we wait for the Savior Jesus Christ the Lord." Likewise Titus 2:131, "And wait for the blessed hope and appearing of the glory of the great **God** and our Savior Jesus Christ." Furthermore 1 Cor. 15, 51, 52: "Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed. And the same suddenly in a moment at the time of the last trumpet." And 1 **Thess.** 4, 17: "After that we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall be with the Lord always." In the same way, the apostles exhorted their listeners to be always ready to receive the Lord. For St. Peter says in 2 Peter 3:11, 12: "If all these things shall pass away, how then shall ye be skillful in holy walk and godly conduct, waiting and hastening unto the future of the day of the Lord, in the which the heavens shall pass away with fire, and the elements shall melt with fervent heat." And with holy earnestness St. Paul testifies to Timothy 1 Tim. 6, 13-15: "I command you before God ... that you keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ, which will show in his time the Blessed and only Mighty One, the King of kings and Lord of lords," From this we see that the holy apostles, obeying the command of the Lord, are not to be seen. From this we see that the apostles, obedient to the command of the Lord, expected his return at the last judgment at any moment, prepared themselves for it, and also admonished all their listeners to such expectation and preparation, even earnestly commanding them to do so, **while** they did not call upon them with a single syllable to hope for a millennial kingdom. Since **God** Himself sets them up as examples for us, Hebr. 13, "Remember your teachers who have told you the word of God, whose end look upon and follow their faith," and since St. Paul commands in the name of God, 1 Cor. 11, 1: "Be my followers.

Since God wants us to follow their unadulterated faith, their pure doctrine and their way of life, we too must adorn our lamps with the oil of faith and true piety, "go to meet our heavenly bridegroom in true repentance and living hope", and long for his return at the Last Day with heartfelt longing. Therefore, even if the expectation of a millennial kingdom has become so dear to us, we must gladly let it sprout for the sake of the Lord through the assistance of His Holy Spirit. It contradicts the divine word and the apostolic example, and in its consequence can only lead to all kinds of wrong ways and finally to ruin. And as the whole Lutheran Church and our dear fathers have believed, confessed and sung so far, let us all agree with them from the bottom of our hearts:

"On your future, Lord Jesus Christ! Let us hope all hours;
The last day is no longer far away, and we will be delivered of it.
Help us to be brave. When you come with your angels to the judgment."

Counter answer. *)

In the number of the "Informatorium" of Nov. 15 of this year, Pastor von Rohr spoke out about our assessment of Buffalo's peace proposal published in No. 3 of this year's "Lutheraner". Of course, in the usual, that is, dishonest and conscience-boring manner, calculated solely for a certain audience.

A few things serve as a counter-answer.

If we have insisted that the decision on the legitimacy of the acceptance of several preachers banned from Buffalo should be preceded by a discussion and agreement on the doctrine, we are in no way, as Father Rohr claims, revoking something that has already been admitted, and we are not thereby erroneously contradicting a declaration made by our Reverend General Praeses or by our Reverend Synod. For neither the latter nor the former have ever departed from this condition. Mr. v. R., with that assertion, is undoubtedly only aiming at inciting the members of our Synod to one another. A stratagem already worn out by him and his followers, which will hardly lead to the goal. Incidentally, Mr. v. R. acts as if he did not know that the Prussian Lutheran Church has already decided that our demand is absolutely just and necessary. For his consolation, however, Mr. P. v. R. is assured that if our Synod would agree to discuss the ban cases with the Buffalo Synod without any prior

*) Retained from last number.

If we were to negotiate a colloquium on doctrine, we would submit to the judgment of our synod without further ado; for since we would not have to give up any doctrine, but would only have to submit our judgment on a procedure to the judgment of our brethren, we would consider this our duty; among us, thank God, we do not want to yield to any man, to any brother, to any president, or to any whole synod, except in regard to doctrine, and in all other matters, for the sake of love and peace. We are convinced, however, that if without prior agreement on the principles of excommunication and what is connected with it, the excommunication cases are investigated, the matter will soon come to a standstill and fail because of the difference of opinion as to who belongs to the excommunication and if the excommunication is lawfully executed.

We further "repeat" that we also agree on the principle that existing doctrinal differences between synods do not yet give one the right to accept the banned ones of the other. It is another matter, however: 1. if one synod condemns another for the sake of doctrinal difference, as the Buffalo Synod did at the time when only its baptized were accepted; and 2. if the baptized are not baptized for heresy or for the sake of manifest sins and vices, which in obdurate wickedness they did not wish to recognize, confess, and leave alone, in spite of all the means of correction previously employed by the church, but are unlawfully baptized; which is likewise the case with the baptized of the Buffalo Synod. At least our Synod has given its preachers the measured instruction to accept only those who are in unlawful banishment. †)

We have never taught that a ban is wrong if it is carried out without a "head by head vote" in the local congregation; but this we declare with the whole Lutheran Church, that no one estate alone can pass the ban sentence, that it must be passed by all estates. Although it is not part of the essence of a lawful and valid ban that each individual member of the congregation be personally active in it, it is nevertheless necessary that each member be represented in it. If one banishes in application of the principle that the common Christian has nothing to "speak" into it, that he is not a judge here, that this matter concerns only the preachers and possibly also the elders by virtue of an official privilege, then the ban certainly deserves the name that Luther gave to such a ban.

The Buffalo Synod itself now admits that.

†) Apart from the fact that our Synod as such has not and cannot have accepted any legally banned persons, the submission of Mr. P. Lochner, among others, shows that the preachers of our Synod proceeded with the greatest conscientiousness in accepting banned persons, while the preachers of the Buffalo Synod have committed a flagrant sin in this respect. And may the appalling case cited by Father Lochner be the only one! Proverbs 26, 27.

all estates belong to the ecclesiastical court; it is therefore a ridiculous inconsistency to claim that a general Christian regiment, on the other hand, is something reprehensible; for whoever sits in the ecclesiastical court, e.g. from the household, can only do so lawfully if the whole household, i.e. all its members, have a right to do so and if he therefore represents the whole household in the ecclesiastical court. If, however, he does not represent the household because, according to Buffalo's doctrine, not all members of the household have the right to participate in the church government, then, despite the individual layman who is admitted to the church court, such a church court is not composed of all classes, and all its actions are unlawful, not ecclesiastical, but ecclesiastical tyrannical.

Further, we cannot refrain from stating that it is becoming clearer and more obvious from day to day that the consciences of the gentlemen of Buffalo, sedatives of doctrine, are falling away from the conformity to the wording of the symbols and to the model of doctrine, as we find it in Luther and his faithful followers, and are lifting up their hearts. Our years of testimony against their false teachings have, thank God, startled them from their certainty, as if they were the undoubtedly orthodox supreme court of all false doctrine. May they now also recognize and do what serves their peace and not only insist on the ban cases, whereby it seems easy for them to chase a gloriola, a little praise. The attempt to interpret other synods against us and us against them will fail in any case, since we know quite well how to make a distinction between those who, out of weakness, stand in error, and between those who, with all their errors, give themselves the appearance of being without error, even infallibility (infallibility), and from the high tribunal declare the pure doctrine to be heresy.

Finally, we can only regard as ridicule any offer of peace which, like the one sent to us again a few days ago, bears a motto like this: "How you love the vain so much and the lies so gladly. From such mottoes one sees that one makes the proposal for peace with the fear that peace might result from it, therefore one must take care that it does not come to that.

(Sent by? Th. B.)

The Lutheran hymn according to Koch.

(Continued.)

Christ lag in Todesbanden (Christ lay in bands of death) This song is a rewrite by Luther in 1524 of the ancient German Easter hymn: Christ ist erstanden von der Marter alle 2c. All words of this hymn have marrow and power from the Scriptures. Important above all is the 4th verse with its description of the duel between the two most powerful princes, death and life, Belial and Christ, or the strange war, when "one death ate another. In order to understand the verse correctly, one must read Luther's Easter sermon in the Hauspostille.

This 4th verse has also been a support and refreshment for many dying people. Thus, for example, the Duchess of Mecklenburg Dorothea drew special comfort from it in the hour of her death in 1575 and repeated this verse very often with hot fervor.

In the 1780s, a noble lady in Holstein, a model of her sex, who was well managed and did much good in her home, passed into eternity. When, on her deathbed, she discussed the eternal affairs of her soul with her pastor for the last time, they suggested singing the song Christ lag in Todesbanden 2c. She sang along silently. At the words: "A mockery of death has been made," she quickly stood up, clapped her hands, repeated these words in a bright voice and with a cheerful face, and as soon as she had spoken them, she gave her spirit into the hands of her Savior.

To the court preacher Dr. Hedinger in Stuttgart, as he lay on his deathbed in December 1704, his friend and officemate, Dr. Hochstetter read this song of victory and when he came to the words at the 3rd verse: da bleibet nichts als Todcsgestalt und beifgte: somit bloß ein Todesschattcn kein wirklicher Tod! so Hedinger called out with joyful mouth: Nein, nickn ein Schatten, ein Spott, ein Spott aus dem Tod ist worden.

Vater unser im Himmelreich 2c. composed by Dr. Luther in 1530. This hymn has often been considered Luther's best hymn and a true exemplar of his gift for expressing a matter quite aptly and wittily. Martin Crusius said that he would not exchange it for a kingdom if he had written this hymn, and an old papal baccalaureate in Cologne used to say: if Luther had not done and written more than that he wrote this hymn, the whole world could not sufficiently owe him this, nor repay him. Mich. Weiß expressed himself thus: one may say of it, if that pious man in Venice, when he read Luther's explanation of the Lord's Prayer, without knowing the author, exclaimed: blessed is the womb that bore thee and the breasts that suckled thee. The Elector, Joachim Friedrich I of Brandenburg, used to sing this song often and especially on his travels, and the Landgrave Herrmann of Hesse still prayed the 6th verse on his deathbed in 1658: All our sins forgive us Lord 2c., after which he died in the presence of his wife.

Es wollt uns Gott gnädig sein 2c. by Luther in 1524 to the 67th Psalm. Gustav Adolph, King of Sweden, sang this song in a loud

voice before the battle of Lützen, November 6, 1632, in order to bless himself, as it were, for his death, which he had to suffer in the same battle. On another occasion, this song was sung in the Battle Chapel at Wolfenbüttel. There the duke's castle chaplain complained: They want to raise Lutheran chants and become heretical and sang there: May God have mercy on us! Shall the devil then have mercy on us? Who else should be merciful to us but God alone? was the unexpected answer of the duke, who was otherwise not at all inclined to Luther.

Lord God, we praise you 2c. The Ambrosian hymn, the most worthy choral leader in a hymnal and chorale book. In the form in which we now use this hymn, Luther published it in 1529. According to an old, unattributed legend, this hymn was miraculously baptized by Bishop Ambrosin of Milan on Easter night in the year 387, when Aurelius Augustine, the later famous church father, was baptized. Without prior consultation, Ambrose and Augustine are said to have sung his words alternately before the assembled congregation; Ambrose began, Augustine followed, and finally concluded with the words: In you we hope, dear Lord! Augustine's mother, the pious Monica, was very happy about this and said: "I prefer that you are Augustine, the Christian, than if you were Augustus, the emperor. This chant, due to the prestige that Ambrose enjoyed, soon spread in the churches of the West under the name of the Ambrosian Canticle. In the ninth century, this Latin hymn was translated into Old High German. When the Emperor Charlemagne installed Pope Leo III in his rights against his enemies, and when he placed the Roman imperial crown on his head on the feast of Christ in the year 800, the whole congregation sang this hymn, and Charlemagne joined in. From then on, it was sung at every coronation of a German emperor and thus became the coronation psalm in general. It was also used as a festive psalm at every church meeting, and wherever a festival of peace and victory or a festival of thanksgiving for overcoming adversity was celebrated, it had to glorify the festival. Thus, for example, when the pious Elector John Frederick of Saxony returned from his "five-year" imprisonment, in which Emperor Charles V had kept him for the sake of the confession of the Gospel, in 1552, the clergy, the council, the schools and all the citizens, as well as the boys and maidens of the city of Coburg, went to meet him and sang this song when they saw him. The Elector was so moved by this that he could not refrain from tears and said to Amsdorf, who was sitting next to him in the carriage: "What am I, a mortal, sinful man, that such honor should be bestowed upon me? Amsdorf answered him: "Your Princely Grace should be satisfied; this would only be the beginning of this earthly city, but when you and all of us would one day be laughed to the city of God and to the place of eternity," everything would become even more glorious and better. At

On the "other" side, however, after the capture of the Elector in the battle of Mülberg, the Catholics performed the *Te Deum* on April 24, 1517 in the cathedral of Meissen, ringing all the bells and tuning many instruments. However, it got them bad. A few hours later, at 5 o'clock in the afternoon, a violent thunderstorm passed over the city and **struck** the three high spires of the cathedral church.

(To be continued.)

Excerpt from the Proceedings of the Free Evangelical Lutheran Conference, Assembled at Columbus, Ohio, Oct. 1-7, 1856.

This short excerpt from the minutes of the aforementioned conference has, as readers will remember, already appeared in the current volume of the "Lutheraner" No. 7. Considering, however, that it might be desirable for both former participants in the conference and those who could not take part and yet are interested in the matter, to have an overview of the matters discussed in the first sessions in a convenient form at hand, especially since it, s. G. w., a cycle of the following excerpts from the minutes, which could also be sent to foreign friends, an eager member of the local Lutheran congregation has had the above excerpt printed in pamphlet form, and now the dear brother hereby offers to send the said excerpt in a number of copies to be specified to the orderers, upon any order placed with him. Mau adressire:

No. NoritA (large,

6uro ok 0. I?. V. Nnltüor, 8t. Donis, No.

Display.

Catechism interpretation from Sr Luther's writings and the symbolic books, compiled by E. G. W. Keyl, Rev. 2nd sand. Second main part.

The respective subscribers are hereby informed that this work will be finished in about six weeks. The undersigned therefore requests that any new subscribers who may have arrived should do so as soon as possible.

I. H. Bergmann, 190 Front Street.

New-York, Dec. 9, 1856.

The sending of this announcement, which gives us hope of soon seeing the longed-for continuation of the incomparable catechetical work from Luther's inexhaustible treasure trove, prepared by a miner like our dear brother Keyl, who in the shafts of Luther's writings is quite actually at Hanse

The book, which is a real Christmas joy for us, and we hope that it will now give our dear readers a real New Year's joy. To urge Lutherans to buy such a book, to read it, to make it their vademecum, that is, their "Gehmitmir", their house and handbook, is, we think, quite superfluous. However, we cannot help but recall at least one of Luther's words, which can be found in his preface to his interpretation of the prophet Zechariah. It is the following:

"The best and most useful teachers and the best of all are those who can teach the Catechism, that is, the ten commandments, the faith and the Lord's Prayer correctly; these are strange birds. For there is neither great glory nor appearance in such; but yet great profit; and it is also the most necessary sermon, because in it is briefly comprehended the whole Scripture, and there is no gospel in which such things could not be taught, if only one would do it and take upon himself to teach the common poor man." (VI, 3295.)

Of the right custom of the law.

Sermon on Gal. 3, 19,

held at the Lutheran Zion Church in New Orleans on Thursday, Sept. 4, 1856,

ans of a series of continuous weekly sermons on the epistle of St. Paul to the Galatians

from

A. Hoppe, Pastor.

It is with pleasure that we present this sermon, printed at the request of the author's dear congregation and just published by Mr. Wiebusch n. Son, St. Louis, Mo., which has just been published. It is a mature fruit after a very short period of ministry and also shows what an efficient worker our local church has received in Father Hoppe, as it bears witness to the righteous Lutheran sense of the congregation, which wished to see just this, we may well say, specifically Lutheran, excellent sermon in print and disseminated outside its borders. It can be ordered under the address

No. öc 8on,
8t. Donis, No the piece can be obtained at 5 Cts.

Churches - Agende

Evangelical Lutheran Congregations 2c.

To the congregations. In the penultimate issue of the "Lutheraner", one read with heartfelt joy that the above-mentioned work "compiled from the old orthodox" (and therefore core Lutheran) "Saxon church agendas" is now ready for dispatch. Without a doubt, this news is not only for the pastors, who since then have had to make do with written agendas in many cases, a very useful one. The synod will not only have been a joyful one, but also the congregations will have appreciated it as a lovely one. Surely it will soon be said that in our synod an agendum is in use throughout. Oh, how nice that would be! And how pleasant it would be for those Lutherans who move away from one congregation, but still want to take part in the lovely services in another, which happens so often in America, yes, how many offences of the weak would fall by this! This alone gives me the courage to ask you, the Lutheran congregations, that each one of you should not refrain from purchasing this beautiful, orthodox agendum as church property. Even in the small congregations and branches it would cost a member only a few cents. This arrangement has existed in some congregations for a long time, namely that the agendas, Bible, etc. belong to the congregation. You will certainly understand the many benefits that result from this for the congregation itself and for the pastor, and therefore I will not dwell on this any longer, but ask you once again to consider this seriously. X.

Church News.

Since the number of school children in this community increased from year to year, but the undersigned, due to lack of time, could not preside over the school as necessity demanded, the community decided to appoint a school teacher; which we then also received in the person of Mr. Gottlieb Braudstettnr, former pupil of the Fort-Way- uer Seminary. On October 21, after passing his exams, he was installed in his office by me in the name of the Triune God.

May the true friend of children, Jesus Christ, help him to lead the lambs entrusted to him in right love.

His address is; No. 0. Urnncstektner, your ok Uov. I>. Heiä, 1?0wer0^, Obio.

Pomeroy, December 9, 1856.

Paul Heid, Lutheran pastor.

Rev. C. R. Riedel, formerly of Long Grove, Kendall Co., Ill, has been appointed by the Lutheran congregation of St. John at Minden, Washingt. Co., Ill, as their school teacher and assistant preacher, and was ordained by me, the undersigned, by order of the President of the Western District of the Synod of Missouri, Ohio and other States, assisted by the Rev. Riemenschneider, on the 22nd Sunday after Trinity.

May the Lord help me and him in grace to feed the herd of Jesus Christ entrusted to us with many blessings.

Dear Brother's address is: Minden, Nashvill P. O., Washingt. Co., Ill.

Minden, November 29, 1856.

W. Scholz.

Changed address.

Uevü. ^lartin Ltc-yüun erns ok li-ovä. Dr. Liüler 1?orb ^Vw^no, Za.

Receipts and thanks.

By Mr. Pastor Müller in Chicago from JmmanuelS Jüngongs-Brcrm baselich as monaliiche Uittctjützung erhalten -3,0". L lirsch Aev. Lcbnncr in Hannvoer, Ohio, enipfangen by iriner Kirchcttqcmciioe -1,43.

God bless it to the lenient givers!

Fort Wayne, 1st Der.'56.

G. A. .9 e l l e r.

The undersigned acknowledges with heartfelt gratitude to have received the following gifts of love: "5.00 from the Young Bernne at Forl Wayne; -4.75 from some GemeinregUebem there; -1.00 from Mr. Pastor Fvhtngcr; -600 from Mr. Schullehrer Wolf; -1.06 from Mr. Past. Elreckfuß; -4.00 from Heu. Dr. Sihler; -4.00 from yrn. Past. Seidel by Mr. Prof. Crämer, the like by Ch. A. Kas:cn -Dipols, gcsam- melted at the wedding of Mr. Gomicb Schlitz in Baltimore.

Concordia Cöüege, 1st., D el.'56. I, st. L. M v l l.

The undersigned hereby certifies to have received from the congregation of Pastor Schum'an in De stalb Co. -6.50. May the faithful God, retributor of all things gnome, also richly reward these charitable givers.

Noble Co., 4th Der.'56. Matthias Merz.

The undersigned hereby expresses his heartfelt gratitude for the many benefits he received during his stay at the ILttinar in Milwaukee from the Trinity congregation of Rev. Lochner, has received.

May the dear, faithful Lord fulfill His commandment in Matth. 25, 40 abundantly for these my benefactors, and bless them already here with temporal goods, but rather bless me there in this life with eternal blessed goods.

Milwaukee, 6 Tee.'56.

F. Bödem er.

-5.60 from Mr. P. Seidel and his congregation, 51.00 from E. Bk. by Mr. P. Keyl, -2.00 from Mr. Karl Rose dah. -1,00 from Mr. Georg D vrnholt from Mr. P. Klinkenberg's parish received with thanks.

Bergelts God a thousand times!

Gottlob Brüste.

Fort Wayne December 15, 1856.

Heartily thanking, undersigned certifies to have received the following gifts from several friends in St. Louis.

Bon Mr. Gvttl. Krause -1,00, Frd. Ritterbusch -1.00, K. Colhart -1.00, F. Udc -1.00, K. Ude -IM, P. Estel -1.50, Tk. Barthel -1.50, M. Meier 50 cts, Frd. Unfried 50 Cs, Hr- Wiebnsch-1,W, D.Schiefer -1,00, G. Sättw- mann-1,00, Cd. Steinbach -1.00, G. Abner 50 Cts,' F. Berttam 50 Cts, C. Umbäch -1.00, I. Bäser -4.00, G. Seboldt -4.00, H. Schenkel 50 Cts, U. Erk -1.25, S.5>ias 50Ctö., Ch. Probst 50 Cts, S. Heinz-1.00, A. Roling 50 Cts, Ch. Lange 50 Cts, Cb. Polaß 25 Cts. Chr. Wie- brach-I.OO. Christian Matthes.

Fort Wayne, December 12, 1856.

Sincerely thanking I hereby certify to have received from the congregation of Hrn. Past. Schutzmann m De Kalb Co. -5,25 for my support.

A. Bruno Bart tz e l.

Fort Wayne, December 8, 1856.

With heartfelt thanks, the undersigned hereby certifies to have received from Mr. Otlzschlligcr in Fort Wayne -3 to assist me in the seminar here.

Friedrich Kahlm eyer.

Fort Wayne, December 16, 1856.

With heartfelt thanks we hereby certify to have received -24.00 from the municipality of Altenburg.

Concordia College, November 22, 1856.

G. Markworth and B. Burd.

Bon two unnamed to have received from the parish of St. Charles, Mo ., -10.00, hereby confesses sincere thanksG . Grüber.

Concordia College, near St. Louis, Mo.

With heartfelt thanks to God and the benevolent givers, I acknowledge having received -3.00 from the Virgin Society, and -2.00 from the Detroit congregation.

Concordia College.

E- Schultz,

Ten dollars from the Jungfrauenverein der Jmannelskirche zu St. Louis, partly to cover travel expenses, partly for the distribution of books to poor women and virgins, through Hin. P. Bünger, sincerely and gratefully certifiesF r. Lange, Colportenr.

St. Louis, November 26, 1856.

- I would like to express my heartfelt thanks to the Women's Association and the Young Men's Association in Fort Wayne for all the kind support they have given me during my stay in the "eminar" there. God repay them abundantly.

G. Brandstettncr. Pomeroy, December 9, 1856.

With heartfelt thanks, the undersigned hereby certifies to have received the following for the support of the pupils and students at Concordia Seminary and Collegium:

Bon Mr. Zenk 8 bush. Apples; 3 Bnsch. Potato and 4 Bnsch. dried apples; from a Cvllinsvillcr Gemrin- f deglwd 1 Bnsch. Potato; from deH municipality in Clkhoru Prairie, Ill, 900 N-meal; voik HerrLauenhardt inCentre- villc, Ill, IM heads of cabbage, 3 bush. Carioffies, IOO"- flour, ' bush, dried fruit; from Mr. P. Lctnnanu, 3 bushes of apples; from Mr. Korkhof, 2 bush. Apples; from Mr. Chr. Hehl a slaughter pig of about 100 M.

L udtrvi g Wüllne r, Cvlllege-Oekvnoüomie-Perwalter.

Heirloom

a for the seminary construction in Fort Wayne.

from Mr. Pastor Werfelmann's congregation of four church members" -

-22,75

From St. John's Parish Town 13, Wisc. - -8 ,00

" the congregations of Mr. Past. Schumann - - 32.75

ü. zilir Synodal-Casse Middle District:

Pastors Jäbker, Streüsuß, löhlingcr u.

Detzer -IM

- 4M

from the congregation of Mr. Past. Jäbker

4,00

" " St. Paulsgemcindein Liverpool, --- 10.00 " " Zions Gemeinde in Cleveland, O. 60.00

C h r. Pie pcnbri n k.

Get

a. to the Concordia-Cvlllege-Ban: Collecte on the past Reformation Day by the congregation of Mr. Past. Metz in New Orleans -30.20 by Mr. Past. Keyl in Baltimore by J. B. u. A. 12,00 by Mr. Georg Frank cbendas. - - 6,50

from the Zion congregation of Mr. Pastor Hoppe, in

New-OrleanS, La. 28,00

from Mr. A. G. Estel in Altenburg, Pervv Co. Mo. 5.00 d. to the Synodal Fund of the Western District: from Mr. Past. Hoppe in New Orleans, La.

1,00

E. Roschke.

Received

for the pastors and schoolteachers widows: Collecte by Mr. G. Frank in Baltimore -35,69 likewise by Mr. Past. Keyl edendas.

2,00

"by Mr., Past. Keyl the same

1,96

for the school teachers Heid:

by Mr. S. Niedcl in Frankenmuth, Mich.

0,50

" " Past. Thickness

0,50

E. Roschke.

Get

n. to the general synodal treasury: from the congregation of Mr. Past. Keyl in Baltimore by Mr. G. Frank the. for the general pres. -28.19

by Past. A. Hoppe in New-Orleaus

1,00

b. to the Synodal - Missious - Casse:

of Mr. Gabriel Stroebe in New-Orleans, at his Trannng, by Mr. Past. Metz

1,00

of Mrs. Diesen, by Mr. Past. Schumann

50

e. for the maintenance of Concordia College:

by Mr. Past. Keyl in Baltimore

47.79

Collecte am Reformationfeste, durch Hrn. G. Frank daselbst

59.69

placed on the cymbals at weddings and baptisms, sent in by Rev. Nordmann in Washington City sent 9 .00

cl. for poor students at Concordia College and Seminary:

by Mr. Balthasar Lind in St. Louis Co., Mo. > - -5.

00

Christmas gift from sewing verciu in Baltimore

10,00 same from B.

1,00

from the Jünglingsverein that. (with inclusion of -5,00 for Stephanus Keyl) - - 10,00

from the ev. luth. Zionsgemeinde des Hrn. Past. Hoppe in New-Orleans for the pupils C. Hvfmann and I. Herzcr 50,00

F. W. Barthel, Cassirer.

For the Lutheran have paid:

the 12th year:

Messrs. Banm, Fr. Bnchholz, Joh. Bundcnthal, Gart- - mann (50 CtS.), Jak, Hügli, Keppler, Lülloff, Ohse, Pieper, Nöhrrbrn, Schnarre, Seisart, Pastor Steinbach, Wiegand, . Zimmermami,

the 13th year:

Messrs. Aderhold, Baum, Fr. Buchholz, Joh. Bunden-- thal, Pust. Claus, M. Frohmuth, Giesecke, Kiisner, Kühn, Past. Kunz, W. Koch, Ohse, H. Paust, Prestin, Past. Popp, A.H. Nösencr, W. L.Nöscner, Nöhrrborn, Schnarre, SchlkP Schönian, Pastor Schumann, Fr. Etemmler, Past. Snin- bach (-3.48),

the 14th year:

Mr. Haucnschild.

New program books.

In addition to the books indicated in margin no. 4 of this sheet, the following are available from the undersigned:

Dr. Martin Luther's Church Postil.

Stuttgart 1845. 2 vols. very cleg. halbfanzbd." §3,5!)

complete interpretation of the epi

stel St. Pauli au die Galater with registers and preface by Dr. IG. Walch, together with Dr. Martin Luther's biography, already and durably bound in leatherS2 ,00

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The first edition, increased with an appendix of 8 sermons from the estate of the same author. Stuttgart 1856. splendid binding. S2,25

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2 Erpl. Dr. G. Seyffahrts Berichtungen der Römischen, Griechischen, Persischen, Aegyptischeu und Hebräischen Geschichte und Zeitrechnung, geh. Si,50

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1 " Selected Writings of Thomas von Kempen, geh. Ho,75

1 " Layritz, Kcrn des dentschenKir- chengesanges, three volumes, individually 6^ . §3,00

2 " Körners u. Ritters Orgelfrcund, also known under the title "Bach, der angehende Organist, Si,oo

1 " Joh. Alb. Bengels Issovum Dostamentum nebstorlrrious anti-
gucric, '\$2,00
St. Louis, 16 Decbr. 1856.

Otto Ernst.

Year 13, St. Louis, Mon., Jan. 13, 1856, No. 11

On the Doctrine of the Church.

(Continued.)

We have seen so far that the doctrine that the visible Lutheran church, or any visible church at all, is the one holy general Christian church, apart from which there is no salvation and no blessedness, first of all overturns the fundamental doctrine of the Christian religion, that man is justified and saved before God through faith in Christ alone. Secondly, it is precisely the doctrine on which the entire papacy is built and with which the papacy, as with its main fishing rod, not only holds on to countless people, but also catches them, for all those who have once allowed themselves to be seduced into accepting this false doctrine from the church can then easily be led to suspect the legitimacy of the Reformation and be lured into the papist-Roman church.

After we have proved this irrefutably clear for all who only want to see, it will be clear to everyone that the dispute about the church is not something minor, indifferent, about which one can calmly teach and let everyone believe what he wants, but about something which, if he accepts the wrong, can easily deprive him of his entire faith and thus of his soul and blessedness. Therefore, it would seem superfluous to say anything more about the importance of the matter. Unfortunately, however, so many are now so indifferent and so careless with regard to false doctrine that it does not seem unnecessary to add something about it.

Another sad and pernicious consequence of considering one's visible church as the real and only ship in which one must be in order to reach the land of blessedness is that this false doctrine gives a preacher a false goal, which he then tries to achieve above all else. If a preacher has the right doctrine and the right faith about the church, he is convinced that the church in the true sense of the word, apart from which there is no salvation and no blessedness, is the invisible congregation of all true believers, saints and those who have been born again and renewed by the Spirit of God, and that not only no obviously godless person, but also no hypocrite belongs to it, no matter how good his knowledge of right doctrine, and no matter how earnestly he holds to orthodoxy and is zealous against all heresy and fanaticism, then the goal of such a preacher will be, first of all, to awaken his listeners from their sleep of sin, to bring them to true heart repentance and to a living faith of the heart; in a word, he will aim first of all to build up the invisible church, that is, to make all those entrusted to him living stones who commit themselves to the spiritual house and to the holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. And just because such a preacher teaches the doctrine of

If a man, who is a member of the church, presents his presentation like a double-edged sword, it will pierce soul and spirit, even marrow and bone, and judge the thoughts and senses of the heart. No carnal, unregenerate, unconverted and impenitent man will find in it a resting place for his confidence that he is a member of the true church, but will realize with horror that he belongs so little to the church, as little as the tares belong to the wheat, although they are always mixed with it. - The goal of the ministry of a preacher who holds the false doctrine of the church, namely, who is under the delusion that a certain visible church is the church, apart from which there is no salvation and no blessedness, must necessarily be quite different. Such a preacher must of course hold that even the hypocrites who outwardly profess the pure doctrine belong to the true church and are also real, true, even if dead and moribund members of it *). For are

*) Which, of course, is a contradiction. For a real member is only that which from the head is equally animated with all the other members and is organically connected with them. A hypocrite who is in a visible orthodox church and professes the pure doctrine of the same is indeed a part of the whole, which bears the name of the church in an inauthentic sense, but not a real member of the church, and Christ is indeed its Lord, but not its head! Therefore it says in the Apology in the article of the church: "We also confess and say that the hypocrites and the wicked may also be members in outward fellowship of name and offices." According to our church confession, they are not real members, but only insofar and to the extent that an outward fellowship of the name and the offices is established.

only the true believers and saints are real members of the church - as they really are alone, according to the Scriptures and the symbols - then the church in the proper sense of the word cannot be visible, but it must be invisible, since (although one can see all the people who make up the church) no one can find out the believers from those who do not belong to the church, so no one can see them as the church. In order to escape this irrefutable conclusion and to be able to assert the visibility of the true church in the true sense of the word, those preachers, as I said, keep insisting that at least the hypocrites who hold to pure doctrine are, even if dead, nevertheless real members of the church, apart from which there is no salvation and no blessedness and which is the body of Christ. It is truly strange to observe how such teachers fight for the fact that even the hypocrites belong to the church, as for a jewel! They know too well that if they can no longer count the hypocrites as part of the true church, then their visible church will be lost, and that nothing will be left to them.

is expressed with the church. Therefore the theologian Quenstedt writes: "One must distinguish between being a part of the church and being a member of the church; being a part is something more general and refers to every whole, in which respect the unholy are parts of the true church and can be called so, because they live and walk, as it were, in its bosom; just as, on the contrary, the pious who are in a false and heretical church can also be called parts of it, because they live in the outward society of it. But to be a member is something narrower, and refers to a living body, or at least to something similar and corresponding to it; therefore, the ungodly and the hypocrites may well be called members of the true church, but by no means actually called members." (See: Theol. did.-pol f. 1637.) Luther further says: "He (namely the monk Alefeld) writes that Christ is a head of the Turks, the heathens, the Christians, the heretics, the robbers, the harlots and knaves. It would not be surprising that all the stone and wood in the monastery would look at the wretched man to death and scream at him for the sake of such horrible blasphemy, What shall I say? has Christ now become a harlot of all whore houses, a head of all murderers, of all heretics, of all scoundrels? Woe to you, wretched man, that you thus set your Lord up for blasphemy before all the world. The poor man wants to write about the head of Christianity, and with great foolishness he thinks that head and Lord are one thing. Christ is indeed the Lord of all things, of the pious and of the wicked, of angels and of devils, of virgins and of harlots; but he is not one head, for only by devout, believing Christians, gathered together in the Spirit. For a head must be imbued in his body, as I prove in St. Paul Ephes. 4, 15. 16, and the limbs must hang out of the head, having their work and life from it." (XVII, 1223.) From this it is clear that no hypocrite is a true member of that church which in God's Word is called Christ's body. Incidentally, we must declare it to be a truly deplorable blindness that many now prove that the church is Christ's body from the very fact that the Holy Scriptures call it Christ's body. We must declare it to be a truly deplorable blindness that many want to prove that the church must therefore be visible from the fact that the Holy Scripture calls the church Christ's body! These blinded ones do not see that the point of comparison in this figurative expression is not the bodily visibility (for then Christ, the head of this body, would also have to be visible, or this body would have to be a headless monstrosity), but the animating and governing influence of the head on the members; therefore the very church, which is called Christ's body, is no other than the invisible congregation of the saints, who all have Christ as their head, cling to him and are animated and governed by him. - Oh, how many would do better to learn for themselves first before they teach others, especially before they want to do this publicly through print! - —

The effect of this belief and teaching, however, cannot be other than highly pernicious. But the effect of this belief and this doctrine, that all who profess the pure doctrine are really members of the church, belong to it and make it up, cannot be other than highly harmful and corrupting. A preacher taken in by this error will, according to his conviction, above all seek to establish a well-established external church system in his congregation and think that he has achieved a great deal if he can persuade those entrusted to him to accept all the symbols in their midst as a legal standard of faith and doctrine and an old church order as a legal standard for the external administration of the congregation, and to introduce all kinds of old external customs in the divine service. Above all, he will be careful not both to make his people Christians, but rather to make them quite "churchy" in his sense. The church discipline that he will exercise will mainly be directed at either bringing to a different understanding or banishing from his congregation those who show themselves suspicious and unreliable with regard to their "churchly" attitude, while he will overlook much in the case of those who show a great zeal for external churchianity, even if their heart Christianity and life are otherwise very bad. He will not follow the old principle: *Salus populi suprema lex esto*, that is, the highest law in the church must be: seek to make your congregation blessed. Rather, he will abandon whole congregations if they do not immediately accept all ecclesiastical forms and leave them to their fate. But the way in which he presents and promotes the doctrine of the church will and must inevitably result in the hypocrites becoming secure, comforting themselves with the fact that they are members of the only true church, despite their unconversion, insisting on the pure doctrine and crying out again as the Jews once did: "Here is the Lord's temple, here is the Lord's temple, here is the Lord's temple! (Jer. 7:4.) Finally, a particularly lamentable and frightening fruit of the false teaching that the visible orthodox church is the church apart from which there is no salvation is that it often confuses the conscience of even the most zealous and upright Christians. Either a terrible spirit of judgment finally creeps into the hearts of such Christians, in which they regard everything that does not belong to their ecclesiastical community as lost and condemned and as belonging to the realm of the devil; or they stand in constant wounding of their conscience, professing with their mouths the doctrine that their visible church alone is the church in which one can be saved, but carrying in their hearts the conviction that there are true and equally blessed Christians in other churches, too, where the doctrine is not quite purely preached. How terrible this fruit is, is not to be said. In the face of such talk and action with constant inner contradiction, we have to endure

For such poor Christians, the most horrible torment and torture of the conscience, their faith is almost daily depressed and certainly not a few finally lose grace, spirit and blessedness. We are speaking from experience here. Stephen, whom we once followed as our leader and as the most resolute witness of the truth of the Lutheran church, also had this false doctrine of the church, which

brought all the aforementioned bitter fruits among many of his followers at that time. Yes, this doctrine lay like a spell on the whole community, until finally the merciful God forcibly opened its eyes.

(To be continued.)

(Sent by P. Th. B.)

The Lutheran hymn after

Cook.

(Continued.)

An old author writes about the frequent use of this chant: "I fear that this Te Deum will one day be accused of abuse by many princes, generals, consistories and Andre, who have the power to order its chanting, before God's court. For example, after the Parisian blood wedding, when many thousands of Protestants had been massacred, it was sung in Rome and Paris in 1572, and after King Gustavus Adolphus' death in the battle of Lützen in 1632 in Vienna.

Not only on joyful occasions, but even in the midst of the deepest sorrow and suffering, this hymn was sung and proved to have a consoling, heavenly power. Luther had once given the advice to a sad organist: Dear Matthia, if you are sad and want to get out of hand, then say: I must strike a song for our Lord Christ on the shelf, be it: Lord God, we praise you or Praised be the Lord, for the Scriptures teach me that he likes to hear happy singing and string playing. Take fresh hold of the claves and sing until the thoughts pass away, as David and Elisha did; if the devil comes again and gives you a sorrow and sad thoughts, defend yourselves freshly and say, "Devil, I must now sing and play to my Lord Jesus.

Many a blood witness went to his martyrdom with this hymn of praise. Thus, once on June 30, 1523, those first fruits among the Protestant martyrs, Heinrich Voes and Johann Esch of Antwerp, two young Augustinian monks, sang the same praises when they were burned at the stake in the marketplace of Brussels by the heretic Jacob Hogstraten because of their confession of the pure Protestant faith. They were shouted at: Convert yourselves or go to the devil! But they replied, "No, we want to die for the sake of evangelical morality, as good Christians. Then they lit the funeral pyre. While the flame slowly blazed up, heavenly peace came over them.

into their hearts and one of them said: these seem to me to be scattered roses. At last the serious death approached; they cried out loudly: Lord Jesus, Son of David, have mercy on us! Then they said with a firm voice the creed. The flames first consumed the ropes with which they were bound and did not immediately suffocate them. Finally the fire surrounded them and now they alternately sang the Lord God we praise you. Soon the flames smothered their voices and a little ash was all that remained of them.

In the Swedish Church Order of 1687, it was decreed that all without distinction should stand when this song was sung in church.

Christ our Lord came to the Jordan. Luther composed it in 1543 about the story of Christ's baptism. Spangenberg calls this song a small baptismal postilla. A citizen of Meiningen, who had previously lived dissolutely and ungodly, once heard the words of the 6th verse at the baptism of his child in church. He who does not believe in this great grace remains in his sins and is condemned to eternal death deep in the depths of hell. It was not unlike being startled by a violent crack of thunder, so that he trembled and shook and did not know what was happening to him. At home, instead of talking to the baptismal party, he was completely introverted and saddened. He often went away from his guests, took his hymn book and read the verse over and over again. He resolved to renounce his desolate life, told it to his confessor, and in fact began a new life, after which he passed away blessedly after several years.

Now we ask the Holy Spirit. Luther composed it in 1524 using the old German Pentecost hymn from the middle of the 13th century and included it among the 6 funeral hymns he published in 1542: In 1723 the song was translated into Malabar. It soon came into general use, not only as a Pentecostal song, but also as a standing sermon song sung immediately before the sermon. In Leipzig and other places, this song was sung at the execution of malefactors. Usually it was held in such a way that during the singing of the 4th verse the head of the wrongdoer flew down, whereupon the singing ended with a thousandfold: Lord Jesus! Therefore it was called the poor sinner's song. It was often sung in great distress and anguish. Thus, when in 1560 the bloody persecution of the Protestants broke out in France, in which many were led around in the streets as perverted sacrifices and finally executed by fire and sword, it was heard. Many sang this song and died joyfully. It has also been sung at many deathbeds to strengthen faith in times of mortal distress; for example, at the deathbed of King Christian of Denmark, who gently passed away while singing the fourth verse.

With peace and joy I ride

there. The poetic paraphrase of the hymn of praise of Simoni, the old father, written by Luther in 1524 in 4 verses. This swan song of the believing dying man is therefore as old on earth, says Schubart, as the confession of the Savior of the nations who came into the flesh is. When during the Arian disputes under the emperor Valens the heresy had prevailed for a time that Christ was to be regarded only as a creature, not as the true God born of God, a group of 80 faithful confessors would not let themselves be deterred either by the commandment, the threats of the emperor, or the terrors of death from confessing Christ as God's only begotten Son, God born of God. They remained so steadfast and joyful that when the ship on which they were caught was set on fire and went up in flames, they sang this praise and swan song of old Simeon. The spectators at the harbor, where the burning ship was driven, heard the singing and saw the joyfulness of the 80 confessors, and many were amazed at this, for they had never in their well-being felt such joy as these men felt in the pain of the hot flames and at the sight of the approaching death. As Luther sings with Simeon, so he also often prayed to God for a blessed end. For example, when he passed by his brother-in-law Magister Leonhardt's grave with Bugenhagen in 1542, he said: "The man has gently fallen asleep; he did not know that he died, for he fell asleep in the word and knowledge of Christ. Dear Lord Christ, grant me also shortly such a quiet and blessed hour of death, and take me from this misery and misery valley to you! The Lord answered this prayer. Without any trouble, torment of the body or pain of death, but peacefully and gently he passed away in the Lord, as Simeon sings. When the pious and brave prince, Christoph, Duke of Württemberg, was seized by the death sickness in 1568, he often said: the cold earth will be my medicine. To his faithful spouse he said: "When the expected hour comes for me to pass away, I wish that they sing with one voice: "With peace and joy I will go. In the pain of his death, he was patient and said: "Yes, I will gladly suffer, yes, I will gladly be patient," and went blissfully as a brave hero of the faith. The Oberhofwediger Dr. Hedinger in Stuttgart had the song: Mit Fried und Freud 2c. (With Peace and Joy 2c.) sung to him on the harp on his deathbed and had the complete hope that this would be the end of his eagerly awaited journey of joy. Hans Ungnade, former imperial field captain, who gave up his offices and left Oestreich out of love for the evangelical cause, rejoiced heartily when he felt his last hour approaching, consoled his wife and children and told them: Do not begrudge me this joy, which the Lord Christ has prepared for me and which I will certainly attain, since I have long since enjoyed it in advance. Hereupon he began to sing this song cheerfully. Gerh. Münch, a pious preacher in Frankfurt a. M., after he had received Holy Communion on his deathbed, struck his bed with both matted, already ice-cold hands and said: Lauter Freude, lauter Freude! and then sang: Mit Fried und Freud fahr ich dahin. Under very strange circumstances, this song was sung in 1535 on the Nichtplatz at Soest in Westphalia. There, the city council had arrested a master tanner named Schlachtorp, who was a leader of the Protestants, along

with several other comrades, and sentenced him to death. On the day of the execution, the condemned were led to the non-place by a large crowd. Schlachtorp prayed that he had to die for the sake of faith alone and sang the song: Mit Fried und Freud fahren ich dahin. The whole crowd joined in, but still no one dared to stand by the faithful confessor of the truth. He was given the choice of whether he wanted to die first! He chose to be the first victim. The executioner did not hit his neck, but his back, so that the chair turned over. When the executioner tried to raise it again so that the second blow could be struck, the wounded man came to his senses again and snatched the sword from the executioner. With it he lashed out so furiously that no one could help him. Then the sympathy of the people became loud, the town councillors ordered to let him go, and the people led him in triumph to Hanse. He died from the terrible wound, but never has a funeral been seen in Soest like this one, the catholic-minded town council had to leave the city and the whole citizenry fell to the Evangelio.

Keep us, Lord, by your word. Luther wrote this freely not long before his departure, in 1541, so that, as C. Spangenberg says, the youth would have a certain, short and serious prayer against the pope and the Turks. It is a legend that the Turkish emperor is said to have summoned his scholars and asked them whether he would also have luck against the Christians. They are said to have answered: in the field, when he would fight against them with his people as men against men, he would have luck, but there would still be many young children in Germany, who would always chirp: **"Receive us, Lord, by your word, and stand by the murder of the Pope and the Turks"**; they would beat him and drive him back without any defense and weapons. He who tells this, adds: the legend be true or not, we Christians know that it is true and must happen.

For the sake of this song, the Lutheran congregations under Catholic rule had to suffer a great deal of hostility. In 1548 it was forbidden to sing it in Strasbourg with corporal punishment, likewise with high punishment in the principality Oels in the year 1662 and in whole Silesia 1713. In Magdeburg it went to the school children over this song very badly. When Tilly took this city by storm on May 20, 1631, his warriors caused a terrible bloodbath. There

During these terrifying performances, the schoolchildren marched in order through the market and sang this song. Enraged by this, the cruel commander had them all sabered by the Croats or impaled or thrown into the flames.

Dr. Jac. Weller, the faithful confessor and chief court preacher of Elector John George II of Saxony, who, when his prince surrendered to drunkenness and fullness, punished him confessorially and with undaunted courage, had his people kneel before his bed shortly before his end and perform the usual hour of prayer, then said: I will now sleep soundly until the last day, but how will the poor church fare? and began the song: "Sustain us, Lord, at your word" 2c. himself and sang it out with them, whereupon God sang his soul under the prayer: Lord Jesus, to you I live, to you I die 2c. from this world into his kingdom of honor and joy.

Not easily will this song have been sung anywhere with deeper emotion than at Reichenberg in Bohemia in 1624. The 83 year old servant of God, Andr. Hirsch was expelled from the country, just like all Lutheran preachers. Trembling, the old man staggered out of the gate. More than 2000 people accompanied him with weeping and wailing to the Hunnersdorfer Höhe. There they stood still and after he had given a moving farewell speech on Acts. 20, 17-38 and prayed with them, they all sang this song with great sobbing, which often seemed to stifle the singing, and left.

(From the "Freimund.")

Good news from Baden.

A message, which the newest number of the "Kirchenblatt für die ev.- luth. Gemeinden in Preußen" contains in a special supplement, I want to and must also communicate to my dear readers, certainly to their joy, immediately. It reads:

"One sings with joy of victory in the tabernacles of the righteous! The right hand of the LORD keeps the victory, the right hand of the LORD is exalted, the right hand of the LORD keeps the victory!" With these words, in these days, every Lutheran in Baden has his heart and mouth filled with praise and glory to the Lord, and - may the joy of victory also be communicated to the brethren abroad by these few provisional words! "When one member is kept glorious, all the members rejoice with it!"

I have just returned from Ispringen, Pforzheim and the surrounding towns, where I received 281 souls into our Lutheran Church, who now confess the same One Faith with us and with all Lutherans on the whole earth, are united with us in One Love after difficult and gloomy days, and nourish the One Hope that our Church will already sing of victory here and now, but that our redeemed souls will one day sing of victory in the Triumph of the Lord.

The first step is to make sure that the people of the world will be blessedly and gloriously united with the Church of God in a fervent desire for victory.

It is known to the dear readers that in Ispringen and in 10-11 surrounding places more than a year ago many resignations from the united state church happened; unfortunately, the resigned did not unite with us at that time, but appointed after Father Haag's departures from Baden an united Lutheran pastor from Prussia, a member of the Lutheran associations there. For three quarters of a year, with the approval of our government, but under the oppressive restrictions that were imposed on him, he led the pastorate. Already in the spring of this year, those who had resigned realized that their position, and especially their relationship to their pastor, was absolutely wrong. Individuals and several came to me already at that time, and brought with them the most correct realization of their incorrect standpoint, "that they had left the Union and yet had not yet entered the Lutheran Church, that as members who had left they stood under an unconverted pastor, thus still chained with a firm bond to the same Union from which they had just fled with full consciousness, from which they had separated with no other intention than this: to become members of the Evangelical Lutheran Church. A father of a family with 4 children was immediately accepted into our church. And now, finally, the greater part of the others have joined our church, and several more will come in the coming days and weeks. In response to the most urgent invitations of the souls, some of whom had already attended our services in Bretten, Durlach and Söllingen several times, and with whom I had had many conversations for a quarter of a year, I went to that region, which is only a few hours away from here, and spent several days from September 2 to 7. These were happy days, which even the enemy was not allowed to disturb or interrupt, despite all attempts; in one place two men, who did not want to admit that their wives could be taken in, tried to deprive them of the service, but they did not succeed. I visited eight places by and by, and in each one I received larger or smaller crowds into our church. Examination, worship, reception, confession, Holy Communion, teaching of the children. I was busy with services every night until 12 or 1 o'clock, because the days were not enough. Singing groups often went from one place to another even after midnight; there was joyful movement everywhere, and yet also much seriousness in making the vow: "If I forget thee, O Jerusalem, let my right hand be forgotten! These were also days of refreshment for me after many sufferings which that sad division had caused me for year and day. I had much joy among these new fellow believers; I could not fail to see that through fatherly instruction and through Hague's preaching they had been able to

The people were well prepared for admission to our church, but especially a year of severe testing and humiliation had not passed without blessing for all of them.

P. Squirrel.

A later report further states:

"In July of this year, a man from Ispringen was accepted into our church after a lengthy discussion with the local clergyman. This caused a great stir in the entire Ispringen pastorate, but already found silent or loud approval among most of its members. The relationship became more and more friendly, our services in Durlach, Bretten and Söllingen were attended more and more often by the members of that pastorate and they were amazed to see how close they were to us. Finally, it was only a matter of recognizing that the previous ecclesiastical position of these brothers in the confession was an incorrect and sinful one. This realization did not remain unanswered either, and so at the beginning of September the representatives and leaders of nine parishes of the Ispringen parish came and asked to be accepted into our Lutheran church as soon as possible. After closer examination, after the knowledge gained and the confession made, this request could not be denied, and so a day, actually a week of unification of brothers and sisters, who had been unnaturally separated from each other for almost a year, came to be a feast of joy for the angels in heaven, a feast of victory for the Lutheran Church in Baden, for the entire Evangelical Lutheran Church. In the days from September 2 to 4, Rev. Eichhorn received about three hundred souls, men, women and children into our church; there was great rejoicing everywhere; even "the elder son" (Luc. 15) rejoiced warmly and brotherly; the enemy was not allowed to disturb this blessed work, as much as he would have liked to; in those six days, places of worship were held one after the other. Father Rohde of Prussia, however, who had led those congregations for three quarters of a year, did not oppose the conversion of those who had hitherto been in his care, but finally even directed those who had hesitated to the Lutheran church. The Lord of the Church, who wants His Lutheran Church in Baden so well, only give it after this victory also "the others! He will do it, Hallelujah! Amen.

From the hope of a still imminent
general conversion of the Jews.

After we had communicated No. 6 and 7 of the present volume of this sheet a passage from the dogmatics of the famous theologian David Hollaz, in which the groundlessness of the hope of a still forthcoming

Thus the editor of the "Signs of the Times," Pastor J. Vogelbach, who in earlier numbers of his paper had held out this hope to his readers as an important article of faith, in the November number of his paper contrasted the Hollazian essay with a passage from a writing by the well-known Pastor Christian Gerber, in which the hope of a still imminent great conversion of the Jews is also expressed. At the same time, Pastor Vogelbach writes: "We know very well that the interpretations and views of the older and newer believing theologians and scriptural scholars are very different concerning the prophecies about the time of the Antichrist, the return of Israel to the land of its fathers and its conversion to the Lord, the millennial kingdom. The true Christian will not regard these teachings, which are rock-solidly founded in the Word of God, out of presumption 2c. The worldling, on the other hand, will, with the ""Lutheran,""" consider these things to be pure ""raving."" - —

As much as we, involved in many other disputes and deeply feeling our great weakness in the face of such a large number of opponents of the pure and pure evangelical doctrine, would like to remain silent, we are firmly convinced that it is our sacred calling, as writers of a public church magazine, to testify against everything that is circulated, especially within our church, that is unscriptural and thus dangerous to the soul. The heart's proclaimer knows that we do not fulfill this calling out of quarrelsomeness or belligerence, but only out of obedience to God's command, not in hopeful trust in our wisdom, but in complete renunciation of it and in humble trust in the One who has chosen to make us proclaimers of His Word, not in personal hatred of anyone, not in personal hatred of anyone whom we believe to be wrong, even dangerously wrong, but in heartfelt love for him and for all those who could be made wrong by him, and finally not in order to gain a little glory for ourselves, which is indeed a very poor prospect in such a struggle, especially now, but for the sake of God's glory, which is given to God precisely by sanctifying his name or word.

Since Pastor Vogelbach refers to the old orthodox teachers of our church in his teaching on the conversion of the Jews, we will first present what has been taught about this in our church up to now and then, secondly, prove with God's help what is to be judged about the matter according to the clear word of God.

As far as our old godly orthodox teachers are concerned, not only Prof. Schmid in Erlangen writes in his Dogmatik that the general conversion of Jews is "rejected by by far the greatest majority of theologians" (p. 520 of the 2nd edition), but Spener himself, who cherished this hope, admits: "Almost all our churches in! Germany agree that the! Chiliasm, in that under this name! the opinion of any still future greater glory of the church, and therefore both of the fall of Babylon and of the conversion of the Jews, is condemned by the 17th article of the Augsburg Confession." *)

For the time being, Luther did initially hold out hope that a great conversion of Israel was still in the offing, and he himself expressed this in the part of his church postilion that he worked out at Wartburg Castle in 1521. The passage in question is found at the end of the sermon on the Gospel on St. Stephen's Day or on the second Holy Christmas. Luther refers to the following passages about a conversion of the Jews that is still to come: Matth. 23, 30. 5. Mos. 4, 30. 31. 2 Chron. 15, 1-5. Hos. 3. 4. 5. and Rom. 11, 25. 26. But when Luther began to study the holy prophets more deeply and to carefully compare the New Testament with them, he came to a completely different conviction. Therefore, when he interpreted the prophet Hosea in 1526, he declared that the conversion of the Jews prophesied in the above passage had already taken place at the time of the apostles. (See Luther's Works, Hallische Ausgabe, Tomus VI, page 1513.) And when he later interpreted Hosea again, he expressly declared: "The others think that this chapter contains the prophecy of the time of the New Testament, and of the conversion of the Jews to Christ, of which Paul also tells Rom. 11, 12. ff.; but these are also mistaken, for what he speaks here of the conversion to the Lord was fulfilled when the gospel began to be taught among the Gentiles. As the name indicates, the prophet is speaking in this place only of the kingdom of Israel" (not of Judah.) (Tom. VI, 1706.)- Finally, three years before his death, Luther wrote the following in his writing "Vom Schem Hamphoras": "Of the whole multitude (of the Jews) whoever may hope, I have no hope, nor do I know of any Scripture.... For that some in the epistle to the Romans in the 11th chapter draw such a delusion, as if all the Jews should be converted at the end of the world, is nothing; St. Paul means quite another." (Tom, XX, 2529.)

Among those, who at the beginning carried themselves with the hope of a still future solitary conversion of the Jews, but later gave it up and revoked it, is also the great reformer of Württemberg, whom Zwingli admittedly calls a "tyrant of letters",†) Johannes Brentius. He writes in his interpretation of the letter to the *) , published only in 1564 Cited in the concern of the Rostock theological faculty about Pietism page 98.

†) See Löscher's Unschuldige Nachrichten from 1709. p. 414.

Romans to Cap. 11, 25-28, as follows: "Paul seems to indicate in this passage that after all who are ordained from among the Gentiles to eternal life have been gathered into the church, then all the Jews who are left will also be converted to Christ. What a blessing of God, far from begrudging it to the Jews, we rather wish for them. But I think that the present course of events explains Paul's true opinion, namely, that he thinks that the Jews are not so blinded that no one of them will be converted to Christ and attain salvation, but rather that, while the Gentiles are the church of God, they are the church of God, rather, that while the Gentiles are the

church of God and enjoy the heavenly benefits, some of the Jews also come to the church and are saved, so that all Israel, that is, the spiritual Israel gathered both from the Gentiles and from the physical Israel, becomes a sheepfold and is adorned with heavenly glory. What therefore the prophet (Isaiah) foretold as future and the apostle repeats, the fulfillment of which has already begun since the time of the spreading of the gospel into all the world and will be fulfilled until the last day of this world." (Opp. Tom. VII, 712.) Certainly with reason Valentin Ernst Löscher writes of Brentius: "From his explanation of the epistle to the Romans one learns that he does not hold with our newcomers and chiliastic theologians, in that he completely rejects the supposed general conversion of the Jews." (Unsch. Nachr. Jahrg. 1734. p. 775.) Among those who have retracted (revoked) the formerly cherished hope of a general or even only particularly excellent conversion of the Jews that is still imminent, is also the famous excellent Danish-Irish theologian I)r. Johannes Wandalinus, professor of theology at Copenhagen, died in 1710, who, after he had spoken out in favor of this hope 19 years earlier in a dissertation "on the prophets", felt compelled shortly before his death to publicly and solemnly recant and thoroughly refute it in his own writing: "Beurtheilung der guten Schein habenden Hoffnung von einer besonders ansehnlichen Bekehrung der Jüden aus Röm. 11, 25-27. "").

The fact that several such great theologians, especially Luther, have given up and revoked this hope, undoubtedly speaks more strongly for the "groundlessness of the same" than if these men had never had this hope. For it is not otherwise conceivable that they could have seen themselves moved to it only by the most irrefutable reasons in God's Word and experience.

Among those who never shared the hope, we still name the following Lutheran theologians:

Melanchthon writes on Rom. 11,. 25:

The Latin title is: "Discussio spei speciosae de conversione judaeorum illustri ex Rom. 11,25-27. Hafniae, 1708." (Six sheets thick in 4°)

"Paul adds a prophecy of the conversion of the Jews, which I understand to mean that it will happen that continually (*subinde*) to the end of the world some Jews will be converted. The saying of Isaiah preaches of the coming of the Messiah." - —

Johannes Aepinus, the always faithful student of Luther, the first to be made a doctor of theology by a Lutheran university (namely in Wittenberg by Luther and his colleagues) and who endured long imprisonment and exile for the sake of the gospel, former church inspector of all Hamburg churches, died in 1553, refutes the hope of a future conversion of the Jews in his second Decas of Psalm interpretations and calls it: *Judaieas fabulas nonnullorum theologorum* d. Jewish fables of some theologians.

The erudite, godly and brave Johannes Pappus, professor at Strasbourg, died 1610, writes in his interpretation of Hos. 3, 5 the following: "First of all, we deny, when it is said in the prophets that something will happen 'in the last days', that this refers to the last future of Christ, namely to His coming again for the general judgment. And we maintain that mau can clearly show that all the passages in which the last days are thought of in the prophets are to be understood from the first future of Christ and were fulfilled in the same. Therefore, unless a necessary reason is given why we must follow a different interpretation in this passage, we will keep this interpretation. We do not deny that in the prophets there is also some mention of the end of the world and of the times preceding the end; but we do deny that these proclamations of the future have the word "last times" as their distinguishing mark, because the whole time from the birth of the Lord and the appearance of the Messiah to the end of the world is "the last time" for the prophets. We therefore say that this prophecy (Hos. 3) was fulfilled immediately at the beginning of the New Testament, when many thousands of Jews were converted to Christ, as the Acts of the Apostles and especially the 21st chapter teaches, where not only Paul tells how great things God had done through his ministry among the Gentiles, but also Jacob and the other elders of Jerusalem remind Paul that thousands of Jews had become believers. . . But as for that question about a general conversion of the Jews who will remain before the last day, I consider this to be a poem of the same kind (*ejusdem farinae commentum*) as that about an antichrist who is to come from the tribe of Dau and reign for four and a half years. *) While it is not for us to deny repentance to any man, whether he be a Jew or a Gentile, it is also not for us to deny the universal

*) Is a poem of the papists, who of course want to admit even less than the chiliastes that the Antichrist is the pope. D. L.

The first time, the Bible asked for nothing in advance. Scripture did not ask for anything in advance. For that passage in the letter to the Romans, if it is seen more thoroughly, not only does not confirm this delusion, for which it is cited, but also completely overturns it, Rom. 11, 25. For this mystery also lies in what Paul preaches in other epistles: that the whole Israel, which must be saved, consists of the rest of the Jews and of the fullness of the Gentiles; and Paul by no means asserts that, after the whole fullness of the Gentiles has come in, others must still be enlightened from the physical Israel; but this he proclaims, that immediately after the fullness of the Gentiles the whole Israel will be saved, that is, that according to the teaching of the 9th chapter and also of this 11th chapter, the whole Israel will be saved. and also of this 11th chapter, the spiritual Israel and its gathering of Jews and Gentiles."

The spiritual Johannes Lassenius, who died in 1692 as court preacher and professor of theology in Copenhagen, writes in his writing "Defeated Atheism": "It cannot be proven from Holy Scripture that a general conversion (of the Jews) can be hoped for before the end of the world; because what is taught from Rom. 11, 26. is not to be understood absolutely from all and every Jew; because there are only 12,000 sealed from every tribe of Israel, Rev. 7, 4; but restricted from their many who were found in the book of life, Dan. 12, 4. 7, 4; but restricted of their many who were found in the book of life, Dan. 12, 4. So also such a saying of Paul is not to be understood of the last time of the world, but of the whole time of the New Testament, in which according to the Acts of the Apostles and church history many thousands of Jews were converted. For the rest, there are many curses on the Jews that stand in the way of their conversion; but God's mercy is great, and what he has decided in it is a mystery to us. (S. 963.)

The great Danish dogmatist Caspar Erasmus Brochmand, professor of theology in Copenhagen and bishop of Seland, diedIn his *Systema theologiae* he writes: "The third opinion is that of Luther, Cramer, Hoe, Gerhard, who, although they confess that several thousand Jews were converted to God both in the time of the apostles and countless Jews afterwards, and daily and still several will be converted before the end of the world, as the Spirit of God teaches Rom. II, 25. 26. Rev. 7, -3. - deny it, nevertheless, that a general conversion of Jews is to be expected before the end of the world - and this opinion we accede to." Tom. II, -col. 621. Johannes Nicolaus Misler, superintendent and professor at Giessen, died in 1683, answers in his great casuistic work (on conscientious objections) the question: "Whether a general conversion of Jews can be expected before the end of the world?" He answers in the negative with a quotation from a work by the Leipzig professor Dr. Johann Mülmann (died 1613), who writes, among other things, the following: "The apostle punishes Rom. 11, 25. 26.

The Jews are now aliens from the heavenly kingdom. Paul therefore shows that the election of grace does not concern the Gentiles alone, but also the "believing" Jews, and that this is true and remains true, even if hardly one out of ten thousand Jews is converted. Therefore the conversion of the Jews is called a mystery with respect to the secret will of God in individuals; for there is absolutely no cause for which God converts some from a condemned people." (O^us novum L'ol. 426.)

Abraham Calov, the equally great systematist as exegete of our church, who in his interpretation of the prophets after Luther has not been equaled, let alone surpassed, by anyone, Prof. and General Sup. at Wittenberg, died 1686, answers in his great dogmatic work to the question: "Whether before the last judgment almost all Jews must be converted? Scripture, indeed not a single iota. What is usually quoted is about a gradual conversion of the Israelites, mainly at the beginning of the New Testament, not about a simultaneous one in the last times." (L/stom. lom. XI., p. 145.)

The astute Johannes Andreas Quenstedt (the worthy nephew of the great Johann Gerhard), professor at Wittenberg, d. 1688, dedicates in his precious great dogmatic work to the question: "Whether a general or at least excellent conversion of the Jews is to be expected before the last general day of judgment?" an extensive argument and answers it with a decided no. He writes among other things The testimonies that the apostle cites to prove his proposition (from Isa. 59, 20. and Jer. 31, 34.) cannot be understood as a conversion of the Israelites in the last times of the world, but they obviously speak of the first future of Christ Isa. 59, 20. and of the times of the New Testament Jer. 31, 34. which reason alone proves our opinion insurmountable." (LLeol. älä.-xol.?om. II. f 1817.

The following Lutheran theologians, among others, have expressed the same conviction, as far as we know, for the most part, from our own comparison of their writings, and partly from citations from them that belong here:

Johann Bugenhagen, known as Luther's confessor, d. 1558, in his Cemmentar to the 59th Ps. p. 98.

John Wigand, Bishop of Pomesania, d. 1587, in his Commentaries on Hos. 3 and Rom. 11.

Daniel Krämer, Inspector at Stettin, d. 1637, in his Schrift vom Reiche Christi, II, 332. and in his precious Bible with Summaries and Interpretations on Rom 11.

Jacob Weller, Oberhofprediger zu Dres

den, d. 1664, in his Commentary on the Letter to the Romans p. 644.

Johann Cluver, superintendent in Dittmarschen, d. 1633, in his Apostolic Orthodoxy, on Rom. I I, 25. 26.

Hoe von Hoenegg, Oberhofprediger in. Dresden, d. 1645, in his extensive interpretation of the Revelation of St. John, tom. 2, p. 605.

Lucas Osiander, the Elder, General in Stuttgart, d. 1604, in his precious Latin glossy Bible (which David Förster also published in German) on Rom. 11.

Dr. Johann Himmel, Prof. at Jena, d. 1642, in the Weimar Bible revised by Johann Gerhard, on Rom I I.

Dr. Nicolaus Zapf, Prof. of the Augsburg Confession at Erfurt, d. 1672, also in the Weimar Bible, on Hos. 3.

Dr. Joh. Hülsemann, Prof. at Leipzig, gest- 1661, in his explanation of the letter to the Romans (from which Quenstedt cites the passage) and his writing: Calixtinischer Gewissenswurm p. 1173.

Dr. Conrad Dau Hauer, professor at Strasbourg, Spener's revered teacher, d. 1666, in his "Revelation of the Apostolic Mystery," pp. 106. 114.

Joh. Döling, provost at Bergen, d. about 1650, in his writing "vom Antichrist" p. 198.

Dr. Georg Großhain, professor of the **Augsburg Conf.** Conf. at Erfurt, d. 1638, in his own writing on the general conversion of Jews.

Dr. August Pfeiffer Suprint. at Lübeck, d. 1698, in his Antichiliasmus.

Dr. Sebastian Schmidt, professor at Strasbourg, d. 1696, the great clarifier of Scripture, in his interpretation of Br. to the Romans.

Dr. Joh. Adam Scherzer Professor at Leipzig, d. 1683, in his Dogmatik p. 586, where he counts the hope of the conversion of the Jews among the chiliastic errors.

Dr. Theodor Dassovius, *) General- superint. in Holstein, d. c. 1730, in his writing: Veritas viatrix (citirt in den Unschuld. Nachr. 1719. p. 553.).

Dr. Brandanus Heinr. Gebhard, General Sup. in Pomerania and Rügen, d. 1729, in a treatise on our subject, as a preface to his interpretation of the minor prophets, in which he calls the hope of the conversion of the Jews a dream p. 33.

Carl Gottfried Engelschall, court preacher at Dresden, d. 1738, in the essay: "Von den Vorurtheilen in Glaubenssachen. (Cited by Löscher in Unsch. Nachr. 1716, p. 1043.)

Dr. Gustav Georg Zeltner, professor at Altdorf, d. 1738, published a larger work on the obstacles to the conversion of the Jews, in which he earnestly advocated the nö *) To him, although he later seriously agitated against the false pietism, even Spener gives the testimony: "He is of a very faithful mind, to whom he (Spener) also, if he had to send a child to Wittenberg, would entrust it above all others." (Last Concerns p. 347.) He also, as Löscher writes in an appendix to this work, "rejects the reheated sweet dream and offensive proposition of a general or at least noticeable conversion of the Jews and regards it rather as an obstacle to the conversion of the Jews, which would only awaken useless curiosity. (Unschuld. Nachr. 1735, p. 119.) The same is found in Zöllner's magnificent Bible work. This is the same Zeltner who wrote a disputation "*de chiliasmo, in quo vivimus*," and in it proved that the so-called millennial kingdom began with the Lutheran church reformation, that Satan was bound by the re-revealed gospel, and that the resurrection of the martyrs was nothing else, than that through the Reformation the witnesses of truth, who had been despised and killed in the papacy, had come back to honor and thus, as it were, had risen again from the dead and had become terrible judges of their murderers. Revelation 20:1-6.

Johann Jacob Heinlin, General Superintendent in Bebenhausen, d. 1660, writes in the well-known "Württemberg Summaries" about Rom. 11: "A Christian may indeed desire such a conversion from the bottom of his heart, but whether and when it will take place, that will be judged by God's wisdom, mercy and justice. S. 822.

Christoph Haymann, Superintendent at Meisten, in the large parallel Bible to Hos. 3, continued by him and gifted by Wilisch at Freiberg.

Although we could still seduce a large group of witnesses from our Lutheran church against the hope of a still imminent general conversion of Jews to solitude, as one that is not clearly founded in Scripture, those mentioned *) should, however, already sufficiently prove what our church has ever and ever held and judged of that hope. It is only too clear, since our greatest theologians, dogmatists, interpreters of Scripture, a Luther, a Brenz, a Melancthon, a Gerhard (as we will see later), a Calov, a Quenstedt, a Hollaz 2c. have regarded and declared that hope to be unfounded and have in part widely denied it in entire writings, that our church as such does not share this hope, indeed under certain circumstances rejects and condemns it as highly dangerous and enthusiastic.

Since the editor of the "Signs of the Times" cites a passage from a book by the dear Gerber in which Johann Gerhard is proclaimed as a witness for the hope of the conversion of the Jews, we deem it necessary to examine Gerhard's explanations on this subject at length.

From the fact that we have not mentioned several particularly excellent theologians, such as Martin Chemnitz and others, the dear reader should not conclude that they share the hope mentioned above; rather, this is because they have either not spoken about it at all, or because the writings in question have remained insufficient for us.

We will then also give our verdict on those Lutheran theologians who really believe that a more numerous conversion of the Jews is still imminent according to the prophecies of Scripture. This shall be done in the next number.

(To be continued.)

Luther on Gen. 39, v. 21 23.

Vol. II. H. A. S. 1889.

Therefore, let us learn this rule and order, which God is to keep in the government of his saints. For I have often taken upon

myself to prescribe to our Lord God certain ways in which he should conduct himself in the government, either of his church or of other things. Oh Lord," I said, "I would like it to be done according to the order, and that it would have such an outcome. But God did that which was contrary to what I had asked. Then I thought the same time: Now my counsel is not against God's honor, but will be very useful, so that the name of God will be sanctified, his kingdom will be gathered and increased, and that also the knowledge of his word will be spread; in short, it is a very beautiful counsel, and very well considered. But God has undoubtedly laughed at such wisdom and said: "Well, I know well that you are an intelligent, learned man: but I have never had the use that neither Peter, nor Dr. Martinus, or whoever it may be, should have to teach, instruct, govern or guide me. *Non sum Deus passivus, sed activus*, I am not such a god that I should teach myself or be governed, but he who takes care to lead, govern and teach others.

For the news for those who are waiting for

the

Altenburg Bible Society

have subscribed and prenumbered.

Unfortunately, it was not possible to deliver the first part of the above-mentioned work at the beginning of this year. The reason for the delay is the desire to let the incomparably delicious and highly important work come to light in a dignified form that is as complete as possible. The honored subscribers and prenumerators therefore want to excuse this delay most graciously and be convinced that the same has occurred only in their own as well as in the general interest of the blessed enterprise. Four sheets have already been set and now that the first most difficult obstacles have been removed, we can promise all the more confidently that the work will be ready for publication in mid-April of this year.

C. F. W. Walther, on behalf of the Commission appointed to edit the "Altenburger Bibelwerk".

Receipts and thanks.

Herzlich dankend bescheinigt Unterzeichnetor §13,1)0 von der Gemeinde zu Frankenmuth zu seiner Untersuchung empfangen zu haben. K a r l N i t t
ma i c r.

Fort-Wayne, December 29, 1856.

With sincere thanks, the undersigned certifies that he has received the following items of clothing from the Detroit Women's Association, namely three colorful handkerchiefs, a pair of gloves, two undershirts and a pair of stockings. Furthermore, from Siegfrieds a pair of black trousers, from Mrs. Flach and Girschke three white handkerchiefs.

Ludwig Maurer.

Fort-Wayne, 29 Decbr. 1856.

With heartfelt thanks, the undersigned certifies to have received the following! I have received the following articles of clothing from the Detroit Women's Association, namely 3 colored and one white handkerchief, 2 undershirts, a pair of cotton stockings, and a pair of gloves from H. Senberts.

Wilhelm Heinemann. Fort-Wayne, 29 Decbr. 1856.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies to have received the following clothing from the Detroit Women's Association, namely: 9 colored and one white handkerchief, 1 undershirt and 1 white shirt, 1 pair of stockings and 1 pair of gloves.

Uli Jverson.

Fort-Wayne, 29 Decbr. 1856.

Thankfully received \$4.00 from Fort-Wayne singingS- Verein.

Fort-Wayne, Jan. 2, 57. G. Brüstle.

Received with the warmest thanks from the Lutheran Church congregation on Worcester Road, Missouri, as a Christ present \$7.00.

The Lord repay this truly Christian benevolence to the worthy givers manifold.

Fort-Wayne, Jan. 2, 57, G. A. Keller.

Heartily thanking God and the bountiful givers, I hereby certify \$16.63 received from the congregation of Pastor Lochner, Milwaukee, Wis.

The LORD bless the charitable givers, both for this gift, and for all others which I have "received" through you in the Fort Wayne. F. Ruess.

Pekin, Ills, Jan. 6, 57.

The following gifts of love have also been received to pay off our church debt:

From the congregation of Mr. Pastor Selle \$ 5.09 From the congregation of Mr. Pastor Hüsemann

2. contribution 11.61

from the congregation of Mr. Pastor Jor 6,00

--- -- Bold 9 .24

by teacher Wedell from the Lutheran St.

Panlungemeinde in Pittsburgh 90.25

from the congregation of Mr. Past. Reeder in Canada 2,00 - Mr. Pastor Daib 1,M

- the mean of the Mr. Pastor Closter 9,00

by Mr. Pastor Sievers

a. Collection in Frankenlust -- \$7.37

b> " in Amclih 1,81

e. from Mr. Pastor Sievers himself 5,79

15,00

Clott bless the dear brethren for this their obedience through Christ our Lord.

Cincinnati, Jan. 6, 57. Th. Wilhelmann.

Get

L. for seminary construction at Fort-Wayne:

Don of the municipality in LoganSport, Yes., \$65.00

-- of Mr. Past. Stecher in Whit-

ley Co., Ja. namely: L. Brand, H. Sievers and H. Hauptmeyer à \$5,00. 15,00
from the college box of the Lord's church

Rev. Swan in Cleveland, O., 3 .58

of members of the congregation of Mr. Past. Werfel

mann at Willshire, O., naml. by Conrad Balz \$5.00 and by Adam Dietrich \$2.00. - 7,00

from the grm. of Mr. Pastor Berat in Williams

Co., O., 22,50

by Mr. Pastor Fricke \$1.00, Christ. Ostermann

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the 14th year:

Pastor Weycl.

Misprint in No. 9.

Page 66 column 3 line 3 from the bottom write after the word: sins - in a letter dismissed. The same is printed.

Page 67 columni line 2 from the bottom write instead of: a link - **never** link.

Changed Adrefffen"

Hevä. II. xoeniZ

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Oo., 0.

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I still have 3000 Lutheran calendars for 1857 in stock and would like to distribute them soon. The calendars cost only 50 cents a dozen with postage.

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W. S. Stubnatzy, Secr.

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Year 13, St. Louis, Mon., Jan. 27, 1857, No. 12

(Sent in by Pastor Fick.)

Chiliasm.

III.

The chiliasm is wrong, because after the revelation of the Antichrist nothing more than the last day is imminent.

1 The Holy Spirit testifies to us that the last day is near. St. Paul says 1 Cor. 10, 11: "It is written as a warning to us that the end of the world is coming. Phil. 4, 5: "The Lord is near." Heb. 10, 37: "Yet for a little while, and he that shall come shall come, and not be forgiven." Jac. 5, 8. 9. "The future of the LORD is na he." "Behold, the Judge is at the door." 1 Pet. 4, 7: "But the end of all things is at hand," 1 Jn. 2, 18: "Children, it is the last hour." And the Lord speaks Rev. 3, 11: "Behold, I come quickly."

The holy prophets use to call the time of the New Covenant, which began with the appearance of Christ and will end with the fall of the world, the last days or the last time Is. 2, 2. 4, i. Following this usage of language, St. John calls the time of the New Testament the last hour, and the holy apostles call it in general the period of the Kingdom of God, in which nothing more is to be expected than the return of Christ for judgment and the fall of the world. Already

Hereby the assumption of a millennial kingdom is refuted. For if such an infinitely important event as this and with it such a completely changed economy (housekeeping) would really take place in the Christian church before the last day, then a completely new period and a state of the church so completely different from the previous one would occur that the above description would no longer fit to this period. Rather, one would expect that in this case the Scriptures, as they clearly distinguish the time before and after Christ, would also precisely distinguish the time before and after the beginning of the millennial kingdom. But it does not do this, but calls the whole time of the N. Testament from Christ's appearance until his return on the last day simply the last hour in which the end of the world is imminent, and thus denies that such an epoch-making event as the millennial kingdom will occur and bring about a completely new order of things.

(2) Chiliasm is just as definitely rejected in all the sayings of the Holy Scriptures, which teach that after the revelation of the Antichrist nothing more than the last day is to be expected. The main passage is 2 Thess. 2, 3-4. 8: "For the last day shall not come, except there come a falling away first, and that man of sin be revealed, and the child of perdition, which is an abomination, and hath transgressed himself.

He exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god and pretends to be God. "And then shall that wicked be revealed, whom the LORD shall destroy with the spirit of his mouth, and shall make an end of him by the appearing of his future."

This apostasy is the idolatry and false doctrine of the papacy; the man of sin and the child of perdition, the repulsive and malicious one, in short the Antichrist prophesied here is the Roman pope. The revelation of him prophesied here (*detectio Anti christi*) happened through Dr. Luther in the Reformation. For enlightened by the holy spirit. Luther recognized from God's Word that the pope, despite all hypocrisy and glitter with which he pretended to be an apostle of Jesus Christ, was nothing but an instrument of the devil and the greatest mortal enemy of Jesus Christ, and revealed the secret of the anti-Christian wickedness, so that everyone could now flee the pope as the Antichrist. Therefore, the Lutheran Church also confesses in its symbols that the Pope is the Antichrist. In the Schmalkaldic Articles, our fathers say of the Pope's power: "It is now a fact that the popes and their followers want to maintain and practice ungodly doctrine and false worship. So also all the vices prophesied of the Antichrist in the Holy Scriptures rhyme with the papal kingdom and its members. For Paul, when he spoke of the

Antichrist 2 Thess. 2, 4 calls him an adversary of Christ, who exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god and pretends to be God. Here Paul speaks of one who reigns in the church and not of worldly kings, and calls him an adversary of Christ, because he will devise another doctrine and that he will arrogate to himself all these things as if he did them by divine right. . . . Because this is so, all Christians should depart from the pope and his members or followers, as from the kingdom of the Antichrist, and curse it, as Christ commanded" 2c. And in the Schmalk. Art. of the Papacy says: "This piece shows tremendously that he (the pope) is the rebellious anti-Christ, who has set himself above and against Christ and exalted himself, because he does not want the Christians to be blessed without his authority, which is nothing, not ordered or commanded by God: that is to say, he actually sets himself above God and against God, as St. Paul says in 2 Thess. 2, 4.

So the great apostasy has already taken place, the Antichrist has appeared and been revealed by Luther: what shall happen now? The apostle says: "the last day will not come unless the apostasy comes first and the man of sin is revealed, whom the Lord will kill with the spirit of his mouth and put an end to him by the appearance of his future". Accordingly, the revelation of the Antichrist is to be followed by the Last Day and the condemnation of him. Hereby we have a clear sign and a clear proof that the end of the world is near.

If a millennial kingdom were still to be expected, it should have been mentioned here. For according to the doctrine of Chiliasm, the millennial kingdom is a much greater and more important event than the Reformation, because Christ will then visibly return and the kingdom of glory will already celebrate its partial entry. Therefore, the apostle should have added in this case: the youngest day will not come, unless the millennial kingdom comes first. For how could he have mentioned the lesser here, but concealed the greater? Here, where he obviously indicates the signs of the time, from which the youngest day is to be recognized as imminent. But The holy apostle is not only completely silent about the millennial kingdom. The apostle is not only completely silent about the millennial kingdom, but he also rejects it in the most definite way. Since he only mentions the revelation of the Antichrist at the time of the Reformation as a sign that the last day is imminent, it follows with compelling necessity that a greater event, such as the millennial kingdom, will not occur before then.

S. The same teaches us Daniel, who prophesies 11, 36-43 the Roman papacy and 11,44-45. 12, 1-3 the reformation and the following end of the world. That among the godless king prophesied there is none other than the Roman pope and Antichrist. history shows, since all circumstances and characteristics fit exactly to the papacy. Accordingly, the Lutheran Church rightly confesses in the Apology, of the statutes of men: "Daniel 11:38 describes the kingdom of Antichrist in such a way that he shows that such new services, invented by men, will be the policy and the real essence of the Antichristian kingdom; for thus he says: He will honor the god of Moussim, and the god whom his fathers did not know, he will serve with gold, silver and precious stones. There he describes such new services, for he says of such a God, of whom the fathers knew nothing."

Let us now look at the prophecy of the axe. Daniel about the reformation and the last times 11,44-45. 12, 1-2: "But he (the Antichrist) shall be terrified with a shout from morning till midnight; and he shall go forth with great fury, willing to destroy and perish many. And he shall pitch the tent of his palace between two seas round about the precious holy mountain, until I make an end of him, and no man shall help him. At the same time the great prince Michael, who stands for your people, will make himself out. For there shall be such a time of trouble, as there hath not been since the time of the filing, even unto that time. At that time your people will be saved, all those written in the book. And many who lie asleep under the earth shall awake; some to everlasting life, and some to everlasting shame and disgrace."

This prophecy of the Reformation has already been fulfilled. For after the Antichrist had been frightened earlier by a cry from the morning, when the Oriental churches resisted his insatiable avarice and arrogance, he was then frightened by a cry from midnight. This was the cry

of the Gospel, which resounded from northern Europe to Germany through Luther against the papacy and caused it immeasurable damage, so that many countries and peoples fell away from it. For this reason, the pope was enraged and sought to exterminate all confessors of the pure doctrine. But in vain. The pope will keep his seat at Nom, between the Adriatic and Tyrrhenian seas, around the precious holy mountain, i.e. within the visible Christian church, but only: "until he comes to an end, and no one will help him. His kingdom, after the loss it suffered through the Reformation, will never recover until it comes to an end on the last day.

This interpretation is also given by Luther W. 6, 1478: "This is now the last and our time, when the gospel has sounded, and cries out against the pope, that he despairs, does not know how and what he should do. He cannot and will not suffer a concilium, he will not participate anywhere in the

Let light of it act, nor speak; alone he thinks to muffle the clamor by force.

Show forth with great fury, saith Daniel, by his armor, by his ministers,

by legates, by pamphlets and many evil books, wants to destroy and kill many things, incites emperors, kings, all devils and all evil

people, and what he can excite. There is no lack of will, one would like to do it. But his end has come, no one can help him, says Daniel. The pulp is too powerful; for the papacy will not return to its former state, its own will not suffer now, as Rev. 15 (18) says, must therefore be broken without hand and sword stroke, Dau. 8, 25, like his model, Antiochus."

Now what is to follow the Reformation? The glorious time of the millennial kingdom? Daniel answers, "such a time of trouble as has not been since men were, even unto that time," and then the general resurrection of the dead at the last day.

Also in beer, where the Holy Spirit actually intends to prophesy the main events of the time. Even here, where the Holy Spirit actually intends to prophesy the main events at the time of the New Testament, the papacy, the Reformation, the last tribulation, he does not say a word about the millennial kingdom. Here, if anywhere, was the right place to speak of it. But also here not only a complete **silence** about the millennial kingdom, but at the same time the most definite assurance that after the revelation of the Antichrist nothing but tribulation and the last day is to be expected, with which the assumption of a millennial kingdom is completely rejected.

4 In the same way, the Holy Spirit in the Revelation of St. John immediately refers to the judgment. In the Revelation of St. John, as often as he thinks of the papacy, the Holy Spirit immediately refers to the judgment that is to be uninterruptedly passed over it already in time, until it will end in its eternal damnation on the last day. The dear reader consider the following. After the two witnesses against the papacy are killed, it says 11, 13: "And at that hour there was a great earthquake, and the tenth part of the city (Rome) fell, and in the earthquake were killed seven thousand names of men." And v. 18 the elders say to God, "Thy wrath is come, and the time of the dead, to judge . . . and to destroy them that have corrupted the earth." - Cap. 12 describes how the devil and his angels, who fight for the papacy, are cast out of heaven, how the devil has a great wrath and knows that he has little time. - While Cap. 13 prophesies the terrible power of the beast, i.e. the Roman Antichrist, v. 10 is threatened: "If anyone leads into prison, he will go into prison; if anyone kills with the sword, he must be killed with the sword." - After Cap. 14 prophesies the reformation, the judgment on the papacy is proclaimed v. 9-11: "If anyone worships the beast and his image, and receives the mark on his forehead or on his hand, he will drink of the wine of the wrath of God, which is poured out and made pure in the cup of his wrath; and he will be tormented with fire and brimstone before the holy angels and before the Lamb.

And the smoke of her torment shall ascend for ever and ever: and they have no male day nor night, which have worshipped the beast, and his image, and have received the mark of his name." Once the seven bowls of wrath are poured out on the Antichrist and his kingdom, v. 19 bites meaningfully: "And Babylon the great was thought, in the sight of God, to give her the cup of the wine of his fierce wrath. - Cap. 17 bites it twice v. 8 and 11 from the beast that it will go to damnation, and v. 16 shows how the kings will make the harlot desolate and burn her with fire. - Cap. 18 describes in detail the fall and punishment of the antichristian Babylon. - Cap. 19 the elect praise God the Lord for destroying the great whore, so that her smoke goes out forever and sing v. 6: "Hallelujah! For Almighty God has taken the kingdom," whereupon v. 20 the beast and the false prophet are thrown alive into the lake of fire.

The revelation of St. John therefore teaches that the Roman Antichrist and his kingdom will be subjected to a continuous judgment, which will end with his damnation on the last day. Hereby it confirms the prophecy of St. Paul and Daniel that after the revelation of the Antichrist nothing more than the last day is to be expected and thus completely excludes the possibility of a millennial kingdom.

In general, however, the millennial kingdom is incompatible with what the Holy Scriptures prophesy about the fate of the papacy. The chiliasm assumes that the papacy will be destroyed at the beginning of the millennial kingdom. For either chiliasm assumes that the papacy will be destroyed when the millennial kingdom comes. However, the clearest sayings of the holy scriptures 2 Thess. 2, 8, Daniel 11, 45, Is. 11, 4, Rev. 19, 20, which unanimously testify that it will only perish on the last day, argue against this. This is why the Lutheran Church also confesses in the Schmalkaldic Articles, about the masses for the dead: "Although the Antichrist will remain with his false worship until Christ the Lord will come publicly and judge.... Or he would have to assume that the Antichrist would remain also during the millennial kingdom and that thus Christ and Antichrist would reign visibly on earth at the same time. But this is in conflict with the state of Christ's exaltation, because only disgrace and humiliation would result for him, so that it cannot be asserted without insulting his divine majesty. Also the heil. The Holy Scripture does not imply that the judgment of the papacy should be changed or interrupted in any way by an event such as the millennial kingdom. So it remains that after the revelation of the Antichrist nothing more than the last day is imminent.

Of the hope of a still imminent general conversion of the Jews.

(Continued.)

In the last issue we promised to report in more detail what the famous theologian Dr. Johann Gerhard *) had to say about the hope of an imminent conversion of the Jews, since he is mentioned in the "Signs of the Times" as a defender of this hope. For if this were true, nothing would be decided as far as the matter itself is concerned, for in matters of faith it is not the judgments of men that decide, but God's Word alone; but then it would be more questionable to go against this hope, since Johann Gerhard is known to have had such a deep insight into the entire teaching of the Holy Scriptures as few men, and at the same time to have been a truly godly scholar, free from all enthusiasm. After Luther, Johann Gerhard has always been considered the greatest teacher of our church and the most excellent representative of true orthodoxy.

If one now searches in the many extensive writings of this great man, what he believed, taught and wrote about the hope of a general or almost general conversion of the Jews, which has not yet happened, but is still to be expected, one finds two things: 1. The conversion of the Jews, which the Chiliastes hope will happen, so that a kind of golden age will come into being, or according to which the Jews will then have a special glory as the people of God, and even return to the holy land and form a visible kingdom there - Gerhard rejected the hope of this most roundly and decisively as a dream of the enthusiasts and Jews themselves; 2. The hope, however, that one day at least a particularly excellent conversion of the Jews will take place, he has only considered and declared to be an unfounded, uncertain one, which therefore cannot be accepted or taught as an article of faith contained and revealed in the Scriptures.

The greatest work written by Johann Gerhard is his so-called *Loci*, which are contained in ten strong quarto volumes. It is an extensive elaboration of all the main articles of the Christian faith, which are called *loci* in Latin. In the execution of the doctrine of the last judgment Gerhard comes among other things also to the question: "Is a certain general or at least excellent conversion of the Jews to be expected before the last day?" Hereupon Gerhard lists those who answer this question in the affirmative, and reports

"He was born in 1582 in Quedlinburg, became, not yet 21 years old, superintendent in Heidburg and professor at the Coburg Gymnasium, later professor in Jena, where he died a blessed death in 1637 in the midst of the turmoil of the Thirty Years' War.

Then he names those who deny this question and lists the reasons why they do so. Finally, Gerhard himself asks, "What, then, is to be thought of the matter?" and answers, "1. Such a conversion of the Jews as the chiliasts hope for will not take place, as will be shown in detail in its place. (2) Nor is such a conversion to be hoped for, as the papists expect from the preaching of Enoch and Elijah. (3) Nor can any general conversion of all the Jews be hoped for. For just as the fullness of the Gentiles does not refer to all the individual nations and their individual persons, but to an exceedingly large number from among the Gentile people-so also by ""all Israel"" (Rom. 11,25. 26.) does not refer to the whole Jewish people and all its individuals, but to a certain excellent multitude of

the Jewish nation. (4) What kind and exactly how great the conversion of the Jews will be can be determined beforehand.

The fulfillment of this prophecy cannot be said apodictically (convincingly). As Origen writes in Rom. 11: "Who that whole Israel is, which shall be saved, and which also shall be that fullness of the Gentiles, only One and His only begotten knoweth." (At the indicated place, § III.) The dear reader sees from this that Gerhard, who is as humble as he is learned, does not dare to determine anything, since we are dealing here with the future and with the interpretation of a prophecy that has not yet been completely fulfilled in any case, which will not be completely fulfilled until the fullness of the Gentiles has arrived, that is, until the last day has come. Only this much is certain to our Gerhard from other clear passages of the Holy Scriptures. Scripture, that first of all the chiliastic idea of a still future conversion of the Jewish people is groundless *) and that under all is.

Nor should one think that Gerhard has only rejected the crude chiliasm that hopes for a kingdom in fleshly pustules. Gerhard writes rather: "From what we have said so far about the rather wide tribe of the chiliastes, it is quite clear that not all have one and the same hope and opinion of this chiliastic kingdom. For some defend a subtle chiliasm, which is supposed to consist in a peace of the church, in perfect righteousness, in rest from temptations, in general uniformity of right faith 2c.; but others a gross chiliasm, which swims in fleshly glories and voluptuaries . . . Some put forward their opinions as probable, and leave the whole matter vacillating and uncertain, to be decided by future success; others, however, want to impose them on the church as a certain proven fact, which must be believed. Some argue about this chiliastic and fantastic realm only by establishing the doctrine in schools and books; others, however, seek to promote it in practice, like the Münster Anabaptists. . Some teach in general that Christ's kingdom is to be established on this earth; others refer especially to the land of Canaan, from which they hope that the Jews will also be brought back into it. . Thus they do not sufficiently agree among themselves as to the nature, time, and subjects of this kingdom, and as to the manner and reasons of disputing about it. But we take care that this chiliastic delusion, with whatever beautiful red color it may be painted and with whatever make-up it may be covered, must be stripped of its larvae." (A. a. O.

de consummatione seculi § 79. 80.)

rael cannot be understood to mean the entire people descended from Israel in the flesh, not all individual Jews. But how many there are who will still be converted before the last day, i.e. whether of the excellent multitude that Paul calls "the whole of Israel" most of them have already been converted in former times or whether this is still to be expected, is something Gerhard is far from wanting to decide. And this is certainly the right point of view. What God will yet do for the Jews can of course neither be denied nor determined, but this much is certain, God's word has nowhere revealed anything so clearly to us that this can now be accepted as an article of faith and be an object of certain Christian hope and that one could and was allowed to build on and trust in it. (We say this here only provisionally, but will prove it thoroughly later).

Gerhard speaks even more clearly in his "Disputations against New Enthusiasts".

From there (namely in Dwpnt. III. on the penultimate and last page) he writes: "As the conversion of the Gentiles did not happen in general and at the same time, but in temporary succession and little by little, so one sifts in that also the Jews must be converted here and there and little by little, and if especially those converted by the Christians in Greece are counted, they make up a not small number. Sieve: Luther in the preface to the book of Schmbampboras Tom. 8 of his Jen. German works fol. 119. Dr. Crämer vom Reiche Christi Th. 2. Cap. 4. fr. 6 2c, But even if it could be firmly and certainly proved that a general conversion of the Jews in a certain sense could still be expected, which in our judgment is hardly possible before success itself is added, the millennial kingdom and the third age of perfection would not yet be built up with it." From this it is clear that Gerhard not only did not share the hope of a still imminent, so to speak, general or excellent conversion of the Jews, but that he could hardly believe that it would ever be possible to justify such a hope from Scripture.

Gerhard writes similarly in his continuation of the evangelical harmony begun by Chemnitz and Loser. Harmony. There it says to Luc. 21, 24: "But there is to distinguish between the conversion of the Jews and the return of them to the land of Canaan. Even if we really wanted to understand the little word "until" in the words of Christ ("until the time of the heroes is fulfilled") in such a way that it excludes the time that follows and indicates the limit of how long (Jerusalem will be trampled underfoot by the Gentiles) and even if we wanted to draw the conclusion from those words that a certain general and excellent conversion of the Jews is to be expected before the last day (which is not the case here), we would still have to wait for the end of the world.

has been discussed in the treatise on the destruction of the world § III): it could not be concluded from these words that the Jews are to be returned from their exile to the land of Canaan before the last day and that Jerusalem is to be rebuilt and that they are to be reinstated in their dwelling place, since this preconceived delusion of the Jews (which is also partly cherished by the popes, who hope that the Antichrist will sit in the Jerusalem temple and that the Christians will dwell safely in the holy land) is not only the prophecy of the Jews, Not only does it contradict the prophecies of the prophets, which testify that the Jews, because of their contempt for the Messiah, are to be rejected from the presence of God in such a way that they will never be restored to their paternal dwelling places, nor will they be able to rebuild Jerusalem, as happened in the Babylonian captivity (Isaiah 24:19,20,25). 24, 19. 20. 25, 2. 30, 14. Jer. 6, 30. 7, 14. 15. 9, 11. 19, 11. Dan. 9, 27. Hos. 9, 15. 17. Amos 6, 2. Zech. 1, 6.), but (in that this) also contradicts the own confession of the Jews, which we have mentioned in the aforementioned tract 109."- Would Gerhard write about the hope of an allegedly imminent conversion of the Jews: "Even if it could certainly be proven (-ivel mnxime äo- immmtimei po.^et), which according to our judgment is hardly possible (ynoch nnwsgmm evcmInw acweäat, vix WC urditrainnr)"; would Gerhard further write: "Even if we wanted to accept the proof (öivol wxiino uewiporo velürms)"-if he himself had made that hope his"? Would he not rather have written: "We admit that a general or excellent conversion of the Jews is still to come, but we do not assume that the Jews will be brought back to the holy land.- It is, we think, clear from the above for all who do not blind themselves by preconceived opinions: Gerhard did not share this hope, and only out of respect for some righteous theologians who had expressed the hope of a certain more numerous conversion of the Jews still to be expected, Gerhard wanted to speak as gently as he could only justify it before his conscience. Gerhard, in spite of his godliness and faithfulness, did not have the courage of faith, the boldness of faith of Luther, who, when he had recognized something from God's Word, then regardless of all the great wisdom and holiness of men, relentlessly confessed it to them, and who, when it had become apparent to him that something had no certain basis in Scripture, ruthlessly rejected it in the harshest terms.

Gerhard may have spoken very decidedly of the hope of a still future, miraculous, great conversion of the Jews in a writing that was not printed by his son until after his death,

which deals with chiliasm and the conversion of Jews ex professo, i.e. has the sole purpose of instructing about it. In Gera in the Reussian region, a distinguished, learned jurist, the chancellor Dr. Heinrich Gebhard, had published chiliastic writings, *) as a result of which the Protestant ministry there demanded a written, round declaration from him and then sent this declaration to the theological faculty at Jena with the request to raise a theological objection about it. Gerhard did so in the name of all Jena professors of theology. However, the objection was so thorough and so convincing that Dr. Gebhard not only let go of his chiliasm,

but also gave Gerhard a silver cup as a gift for his written instruction. The extensive concern was preserved for a long time as a manuscript, but was finally published by Gerhard's son, Dr. Johann Ernst Gerhard, in Latin under the title: "Johann Gerhard's Theological Treatise, in which the main reasons of Chiliasm are thoroughly overturned, also of the Gog and Magog, likewise of the general conversion of the Jews is dealt with in detail. Jena, 1667." *) It is a strong quarto volume. Of this work, Erdmann Rudolph Fischer writes in his description of Johann Gerhard's life, written in Latin, among other things, the following: "There are innovators who, in fighting for a general conversion of Jews for home and army, refer to the blessed Gerhard; but that the blessed man was of a different mind is shown by this tract, page 279. Unfortunately, we are not in a position to give excerpts from it, since, despite all our efforts, we have not yet been able to come into possession of this work, which is so important, especially in our sad and perplexing times.

Finally, the most irrefutable evidence that Gerhard rejected the hope of a more general conversion of the Jews before the last day comes from the Weimar Great Bible Work, which he not only, appointed by Duke Ernst the Pious, reviewed and revised from beginning to end, but in which he, as Löscher reports, *) especially completely reworked the interpretation of the letter to the Romans (after Heaven). There it says to Rom. 11, 25: "So then the mystery and reason of humility would not be this, that the Jews would one day still be converted, but that the believing Gentiles would only be used as filling stones to replace the empty place instead of the unbelieving Jews." Then the words v. 26: "And so all Israel shall be saved,

*) Under the adopted name M. Divine Savior.

**) The Latin title is as follows: J. Gerhardi tractatus theologicus, in quoprascipua chiliasmi fundamenta solide destruat, pariterque de Gog et Magog, item de universali Judaeorum conversione uberius disseritur, Jo. Ernestus Gerhardus luce dedit, inque academia Jenensi publica; disquisitioni subjecit. "

*) S. Innocence. Nachr. Jah "g. 1711. S. 551.

The gloss is as follows: "That among them, as the Gentiles are converted to Christ in great numbers, many also of the Jews are obtained unto salvation, and so all Israel, that is, the church gathered together of Jews and Gentiles, obtain salvation." - "It is said in the Greek: And so; not then -(!), but in such a way - the whole multitude of (believing) Jews shall be saved." - Here we have Gerhard's last decision, because shortly before the completion of the Weimar Bible Work, this truly great theologian died to the joy of his Lord.) - —

Finally, as far as the passage is concerned which Gerber refers to in Gerhard's Passion Sermons and which is printed in the "Signs of the Times", it proves nothing at all, for Gerhard does not say a word in it about whether the conversion of "all Israel", of which Paul speaks, had already begun in the apostolic time and would continue until the last day, or whether the same is still to be expected; but the latter is precisely the question! For, of course, no Christian denies that the apostolic promise of the conversion of "all Israel" must be fulfilled; the question is only whether the beginning of it has not been made long ago and continues in this way until the end of the world, or whether the fulfillment lies entirely in the future. This, too, is not the question whether a certain general conversion of the Jews can or will take place one day; for who can deny the "can", since God is omnipotent, and who can declare the "will" to be unmogglub, since no one can look into the future and God's counsel? The question is only whether one can have a certain hope of it, founded in God's Word, preach it as a part of Christian hope and build on it. The latter, and only this, is what we deny with the greatest theologians of our church from Luther on to Hollaz, and deny it most decidedly, although we know that now almost all renowned theologians not only hope for the conversion of the Jews, but are themselves devoted to chiliastic rapture, which we recognize as a sad "sign of the times," a sign that despite all the clamor for orthodoxy, confession, churchliness 2c. no true return to our Church has yet taken place, but that most of them, as in almost all other points, also here give their own ways and speak of our Church in order to put themselves in the reputation of Orthodoxy, but not because they are faithful sons of it, God be lamented.

We also note that the passage from Gerhard in the "Signs of the Times" by Mr. Vogelbach *) closes with the sigh: "Amen, Amen,

In his Dogmatics, Quenstedt also lists our Gerhard, along with Luther, Crämer, Hoe, Calov, Hülsemann, and others, as one who fights the hope of an expected great conversion of the Jews.

) We write this on January 16, and still Mr. Vogelbach has not sent the long since published 7th and 8th number of his "Signs of the Times", although These are not Gerhard's words, but Gerber's, who was devoted to the hope of a still expected general conversion of the Jews (as he also gave the word to many other evil ravings); as in general from Gerber's time on (he died in 1731, May 24), our church no longer stands as one big whole, united by that unity of faith and wonderful unanimity of confession in preaching and writing as before. May) our church no longer stands as a great whole, united by that unity of faith and wonderful unanimity of confession in sermon and scripture, as before, but betrayed and sold by whole multitudes of its teachers, while the faithful bibles have been lost. Until finally, in the whole visible Lutheran church, from the beginning of this century until the beginning of the more recent major revivals, the witnesses of truth sat lonely like "little pigeons in the disturbed" cities (Ps. 102:7).

In the next number, we want to give information about those Lutheran theologians who have devoted themselves to the hope of a more numerous conversion of Jews, which is still to be expected, and see whether they have also taught such things as are presented to the poor people in the "Signs of the Times" by Father Vogelbach, to their confusion and to the editor's former heavy responsibility.

(To be continued.)

(Submitted by Past. A. H.)

World Handle.

If the beginning of a new year, such as we have just experienced, did not stimulate the question of how world affairs stand, we would hardly have thought of telling anything now. Since France and England made peace with Russia in Paris, time has passed with diplomatic negotiations on the interpretation of the peace treaty, and the events that have occurred have been of such a nature that their significance for the future, their scope, as one might say, cannot yet be recognized with certainty... Austria still occupies the principalities on the Danube, Moldavia and Wallachia, because it could not agree on what should become of them; England still has warships lying in the Bosphorus (near Constantinople), because Russia had declared in the peace treaty that it would keep the mouths of the Danube under its rule; The Turk has granted the Christians living in Turkey equal rights with the Muhamedans, and yet under his regime these same Christians are being as ignominiously maltreated as before.

as we can see from the Weltbote, these two numbers withheld from us contain articles against the "Lutheran". We know how easy it is to send ourselves to this doom, but, but!

Gerber, for example, defends the prayer for the deceased (probably the result of an inclination towards the doctrine of the return of all things or of Hades).

The Emperor Napoleon is strongly inclined toward an alliance of friendship with Alexander of Russia, England, on the other hand, desires to draw Austria to its side; shortly after the conclusion of peace, people everywhere could no longer cope with each other and see themselves compelled to arrange another conference of the great powers in Paris. How jealous and suspicious the great powers are of each other recently became quite evident on the occasion of some quarrels that England had with King Ferdinand of Naples. England wanted to rebuke this king for the meanness and crudeness with which he tried to "keep his subjects in check" by means of the bastinado (caning on the soles of the feet) and, in order to do so emphatically, gathered a war fleet in the Mediterranean. No sooner did Emperor Napoleon hear of this than he suspected that England might use the opportunity to occupy a part of the Kingdom of Naples like Sicily, and therefore he also gathered a fleet, forced England to join him in confronting Naples, and with the help of Austria, which interceded on Ferdinand's behalf, succeeded in dissolving all the hubbub into a diplomatic negotiation. The situation will probably be similar with another dispute that is making a lot of noise right now. Since 1848, the King of Prussia had no longer been able to exercise the sovereign rights he had previously possessed over Neuchâtel (Neufchatel and Valangin), a canton of Switzerland. A Prussian party, however, under the leadership of a certain Portalis, recently believed itself strong enough to restore the exercise of those rights to the king, but was overpowered in the uprising organized for this purpose, captured and brought before the criminal court of the canton. In vain the King demanded the release of these prisoners: the whole of Switzerland rose up against this demand. Thus, he is now sending an army of 70,000 men back to Switzerland, while the Swiss are gathering everywhere to form free guards and are thinking of taking up the fight. The matter will probably find its end in diplomatic negotiations. The real battle has come in Asia. In a treaty with Persia, England had enforced the provision that it would regard a renewed attempt by Persia to conquer the important trading city of Herat as a declaration of war. Now the Shah of Persia has actually conquered Herat. An English fleet has therefore entered the Persian Gulf, but whether the land army on it will be able to advance through the terrible desert that surrounds the interior of Persia to the capital, Tehran, is another question. The "other" great powers have not tried to prevent this war by means of diplomatic negotiations - how could they? They know that if the English government really gains some ground in the process, it will in any case weaken itself, embarrass itself financially and degrade itself in the eyes of its subjects. Russia, which has long been trying to undermine England's influence in Asia

Persia seems to have been tempted to conquer Herat and to become more and more a dangerous rival of England.

If the great powers sought to avoid the opportunity for war in Europe out of Christian fear of bloodshed or because the Christian sense of their peoples compelled them to do so, we would be heartily pleased. But it is vain to regard such thoughts and sentiments as reasons for this policy of peace and to seek them out. In the last war, the great powers had to realize that they are too weak to wage war and that their subjects have no desire to do so out of avarice. Emperor Napoleon is only too keen on war: he has had to use his other means of exciting the Parisians, revues, visits by kings and queens, world exhibitions, to an ever-increasing extent, until the Parisians get bored with them and begin to call the splendor a waste of time.

but first Paris once again, then it's at

Napoleon's imperial crown happened. A war could give him entertainment for the Parisians, but only such a war, waged in Uncle Napoleon's way with the money of conquered lands, would bring money into France. Money, money! it cries more than ever in the whole of Europe; even Germany begins to ape England and the United States and to intoxicate herself with speculations on industrial undertakings - to a great extent, what arose about 150 years ago, the so-called industry, i.e. factory or factory-like operation of trades, is now considered the greatest happiness of a country, and promotion of the same for the main purpose of governments. And yet it is precisely the one-sided favoring of the factory system that has brought about the dire straits in which the governments of the civilized world find themselves. The factory has taken over more and more of the trades that were hitherto carried on by the bourgeoisie; it has thus abolished in wide circles the relationship of master and journeyman, and in its place that of factory owner and worker, or even of capitalist and proletarian (have-not). Thus a completely new division of the nourishing class, actually a fourth class, has arisen, the class of factory owners and factory workers and, in general, of all those who allow themselves to be dominated by the ideas guiding industrial striving. It has become numerous and strong in many states, first in France, then in Prussia, England, etc., and yet it has no real place in these states, because their constitutions since 1300 have been established only for the nobility, the clergy and the bourgeoisie. The bourgeoisie fought for its place before the years around 1300, and did so in a long, bloody struggle; the class of factory owners and factory workers is just now fighting for a share in the national government for themselves and the ideas that drive them; and, as is always the case with such efforts and

With the good and wholesome thoughts that are effective in such battles, so many idiocies, groundless opinions, and useless raptures are mixed that it hardly seems possible to give the wholesome its due without at the same time bringing to power and dominance the unholy that is attached to it.

In France, that Fourth Estate has already sought to achieve co-rule under the torrents of blood of the revolutions, but has so far only made the factory lords, the capitalists, sovereigns, who then, as soon as the workers threatened to plunder them, favored the rise of Napoleon's soldier rule as the only means of subduing the working masses; it does not rest there, does not rest in the other states, such as England and Germany, where it has not yet achieved anything but that the governments are in the greatest embarrassment for its sake; the thoughts that move it, so-called. Liberty, that is, supremacy or rule of the majority with universal suffrage, so-called equality, fraternity, and the like, have even confused states like Spain and Italy and brought them close to overthrow; everything that promotes it, railroads, generally the increase and improvement of the means of transportation, etc., is a favorite thought, even a hobby. is the favorite idea, even the hobbyhorse of our time, and must be favored and carried out by governments, even by Russia, although it becomes more and more powerful and dangerous to the existence of the older state constitutions; disregarding what does not easily "produce" capital, it drives away the sciences, which work more for the general education of the mind, and forces, on the other hand, preference for the "exact" sciences, such as mathematics, chemistry, technology, whose benefits are obvious; Under his and his principles' influence, the church must become, on the one hand, a playground of self-imagined doctrines and self-chosen religious services, on the other hand, an institute for increasing the sales of his products, the Calico for my sake, or even a means of keeping the dissatisfied workers somewhat in check; In short, all living conditions and areas are gradually permeated by the ideas that drive the emergence of this fourth estate, and the governments are thus compelled either to fight against it or somehow to reorganize the national constitutions in its favor. Both are difficult, even dangerous, because it is still impossible to distinguish with certainty between what is right and what is wrong in this whole direction, and therefore it cannot be determined exactly what deserves support and what deserves rebuke. Thus it happens that the peoples are restless and the governments waver, but that in this uncertainty hearts and hands take hold of that which is already tangible in those movements and promises some reassurance for the moment, the opportunity to make money, to speculate. The struggle of the newly emerging Fourth Estate and the thoughts that fill it for world domination will be of great interest to most of the

Another source of ever new embarrassments and disputes is the decline of the great Turkish Empire and the near collision of England and Russia in Asia. A time of upheavals is ours; he who does not watch and pray falls into disputes.

As far as the conditions of America are concerned, readers will hardly wish to hear anything more about the event which recently

occupied the inhabitants of the United States almost exclusively, the presidential election. The question whether slavery shall find further extension in the United States is not remotely solved by the decision of that election, but will rather be the center of the political movement of this country for the future; the territory of Kansas is pacified for the moment, but what will be the result when it demands, as is soon to be expected, to be admitted as a state into the Union either with or without slavery? The well-known question of whether England or the United States should exercise the greatest influence over Central America and the roads leading through it to California has, however, been settled by a treaty between the two states to the effect that England has also given up the island of Ruatan and other possessions on the coast of Honduras; From the United States alone, mau still looks with anxious curiosity to the states of Central America, and especially to Nicaragua, where President General Billy Walker is struggling with the troops of the neighboring states of Costa Rica, Sau Salvador and Guatemala, which are closing in on him. He has been forced to abandon Granada, the capital of Nicaragua. When his troops destroyed this city during their departure, they were suddenly attacked by enemy detachments and forced into a church, in which they have since had to defend themselves with difficulty. Walker himself fled with the remnants of his crew to an island of Lake Nicaragua and is trying to draw support troops from New York and New Orleans; from California, no one can reach him anymore. His enterprise seems to be going down without any particular consequences for others than himself, his comrades and Nicaragua. More peaceful, but perhaps all the more consequential, is another enterprise which Americans and Englishmen are pursuing together and hope to carry out by next July 4; they want to lay a telegraph through the Atlantean Sea between Ireland and the island of Newfoundland lying at the outlet of the St. Lawrence, which is already connected to the United States by an undersea telegraph. If this succeeds, and mau believes to be sure of it, since the sea between the mentioned islands is almost everywhere equally deep, nowhere more than 2 English miles deep and has a bottom covered with small shells - if it succeeds, news,

which were posted at 12 noon in London, England, arrive in New York on the same day, when it is about 7 or 8 o'clock in the morning here.

A little story at the end. In 1789, the mutinous sailors of the English ship *Bounty* "failed" on the small island of Pitcairn (7 English miles in circumference) in the Pacific Ocean. On a voyage, which they started soon after with a self-made boat, they met some Otaheitiens, men and women, who were on a journey from one of the Tabiti islands to another in their canoes drifting out to the high sea. They were forced by them to return with them to Pitcairn and to build them the few acres of fertile land on that island. Drunkenness, adultery, murder and suicide almost completely wiped out the male part of this population in a few years, and in 1800 only one of the sailors, Adams, was left, as well as 5 wives and 19 children. Then Adams took a deep breath and looked for an old bible and prayer book, laboriously learned to read again, and began to educate the children according to the bible and to set up a family order according to the bible. In this order they have remained until now and have grown in 56 years to a population of 199, in 1856 eight times more than in 1800; a beautiful, strong people, the smallest adult 5 feet 9 inches, the tallest 6 feet 1 inch high, so strong that they could swim around their island; what is the main thing, a people whose morality, unpretentious and friendly nature all sailors who ever sailed with the *Jnsclchen*, unanimously testify. Since Pitcairn is too small to support this population, the English government has transferred it to the larger island of New Norfolk, giving them the lands formerly cultivated by a now defunct and removed "English" criminal colony.

Kirchweih.

Readers of The Lutheran will already know that there is also a Lutheran congregation in Memphis, the main commercial city in Tennessee. Confession exists. This is a fruit of the zealous activity of the be. Wilh. Fick, who founded it shortly before his departure for the dwellings of peace. This congregation had now on the last Sunday, D. D. p. Epiph. I, a real day of joy. The Lord helped us to finally buy our own house, which was solemnly dedicated as a house of God on the above-mentioned day. Our joy was all the greater, since we had not had a certain place to hold our services for a year and a half, and therefore had to "wander" from one hall to another. Of course

we have hardly been able to cover the third part of the costs; however, this new proof of God's goodness has strengthened us in faith and in the hope that our God will also "help" us in the future. May this serve as news to the dear Gcmcind^A of our confession in the distance (there is none in the R&A), so that they too may share our joy and call upon God for strength of faith on our behalf".

On behalf of the community

I. P. Beyer.

Memphis, January 12, 1857.

Acknowledgements.

During the year 1856, the Lutheran St. Johannis parish addressed the individual parishes. Our congregations approached our synod with a statement of their plight and need. Our fellow believers heard from us that the debt capital, which we had had to raise for the construction of our church and especially for the acquisition of a building site in a city like Philadelphia, was too large for us to be able to pay the interest, and was therefore growing with each passing year. On the other hand, to God's praise and glory, we were able to tell of the gradual growth of the congregation, strongly attended church services and an excellent school system. How willingly and obligingly our request for support has now been fulfilled, we want to state with heartfelt thanks to God and friendly blessings for the generous givers:

Congregation of Mr., Past. Richmann, Lancaster, O., \$15.00, of the Mr. Past. Fick to Detroit, Mich., \$10.21, of the Mr. Past. Lehman, Cape Girardeau, Mo., \$88.00, of Mr. Past. Lochner, Milwaukee, Wisc. \$20.00, of Mr. Past. Cloeter, Saginaw City, Mich. \$15.00, of Mr. Past. Husmaun, Allen Co, Ja, \$86.00, of Mr. Past. Sievers, Frankenlust, Mich. of 810.00, of Mr. Past. Strikter, Newbnrgh, O., \$7.00, of the Rev. Seidel and 21 church members, Neudettelsau, O., \$17.00, of Mr. Past. Hattstädt, Monroe, Mich. \$8.75, of the Rev. Claus, Neu Bremen near St. Louis, \$8.00, of Mr. Past. Röbbelen, Frankenmuth, Mich. of, \$51.81, of Mr. Past. Auch, Nuchville, Mich. \$7.00, of Mr. Past. Wichmaun, Cincinnati, O., \$46.87, of Mr. Past. Daib, Hamilton Co, Ja, \$10.00, of Mr. Past. Berncuth, Mishawaka, Ja. of, \$2.00, of Mr. Past. Stephan, Maysville, Wisc. of, \$8.00, of Mr. Past. Stärken, Logansport, Ja., \$17.00, of Mr. Past. Schumann, and of whose Jmmanuels parish, Noble Co, Ja, \$3.50, of whose Zions parish, De Calb Co, Ja, \$4.50, of Mr. Past. Bergt, Williams Co, O., \$3.50, of whose Mr. Past. Schuster in and around Bremen, Yes., \$2.50, of Mr. Past. Lemke, Monroe Co, Mich, \$4.15, of Mr. Past. Detzer, Defiance, O., \$87.00, of Mr. Past. Kunze, Cum-berland, Ja-, 825.00, of Mr. Past. Stubnatzi, Cook Co, Ja-, 86.00 (namely of Maria Werfelmann, H. Henke, Fr. Stöckmann ä 50 Cts., H.

Richter 81.60, Sprengler 122 Cts., Fr. Bensen 25 Cts., Harms 81.00, G. Harms 372 Cts., W. St. 81.25), of Mr. Past. Kalb, Lancaster, O., 83.00, of Mr. Past. Lange, St. Charles, Mo., 813.00, of Mr. Past. Löber, Frohna, Mo., 813.00, of Mr. Past. Schieferdecker, Altenburg, Mo., §35.28, of the

Mr. Past. Ottmann, Neu Melle, Mo., 820.00, of the Rev. Keyl, Baltimore, Md, §80.62, of HeW "E"st. Streckfuß, Wiltshire, O., §810.00, of Werfelmann, Anglaize Co. of O., §84.00, of Mr. Past. Sauer, DndlWtown, Ja., §10.00, deHberrn Past. Dicke, namely, of whose congregation i^Wankentrost, Mi^h.^hM7^, in Frankenhiß§6.62 uM^of P. D. §1.00, of Mr. Past. Hcid, namely of its St. Paul's parish in Pomeroy 815.16, Jmmanuels parish near Pomeroy §3.50, Pfingftcollecte of the parish of Mr. Past. Bold, Enclid, O., 816.00, Trinity congregation of Piqua Noad, Allen Co., Ja., §14.84, of Mr. Past. Ren- nique, Staunton, Ills, 86.00, of Mr. Past. Fricke, Indianapolis, Ja. of, 812.00 (viz. of Bro. Öftermeyer 81.50, W. Brüggemaun, W. Piel, W. Koch a 81.00, Ant. Bade, Fr. Wompner, H. Seyerup, L. Meyer, Fr. SchrNkr a 50 Cts, I. F. Rösener 36 Cts., W. Röwer 26 Cts, H. Bals, Carl Fr. Koch, C. Bonorden, I. Behrmann, W. Wischmeyer, Ant. Ostermcyer, Bro. Volmer, W. Bro. Rösener, Chr.

A. Simon, Chr. Scbackel, GettliebH . Soul u 25 Cts., N. N.

18 Cts, 10 Cts, Eleonore Rösener 10

Cts.), ofHeMÜ^M. Birkmann, Waterloo, Monroe Co. illS., §10.00, of Mr. Past. Schünnaun, Äcariou Co, Ja, 84.00, of Mr. Past. lüngel, Liverpool, Medina Co, Ja., 810.00includingd2.16 from the Fraueuverein)^eszMr. Past. HollS, Columbia, Monroe Co, §1.50, of Mr. Past. Ernst, Eden near Buffalo, N.-I., S4.25, of Mr. Past. Klinkenberg, Jonesville? Bartholomew Co, Ja, K41.50, of Mr. Past. Muller, Manchester Road, St. Louis Co, Mo, §7.00, at Ballville, St. Louis Co, Mo, Al.35, of Mr. Past. Scholz, Minden, Ills, A3.00, common in St. Lonis S75.25, of Mr. Past. Hoppe, New-Orleans, 811.55, of Mr. Past. Selle, Crete, Will Co. illS, S5.00, of Mr. Past. Jäbker, Adams Co, Ja, H20.00, of Mr. Past. Günther, Grafton, Wisc., 810.00 (namely, of F. Eißfeldt, F. Fink, C. Succow, P. G., C. Fink, A. Schletz a 81.00, of F. Milbrath and Buettner u 50 Cts, M. Günther 60 Cts, Brüggemannt, Mayritz, Ahlers, C.Hegrcr, T.Hegrer, Borkenhagen, Kohlrey u 25 Cts, Mrs. Schletz 14 Cts, Reiche and Dulgrin u ^2^ Cts, Laabs 10 Cts. Böthe 6 cts, Pannier and Mrs. Hegrcr u 5 cts.), of Mr. Past. Weyel, Evansville, Ja, H9.00, of the Rev. Franke, Lafayette, Mo., §45.00, of Mr. Past. Strafen, CollinSville, Ills, §12.30, To which is added from the year 1855 further proceeds of the book "History of the Martyrs, etc." 81,90, Gift of Mr. Past. Fick of Detroit.

The last-mentioned sum and also 81 Cts. deducted, both of which were already received in 1855 and before our! So far, we would have received a support of §834.08; a result that will certainly give great pleasure to the kind donors, but will give courage to all those who may still have a donation in mind to contribute to the best of their ability. The contributions that we can now expect from the love of our fellow believers will certainly increase the sum of support to such an extent that we will be able to pay off a quarter of our church debt, which amounts to about §4000, and then our synodal community will have accomplished a work for us that means far more than a monetary contribution, which is rather a testimony to the love and loyalty that grows on the pure foundation of the faith of our church and receives its reward of grace from the Lord.

of grace receives in His many goods of His rich house. God repay the kind givers all the time according to His
'A. Hoyer, PaW^ Hellvooä 8tr. 8ocubcvaxlc,

Receipts and thanks.

I hereby certify to have received the following gifts for my support from mild donors at Ehester, namely: Mr. L. \$1.00; Fr. Al. 75 Cts.; Mr. W. \$1.00; Cl. W- \$1.00; Wg. 50 CtS.; Hck. 50 Cts.; Dck. 75 CtS.; Bhn. 50 CtS.; Mr. Al. 50 CtS.; Josten. 50 Cts.

May God richly repay the lenient givers.

H.W.Bewie.
Concordia College, Jan. 13, 1857.

I hereby certify sincerely thankful to have received \$1,51 ans of a baptism at Mr. Krcuscl, and 49 Cts. collected in the Detroit congregation, by Mr. Pastor Fick.
F r i e ^ r l Lutz. '

Concordia College, the 2i). Jan.

With heartfelt thanks gegenGeber
I, the undersigned, hereby certify! friends in
Kirchlein together \$10,11, furthermore vMchen Herren Garbisch \$2,00, Karl Bublitz \$2,00, Johann Süssow \$1,00 a peacock to have. Johannes Walther.**
Concordia College.

Get

n. to the Concordia--Collage - Construction:

from the comm. of Hm. Past. Holls in Columbia, Ill. \$21.75 by Mr. Past. Bünger of Hm. Werncmann and

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of E. Hermicn by Mr. Past. Wcyel^oSO-

"D. Nicdfeldt in Past. Stubnatzi parish - - 1.00 " A- Ukrich in Chicago, Ill. 0.50

" of the Gem. of Mr. Past. Kühn in Euclid, O.:

Mr. Past. Kühn \$5,00; F. Rolf and Batek, W. Conrad a \$3,00; E. Hl Finkmeyer, H. Böse, Nicol. Baschold ü. \$2,00; den Uebrigen collectirt \$8,30 25,30

" of the Gem. of Mr. Past. Kunz, Cumberland,

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" of the comm. of Mr. Past. Hattstädt Monroe,

Mich.: Mr. Angerer \$2.50; Past. Hattstädt . -

\$1.55; A. Stochert, G. Matches, L. Reisig, I. Reisig, Beyer ä \$2.00; Mrs. N. N., Fiedler, L. Schmidt, Stcnz, Flcfsa, Fr. Probst/M. Kronbach, G. Greif II \$1.00; Sl.

Reinhardt, Senbert, Lindötter ä \$1.15; Kresse, Mrs. G., Graus, Jungf. Graus, Mrs. Ohr U 50 Cts.; Simon \$1.25; Jungf. A. Denket 50 Cts.-- 29.00 " Mr. Past.

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" ^cr ev. luth, Gcm^zu NainhaA, L. W, - Past.

Hanser \$2.00; ,P. Philipps scn., Reichfeldt, A.

Noth, Mr. Schnell ck \$1.00; G. Arnold sen., Chr. Held, V. Kiefer, I. Kremp, M. Lämmer, I. Lämmer, G. Arnold jun. ä 50 Cts.; Joh.

Mühlenbacher, P. Sitter L37^ CtS., L. Schneider, Friedr. Wiedrich, I. Schäfer, I. Schweyer, L. Arnold, G. Hartwich ä 25 Cts.; M. Froh- muth 12^ CtS. 11.75

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Collecte der Gem. des Herrn Past. Also at Auchville, Mich. o,87

from Mr. Past. Also 3,00

" Hrn. Chr. Meyer, by PastBünger- -- 1,00

"of the community of Mr. Past. Sech in Bloomingdale,

Ill-, first broadcast 21.52

"Mr. Hellenberg, Chicago, Ill. ... 7.0ss by Mr. Past. Günther, Grasten, Wis.: Evllec-

ten in Meguon \$4,31; Collecte at the wedding W of Mr. .Hcgwer in Grafton \$1,09; by Mr.

Passport. Gunther 4.60 13.00

by Mr. Past. Fürbringer in Freistadt, Wis.: \$102.73z and namely:

on Fcrd. Bublitzcns child baptism

'7 Johann Gotsch 1.00

Freistätter community collection- - -3.89

DM Collection of the Kirchhain community - - ' 12.38 MLMrs. Dohnke 0,50

^Bodendörfer 1,50

Höhne 1 ,25

M Rctzlaff 3 .83

Fur tree 1,15

Frederick Grot 1,00

Ernst Hillmann - - 2		,00
August Schneider,		0,75
Hamann-^---	-	0,50
Friedrich Wvldorf		1,15
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Heinrich Hechndorf		5,00
Franz Lemke-1	.15	
Whose wife-		1,15
Karl BublitzM--^3	,00	
Johann Daesemann	.. i.	2,50
Schmidt	WU....	1,15
Peace 1		,15
Martin Schössow1	.25	
Karl Schossow1		,25
Philipp Lemke	1,30	
Karl Lemke	1,00	
Frederick Hilgmdors	1,15	"
Johann Süflow	2M^	
Grnhl	iM	
Christian Kurt	1,20	
M^JohanKurt1	,15	
:		^75
W^rdinand BZNitz	- 2,00	
Karl HillmMM^,-^		0,50
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' EilcrS		2,50
Whose wife--	2,50	,
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Hügcndorf sen.	2,30	
Gottlieb Hilgcuderr	1,15	
^v-chi" Wild 0.87z*		" 2,00
Joachim Goetsch		3,00
George Garbisch		5,00
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William tube		1,15
K. Gauerke		1,15
Ludwig Hilgendorf		2,50
Henriette Kohlmann		2,00
Agnes Fuerbringer		
d. to the Synodal - Casse of the Western District:		
by Mr. Rector Gönner, St. Louis, Mo\$1		.00
" " Past. Böling		1,00
From Jmmanuels Dist. in St. Louis, Mo.		0,60
" Trinity dist. in "	"	4,10
E. R 0 schke.		

Received
for the school teachers Heid:

from teacher Eckhardt in St. Louis, Mo. \$0.50 " " Brewer, Cleveland, O. 0 .25
E. Noschke.

Get

a. to the general Synodal - Casse: Collecte in the church of the congregation of Mr. Pastor Röbbelen at Frankenmuth, "for church purposes" \$19,15

for the-'general pres:

from Mr. Past. Fricke in Indianapolis 0,50
" whose municipality 12,50

b. to the Synodal - Missions - Casse.- from the congregation of Mr. Past. Penalties in Colliuö- ville 7,00

which the parish of St. Louis Northern Districts - - 11.30 " " , , " Southern ,--- 9.60

Addendum to the Collecte in the local DrceinigkeitS , Church 1. 20

Collecte in the parish of Hrn. Past. BiltzjP Cumberland, Md. 3.21

by Mr. D. Zregler da> gg

of the congregation of the Rev. Hattstädt in Monroe,

Mich. ig ,og
 from the congregation of Mr. Past. Baumgart in Elk-
 horn Prairie, JttS. 7,05
 from the congregation of Mr. Past. Scholz in Minden,
 Ms. 6 ,50
 by Mr. Past. Fricke in Indianapolis 3.5Y
 0.50 from himself,
 1.00 „ Carl Nerge,
 0,50 " H. Baals,
 0.59 " Eleonore Nösencr,
 1,00 " Christine Rösener, thank offering. i from the congregation of Mr. Past. Müller in Chicago 7,65
 0. for the maintenance of Concordia College:
 From the community at ColiinSville, Ills. 9,70
 Collecte at Mr. Adam Schröppels wedding that. - 2.45 from the congregation in St. Louis 2 !M
 " of Mr. Past. Baumgart in Elk-
 Horn Prairie, Ills. 6,46
 of the TreifaltigkeilS congregation of Mr. Past.
 Wichmain in Ciminnati, O. 19,00
 ä. for poor pupils and students in the Concordia-
 College and Seminary:
 from the Virgin-BerMfm of the congregation of Mr. Past. Hattstädt in Monroe, for the sophomores from Michigan 18.00
 Collecte at Mr. Huhn's Hochzciitsfeier in St. Louis 3.55 from Mr. Past. Brosch in Woodland, Wisc. 0.50 collection at the wedding of M. Schnell at Fran
 kentrost for K. Moll 2 ,00
 DeSgl. at the wedding of Mr. school teacher Sau-
 ter to Buffalo, for the same '1.70
 Sam'mlung of the srl. Mr. Past. Plukepank to Buf
 falo cukfder wedding of the Lord Past. Hanser1 ,00 . I. W. Barthel, Cassirer. -
 -'s- 7

' For the Lutheran have paid:

the 11th year:
 Messrs. Chr. Brandt, Past. Birkmann, I. C. Hams- nmg, Past. John §3.25. ' d en 12 l a b r g a n g:
 Messrs. Chr. Brandt, Past. Birkmann (17 Er.), Past^ Fritze (7 Ex.), Past. Jobanncs §5,8t>, Johann SchmiM W. Schönrl, Prof. Wmkler. *
 ' the 13th year:
 Messrs. H. Th. Bötke, Adam Bär, Past. Brose f3 Ex.) W- Baadc, D. Blick, P. Beyer, John Dürfen, Pass" Deyer (7 ex.), Past. Föhlinger, L. Criebe, Chr- Herr- ling, H.
 Hilbrcht, I. Hafner, I. Horst, David Holtzen, Chr. Hibbing, Casp. Hofmeyer, Fr. Jacobs, C. W. Ja" genö, I. Krüger, I. Knothe, Ch. Kyhlmeier, F. KüWL Past. A.
 Lange (2 Er.), Ernst Lütje, Heinr. MaschlH K. Mvllering, Christ. Ostciiltlyer, K. Röse, O. Netz- bacher, Jacob Schachamcyer, Past. Schliepsicck,. Pass. Strafen,
 Ehr. Schaper, B. Schulthcß, F. Stellhorn G- Spiegel, W. Schönell, Joh. Schmidt, H. Scycrup (50 C.), W-Stnnkcl, G>, Schröder, G. Dhieme, E. Etoß, Chr. Wvli^king,
 W. Wesel. Carl Wischmeycr, Carl War- necke - John Wickelung.
 the 14th year: Messrs. Past. v. Rohr, W. Stünkel.

Conference - Display

Notice is hereby given to the respective members of the Chicago District Preachers' Conference that said conference will be held at the home of the undersigned February 17-19, a. c. .

W. S. Stubnatzy, Secr.

T'borutov Ltation, Ooolc 60th, III. >

L At the Rock Island R. R. is the dismount .-Bremen. —

* St. Louis, Mo", !

Printing Office of the Lutheran Synod of Missouri, Ohio et al. St.

Year 13, St. Louis, Monday, February 10, 1857, No. 13.

Of the hope of a still imminent **general conversion of the Jews.**

(Continued.)

As far as those among the orthodox Lutheran theologians are concerned who have not been averse to the expectation that a more general conversion of the Jews will take place before Judgment Day, they form two different classes. To the one belong those who have regarded the imminence of such a conversion as something (more or less) probable, but not absolutely certain. To the other belong those who have expressed the hope mentioned above as one clearly founded in God's Word with full confidence.

The first class includes the following.

Dr. Nicolaus Hunnius, former superintendent of Lübeck, who died in 1643, is known to have written an excellent exposition of the Christian doctrine under the title "*Epitome Credendorum* oder Inhalt der ganzen christlichen Lehre" (*Epitome Credendorum* or Content of the Entire Christian Doctrine), which was also published in English in Nuremberg in 1847. In § 628, he mentions a general conversion of the Jews under the signs preceding the end of the world and cites the passages Rom. 11, 25. 26. and Deut. 4, 30. But he adds: "This cannot be understood in any other way than that before the last day the Jewish faith will be destroyed.

People with great multitudes will convert to Christ." He says: "probably not otherwise. So he does not want to assert it as certain; he still puts it in some doubt. That this is so can be seen even more clearly from the conclusion of the passage, which reads: "All the signs, after they have been noticeably fulfilled (unless we wait for the conversion of the Jews and the general preaching of the gospel), are certain kinds of the end of the world. With the words, "except it be to wait for the conversion of the Jews," he obviously presents the expectation even more uncertain.

The same applies to the famous theologians Leonhard Hutter, professor of theology at Wittenberg, died 1616, and David Runge, professor at Greifswalde, died 1604. When the famous Georg Calixt reproached the old Leipzig theologian Hülsemann that he had departed from his teachers Runge and Hutter, who had had this hope, in regard to the hope of a more general conversion of the Jews, which Hülsemann denied, and that it was therefore wrong to reproach him, Calixt, for teaching a general conversion of the Jews, Hülsemann answered him: "If Calixtus had indicated future conversion of some, and indeed a considerable number, of the Jews as probable, as D. D. Rungius and Hütterus do, he would not be blamed for this. However, that he 1. presents it as a divine and doubtful sign, which before

2. to extend the conversion of the Jews as a whole in such a way that, as it is now said of Germany: All Germany has accepted the Christian faith - so it should also be said of the entire Jewish people before the last day: All Israel has been blessed: this censures D. Hülsemann, as contrary to the word of God and all orthodox teachers, also D. Rungio and Huttero. (See: Calov's Biblia illustrata on Hosea 3:5.)

Dr. Friedrich Balduin, professor and superintendent of Wittenberg, d. 1627, expresses a certain hope of the conversion of the Jews in his interpretation of Rom. 11, 25. In his later interpretation of the first letter to the Thessalonians he writes (1 Thess. 2, 16.): "This leads to another doctrine, that a total conversion of the Jews is hopeless (*desperata*) because God's wrath on them is 'final', i.e. it goes to the end. Paul did give the remnant of the Jews a hope of salvation (Rom. 11, 5), who would gradually be converted to the faith of Christ (*subinde particulatim*), but we have no hope of a restoration of the whole people. For the people are rejected from the presence of the Lord, upon whom the blood of Christ, which they wickedly shed, shall remain unto the end." Further on, he compares the promised

He also connects the conversion of the Jews with the conversion of the Gentiles, saying that just as the latter does not take place simultaneously and at once, but gradually (from simul od serivol, so<l Kubivão), so too does the conversion of the Jews.

However, there are also some well-known Lutheran theologians of orthodoxy who thought they could still expect a more numerous conversion of Jews according to the Scriptures. Georg Mylins, professor and superintendent at Wittenberg, died in 1607; Aegidius Hunnius, professor and superintendent at Wittenberg, died in 1600; Matthias Hafenreffer, professor and provost at Tübingen, died in 1619.

However, the following should be noted here.

First of all, none of them has presented the doctrine of an expected conversion of the Jews as an article of faith, but all of them have presented it only as their personal conviction; none of them has particularly emphasized it as a special consolation of the church, but all of them have touched upon it only on the occasion of the interpretation of certain passages of Scripture, especially Hos. 3 and Rom. 11, or have treated it as an object of Christian disputation, while for their own part they were caught up in the incorrect understanding of those prophetic passages of Scripture. They were therefore far from wanting to impose this doctrine on anyone, or even to declare him to be a rejecter of the prophetic word and a blind child of the world, who declared this hope of theirs to be unfounded in Scripture. Especially Aegidius Hunnius, after giving his interpretation of Rom. 11, explicitly says: "This is what we wanted to say about the opinion of Paul's words, without, however, wanting to offend anyone in his judgment, but heartily desiring that the Jews may one day turn to the church in large numbers before that last future of Christ and be blessed at the same time with the fullness of the Gentiles."

It should also be noted that the theologians of both classes do not want to know anything about the conversion of the Jews taught by the Chiliasts, according to which the Jews will be converted as a people, glorified as a people, and even returned to Canaan and form a visible kingdom there for a thousand years under a special new constitution given by God. On the contrary, there is no doubt that these men, because they had neither experienced the follies of chiliasm, as later theologians did, nor had they quite realized the intimate connection of this rapture with the hope of a still imminent excellent conversion of the Jews, gave themselves up to it without any rapturous addition. Therefore, when the false pietism broke out in our church and, among others, indulged in the worst chiliastic reveries, we find that it heated thousands of minds and led them astray from the simple-minded There was then almost no teacher in our church who still held strictly to pure doctrine who would not have recognized the unfoundedness and even the danger of the hope of a great conversion of Jews that was still to come. It just happened as it has always happened in the church. As long as false spirits exploited something erroneous even more, even otherwise orthodox teachers were often caught up in it, and probably simply spoke it out without any dangerous conclusions. If, however, later on, heretics and other false teachers used these false teachings to support their heresies and to bring them into the church, then orthodox teachers became attentive, investigated even more seriously the teachings in Scripture that had become suspicious, noticed what was untenable and dangerous, and then renounced it, even if it had not been rejected or even accepted earlier by faithful servants of the church, no matter how unsuspicious. The theological faculty of Rostock expressed a similar opinion in a concern about Pietism in 1715. It says: "The hope of better times is connected with the Chiliasmo, which includes the considerable conversion of the Jews and an even greater fall of the Roman Babylon. Because Dr. Spener holds this opinion, which he did not learn in Strasbourg" (where Spener studied), "the Pietists have all, as it were, fallen upon it with a bright heap. It cannot be denied that before Pietism arose, even unsuspicious theologians joined in now and then. We cannot deny that also at the local university the gruudfromme theologian Dr. Schuk- m a n n asserted the conversion of the Jews, which was still hoped for before the end of the world, together with Dr. Vareniu 6, and the latter in a disputation of his own. But after it was soon perceived that the hope of better times was connected with the millennial kingdom like brother and sister, and therefore Mr. Petersen" (a notorious chiliast, who also taught the return of all things *) "almost all and every saying, which in the Old Testament have pointed to the kingdom of grace of the New Testament, when they only speak of better times in the kingdom of grace, which was to be planted by the Messiah, have been taken up by the chiliastic kingdom, so that he also did not spare the Lord's Prayer, in which we ask: Thy kingdom come - so for our part the theologians have begun to consider the matter better, and it was not easy to find a few more who could be reconciled with the hoped-for better times and the fall of Babylon (instead of which one would have to look at the

The doctrine of the return of all things is the godless, shameful doctrine of the devil, that all the damned, even the devils, will finally be saved. D. L. (Theologian), who, in the present quite appalling condition of our church, should rather be provided with the case of heaven, wanted to flatter or drag himself further. (p. 19. 20.) The author of this reflection was the well-known Rostock divine scholar Johann Fecht, whom Dr. Rudelbach often refers to as "the great theologian"; he died in 1716.

Another reason why the doctrine of an imminent, so to speak, general conversion of the Jews has found its way even into the minds of some otherwise orthodox Lutheran theologians seems to us to be that these theologians have not read, studied and used

Luther's writings enough. Unfortunately, it cannot be denied that what Luther himself predicted about his writings soon happened to them. Luther wrote in the preface to the first part of his books: "In time my books will remain forgotten in the dust, especially if I have written something good (by God's grace). Hon oro uulior patribus inoio (i.e. I am not better than my fathers 1 Kings 19:4.) The other should probably remain first. For if one has been able to leave the Biblia itself under the bench, also the fathers and Concilia the better the more forgotten: is good hope, when this time is expiated, my books shall also not remain long, especially because it has begun to snow and rain with books and masters." Whoever knows the history of our church better, must admit that what Luther says here really happened. When Sagittarius organized the Old Burger edition of Luther's writings, he wrote (1661) in the preface to the first part: "After the Most Serene Prince, Friedrich Wilhelm, Duke of Saxony, after the general visitation held in his lands, noticed among other things that the writings of the dear man Luther himself were no longer to be found in very few churches, since the Electoral Saxon Church Order, Article 43. The Church Order of the Electorate of Saxony, Article 43, decrees with great care that every local collator shall be concerned to bring especially the books of Dr. Luther into the churches, and also orders the superintendents to provide that the parish and church servants read them diligently and report at any time to the synod whether they have done so. Serene Highness has graciously ordered that they be reissued." The same complaint is repeated by Buddeus in 1702. In the preface to the Hall supplement to Luther's writings, Buddeus writes: "It is well known that the writings of Luther are found even among the few who want to be scholars and theologians! In the preface to the aforementioned supplement volume, I. G. Zeidler writes: "We already feel in the present time that this dear man's writings (namely Luther's) are read more diligently by many than 20 or 30 years ago, since they were known to many a great theologian.

go seemed like Bohemian villages." Furthermore, Johann Jacob Rambach wrote in 1720 in a preface to Luther's Sermons on Love: "The writings of this noble man are nowadays quite a hidden treasure, and after they have been collected out of good opinion in large folios, which poor people cannot acquire, they are seldom found anywhere else than in numerous libraries, where they are generally in such good condition that spiders can set up their tent over them and live there undisturbed. The consequence of this, however, has been that not only countless treasures of divine truth and wisdom, which Luther, by God's! grace to God's Word, have remained buried in his writings like treasure in the sea, but also that many an erroneous thing has crept back into our church here and there, which Luther had long since refuted. We have no doubt, therefore, that if Luther's writings had been used more and more in our church than from the well which God Himself filled in that time of abundant gifts of grace to the church, if Luther's interpretation of the prophets had been used more faithfully, many of our theologians would have seen those passages in a completely different light of which it was thought that the hope of a still imminent numerous conversion of the Jews was founded.

It is true that just at the time of the emergence of the so-called Pietism Luther's writings have been sought out again more and that just in this time the doctrine of the millennial kingdom and of the conversion of the Jews has penetrated into our church like an unstoppable stream. But it is also true that the so-called Pietists took out of Luther's writings only what they liked and with which they hoped to prove that they were the right Lutherans. But the so-called Pietists did not want to know anything about the whole Luther. They read Luther's writings, but not according to the principle: "Test everything and keep what is good," but: Test everything, and what you like, keep. In particular, they despised Luther's interpretation of the prophets, in the opinion that they had received much greater light concerning the understanding of the prophets. And we ourselves must unfortunately confess that in our earlier years the judgments of Spener (whom we nevertheless still hold in high esteem as a sincerely pious man) led us astray.

*) Nevertheless, the piety of a man like Spener or any other pious pietist cannot blind us to such an extent that we should approve, accept or not reject their errors. After many a wrong way and sorrowful experience, we have learned to distinguish between doctrine and life by God's grace, but also to condemn false doctrines and yet not to presume judgment on the one who has the false doctrine.

Luther, however deep his understanding of God's Word, had not understood prophets. However, we are now ashamed of this great folly. For just as it is great foolishness to allow oneself to be persuaded that a man like Luther, whom God obviously called and equipped to be the reformer of His church, should have had the key to the New Testament, but not to the Old Testament; so only the worst prejudice can so obscure the eye as not to see what incomparably deep insight Luther had into the right understanding of the prophets in particular, if one not only reads his wonderful interpretations of them cursorily, but also, as is only fair, studies them diligently. - —

In the next number we intend to show how little Pastor Vogelbach and all the chiliasts have a right to refer to any orthodox teacher of our church in their teaching of a still future conversion of the Jews, and that therefore, when we spoke of "enthusiasm," we did not mean the view of some of our theologians on the conversion of the Jews, but precisely the enthusiastic teaching on this point presented to the readers in the "Signs of the Times."

(To be continued.)
(Sent in by P. F. Sievers.)

Report on a mission trip to the Minnesota Territory in August and September 1856.

Minnesota is a word that not only sounds sweet to today's immigration fresh from Germany, but also moves many who have long since owned property in the United States to move west once again. Thus, especially the German immigration to Minnesota is increasing daily, among whom perhaps the majority are Lutherans by name, and there are not only earthly fields to cultivate there, but it is also necessary that the spiritual seed of the Word of God be scattered there among those who are to be saved.

This latter consideration moved last year's District Synod assembled in Detroit to instruct the undersigned to seek out the German Lutherans of Minnesota, to teach them the faith, and to encourage them in the faith. The aim is to strengthen them and, if possible, to work toward gathering them into solid Lutheran congregations.

At the same time, God's will was clearly recognized by us that we should strive to expand our mission among the Indians, and since the Chippeway Indians, among whom our missionary Mießler is working in Bethany, have many relatives in Minnesota, we both, missionary Mießler and I, together with the interpreter Gruet, decided to make the trip to Minnesota together. - A letter in No. 2 of the Lutheran of the present year has already given preliminary news of the success of our journey to the Indians, and I now first let the details described by Miss. Mießler from a letter addressed to the Mission Commission.

"At St. Colombo (the mission station of the Episcopal Church among the Chippeway Indians 180 miles north of St. Paul) I remained until August 19, and during three days had an opportunity to acquaint myself with the practice of Missionary Breck. On

Sundays I attended the Indian service, which took place entirely in the manner prescribed by the Eommon Prayer Book. The little church was filled with Sunday decorated Indians soon after the bell rang. A sick woman who could not give was carried to the church in a shawl by 4 men. The Christians differed from the pagans both in their dress and in the way they attended the service. While the latter still walk along in their "blankets" and with half-naked bodies, the latter are well dressed like the whites around them, and while the Christians kneel and pray the "Our Father" on their seats as soon as they enter the church, and also otherwise stand up and kneel according to the rite of the church, the pagans remain motionless in their seats. During the service, there was quite a silence; only the children allowed themselves to be disturbed now and then, but this was soon stopped by gestures from the people. The school was closed by the missionary's helpers and assistants. On Monday the usual school vacations began. At my request, however, the children were gathered once again and school was held with them. Miss. Frink, who is active here as a teacher, works with great love and patience on the children, and the blessing of God rests visibly on her work. She teaches reading, writing, arithmetic and similar subjects. She teaches reading, writing, arithmetic and other subjects, similar to the American district schools. The instruction is given only in English, mainly because they lack suitable spelling and reading books in the Chippeway language. By chance I had one of the reading books published by Miss. Baierlein with me, which Miss. Breck and the teacher liked very much. They want to make an attempt later on the basis of this book to teach the children in their own native language. So I was able to take a look,

Both in church and school, as well as in the life of the congregation, and everywhere they can feel the great deeds of God, which are created by the power of His Word. The heart involuntarily rises up in praise to God that He awakens life through His Gospel where there was death before. There one learns to speak with that missionary:

"If one is like a bear, he becomes a lamb; If one is cold, like ice, he becomes a flame; If one is dead, like stone, he comes to life, And to him is given strength and blessedness."

That was the impression that a deeper insight into the young Christian community at St. Colombo made on me. Before that, the Indians there were said to be rough, wild and unruly above all others, as Miss. Breck before

had been misadvised on all sides to found a station there. Many, perhaps all adult men living there have stained Uwe's hands with brother's blood by murdering Indians from the Sionx tribe. Even our companion Manitowab, who is now such a brave Christian, had to confess that he had become the murderer of several hostile Indians, because he had wanted to take revenge on them for the murder of his relatives. As proof that Christianity is truly a matter of the heart for the Christians in St. Colombo and how appreciative they are for the precious gift of the Gospel, it may serve to mention that at the Missionary's suggestion they have already twice collected among themselves for the benefit of a young American who is presently training for the service of the Mission, and both times raised about \$00.00 for this purpose. With the same intention, a piece of land was planted with potatoes by all Indian community members during the previous summer.

When I left St. Thombo, I was still determined to first and foremost visit the Indians at Mille Lake, as we had agreed with each other. But God, whom we had commanded in prayer, directed my gait to another place, to a tribe of which we had heard nothing before. The way in which we arrived there under God's grace was so wonderful that we could not doubt but be sure that the Lord had directed us there. During his short visit to St. Colombo, the missionary Gruet had met a young man to whom he was related. He had another older brother to whom he brought the news that he had met a cousin from far away. The older brother, pleased about this, came to the mission house the next day on the condition that he would see his cousin there. But in vain; Mr. Gruet had already traveled ahead of me on the morning of the same day. Then Manitowab (that was the name of the older of the two brothers) decided to travel with me to Crowing, where I wanted to meet my interpreter again. Tuesday morning Manitowab arrived at the mission house and so we started our journey. This man later became our guide to the Indians at Rabdid Lake, who were now eagerly awaiting our help. Arriving at the Crowing, I introduced my interpreter to his cousin and then left both of them alone, so that I would have time to make the necessary inquiries for our onward journey. In doing so, I encountered no small difficulties, which seemed insurmountable, especially for the Doll- metschr, due to an eye ailment. The paths were bad and impossible to find without a guide. I looked around for a signpost, but could not find one for a long time, until finally Manitowab decided to go with us. But when he heard that we wanted to go from Mille-Lake to Lake Superior and not come back to Crowing, he lost all courage.

and he took back his word; because he was afraid of the attack of hostile Indians on the return journey, which he would have had to make alone under such circumstances. The Sioux Indians are said to roam in this region, and if the Chippeway Indians are encountered singly, they bring certain death. Another difficulty in getting from Crowing via Mill-Lake to Lake Superior was that we would have had to carry provisions for about 14 days in addition to our luggage. But the greatest difficulty remained that no companion could be found. There was only one way out left, namely to stay 2 days in Crowing, until several chiefs of Mill-Lake were expected in Crowing. They had been ordered there by the Indian agent because of a murder that had been committed, and mau had been waiting for them for days in vain. The question now was how we should spend the time in Crowing in the most useful way; I had least of all the desire to lie at anchor there and consume the travel money uselessly. I was soon torn from this embarrassment, for while I was still looking around for a companion, Manitowab had told the interpreter many pleasant things about the Indians at Rabbid Lake, to whom he himself had belonged in the past-that they were longing for a teacher, that their chiefs had traveled to Washington 4 years ago to ask the great father (the president) in person for a teacher and a farmer, and so on. Since Mauitowab had become sufficiently acquainted with the purpose of our journey, he eagerly asked whether we did not want to go to Rabbid Lake; he knew that only there would be received with great readiness, for they all wanted to have a teacher among them. - That same day Manitowab introduced us to a chief of the Indians of Rabbid Lake. He listened attentively and eagerly to what was said to him from the Word of God about the way to salvation; he was also pleased to hear from me that we intended to go to his fellow tribesmen tomorrow.

The next morning, it was the 20th of August, we started our journey to Rabbid-Lake. Manitowab accompanied us and led us on an almost untraveled path through woods and over prairies, where we could only perceive the trace of a single wagon, which to our great astonishment had made its way. Since we were told that it was only 25 miles to Rabbid Lake, we thought we could get there without hurrying. So we took only a small piece of dry bread with us to have a bite for noon. Noon approached, and we involuntarily remembered our bread; but when we asked, "Is half the way behind us?" we were told, "Not for a long time yet. - Finally, night fell and with it rain and the thickest darkness and we

were still far from our destination; in addition, we were lost and did not know which way to turn. The worst fate had our interpreter, who had aggravated his eyelids by the great exertion of the day, so that he could not see anything at all, which is why we saw ourselves compelled to lead him behind us by means of a stick. Finally we saw a light in the far distance. "There the Indians are weaving," we were told, and we became of good cheer again. Soon, however, we noticed that the light was moving quickly, as if it were in a running canon, and in a short time it had completely disappeared from our sight. The reeds in which we now found ourselves and which beat together high above our heads and abundantly wiped the rain off us, assured us that we were near the Lake. Finally, a light appeared once again, but to all appearances in an unreachable distance. We headed for it, using long poles to

feel in front of us whether we had solid ground under our feet. After stumbling and falling many times, we reached the long-awaited Indian huts late in the evening. How great was our joy that we had reached this day's goal!

We were tired and hungry to the point of collapse. We found the Indians for the most part already on their hard night camps; only a few men were still sitting around the fire and smoking their pipes in a relaxed atmosphere. Our guide was soon recognized by them and warmly welcomed, but we as strangers were gazed at. In an empty hut we were given our night's lodging; one Indian made a fire, while another brought a mat to serve as our camp. After this day's meals, a warm evening meal and a good night's lodging were very much desired; however, this was not a place for the satisfaction of such desires, although the Indians surpass many peoples in hospitality. At first, to our not insignificant dismay, our question for supper was answered: "We have nothing to eat. But they still managed to find a solution by giving us a plate full of maple sugar, which we ate by the spoonful. The supper was sweet, but for hungry stomachs like ours, it was meager and small. But even more meager was our night's lodging. We had to lie down in our soaked clothes on a bare mat and cover ourselves with equally soaked skirts. Of course we could not sleep the whole night because of frost. With daybreak we noticed that the landlady from the next hut, despite the wind and rain around her hut, was busily tearing up and extending everything. "Maybe this is for us," I thought to myself, "maybe we will like the friendly fire, so that we can dry ourselves and warm." In a quarter of an hour the hut was pulled down, rebuilt and enlarged. After this was done, we were called. This was the hut of the first chief. He received us kindly and directed us to our camp (mau must be the time in the Indian huts).

The low huts make it difficult to stand, but the smoke rising from them makes it even more difficult to stand) in the back room of the hut next to the fire. In a few hours we saw a good breakfast served on the floor in front of us; it consisted of bread and coffee, potatoes, fish and pork, and was beyond expectation,

After we had recovered somewhat from the previous day's ordeal, the chief, at my request, summoned one of the sub-chiefs present (there are 4 of them in the village), who was soon followed by several other heads of families. I then spoke to them of the purpose of our coming, explained to them the counsel of God for their salvation, and told them that it was God's will that the gospel be preached to all men and that all who believe in Jesus Christ shall be eternally saved; further, that we were sent by a large number of Christians who, in obedience to the command of the Lord **and** out of love for the brethren, were willing to send a preacher to those Indians who asked for one, and so on. Since I had heard from them how they had been asking for a teacher for years, this would have been a sign from God that we should have followed. I then spoke about how the God of the Christians so gladly heeds the desire of those who long for His salvation, how He had also seen how they had asked the great Father in Washington for a teacher, and that for this very reason He had so wonderfully directed our walk to them that such a desire would be fulfilled. I then paused to hear their hearts' opinion. After a short pause, the chief Mishikigishig, who spoke before all, asked me if I had finished speaking, and then, on my answering in the affirmative, he made a truly moving speech in the following manner: "I have listened with great joy to what you have just told us, and I also think that we may believe your words, and that you are telling us the truth; for I can take it from the fact that you have not spared the great trouble of coming to us. Truly I am glad that at last the long-awaited time has come when the white people will have mercy on us and want to help us. Believe me that for years we have been longing with all our hearts for what you have just promised us. **Our** children are growing up in blindness and ignorance, as we old people grew up. This hurts us, but we cannot help ourselves if the white people do not support us. That is why we moved to the great city across the water (he meant Washington) some years ago and spoke our wishes [^]cgen our great father (the president) Mges and asked him for a teacher for us md our children, also nm a farmer to teach us ini farming, for it is ser firm resolve to become like the whites." (He then showed us

various papers and letters that had been handed to them in Washington). "We have also been promised grant of our wishes; but we have now waited in vain year after year, and think it is all forgotten"; we are abandoned and deceived." Finally, he concluded his speech with the words: "That is what I wanted to say in response to your speech," and then asked "his" sidekick to speak as well. The latter agreed completely with what had already been said, expressed his joy and gratitude for our visit, and finally expressed the wish that I would leave them my promise in writing, so that they would have, so to speak, a pledge from us" and at the same time a testimony against possible sneaks or sectarians. So it was with great joy that I granted them this wish and gave them my signature with the promise that we would "found" an evangelical Lutheran mission among them as soon as God would provide us with the necessary means and people; after all, it was primarily a matter of awakening their trust in us.

And so we have taken upon ourselves a sacred obligation towards the Indians at Rabbid Lake on the upper Mississippi, namely the obligation to send them a messenger of the Gospel, if possible already in the spring of 1857, what the Lord of the earth wants us to convey to the glory of his "holy" name. Of course, the necessary means and the necessary man are still lacking, but trusting in Him, who is both gold and silver and who can direct the hearts of men like streams of water, I have postponed the urgent request of the dear Indians, as I said before, until next spring. Who can wait", when it is about the salvation of immortal souls, when we hear the cry for help: "Come over and help us" as clearly as once Paul did, I say, who can wait until the money is collected? The orientation of the command of the Lord, on which the mission rests, is not bound to gold and silver, although this must not be lacking either; it is enough for us that we also have the promise with the command: Behold, I am with you always, even unto the end of the world!" Well then, let us work as those with whom ! the Lord is! He now stands before us as a poor man, truly poor, and knocks. He Himself knocks, who has been sent to preach the Gospel to the poor, and He wants to consider this service in particular as done to Him, as all labors of love are done to the poor. So may our dear Lord prosper the work we have begun in His name, to the "poor" heathen's salvation and piety. In Minnesota, a great field of work lies open and its doors are opened to us. At Mille-Lake there are more than 500 Irrdians, whose chiefs, as I heard later, have also shown a desire for the Word of God. Mill-Lake, however, is inhabited by Rabbid-

Lake is only a day's journey away. To the Lord be all things commanded!

I have taken the following excerpts from the agreement, which is handed over to the chief of the Rabbid-Lake-Indianer from the governorate of the V. St.,

Description of the Reservation for the Mississippi Indians: 43 North of Range, 26 W and 42 and 43 North of Range, 27 W the three Islands in the Southern part of Mill Lake. Secondly beginning at a point 4 mile East of Rabbidlake, thence 3 miles South, then Westward in a straight line to a point, 3 miles S. of the mouth of Rabbid-River, thence North to the mouth of said River, thence up the Mississippi River to a point directly North of the place of beginning; thence South to the place of beginning.

\$20,000 per Annum in money for 20 years.

The Mississippi Indians have expressed a desire to be permitted to employ their own farmers, mechanics and teachers etc. and it is therefore agreed that the amounts, to which they are now entitled under former treaties for purposes of education, for blacksmiths and assistants, stores and tools, iron and steel and for the employment of farmers and carpenters shall be paid over to them as their annuities are paid. Provided however, that whenever, in the opinion of the Commissioner of Indian affairs, they fail to make proper provision for the above named purposes, he may retain said amounts and appropriate them according to his discretion, for their education and improvement The

missionaries and such other persons as are now by authority of law residing in the country ceded by the first article of this agreement shall each have the privilege of entering 160 acres of the said ceded lands at one dollar and 25 cents per acre, said entries not to be made so as to interfere in any manner with the laying off of the several reservations herein provided for.

N. B.. The Indian Reservation described above has beautiful fertile land; the soil is suitable for grain and potatoes and other produce. Rabbidlake and all the "nearby" smaller lakes are very rich in fish. The area is extremely healthy. The Indians want to open a road to Crowing, to which in a short time steam navigation on the Mississippi will reach. The missionary coming to Rabbidlake will be directed the best piece of land for mission buildings by the chiefs, or he is to choose at his own discretion. Milllake can be reached from there by canoe at certain times of the year.

(To be continued.)

-From Hesse.

(From the "Pilgrim from Saxony.")

The three superintendents of the Grand Duchy of Hesse have issued an exhortation to all the clergy in their parishes.

The same has beautiful words, with which, however, the deeds of the superintendents correspond very badly, as they are reproached by the admonished clergy to no small shame, if they can still be ashamed. Here (from the ecclesiastical journal of Kliefoth and Mejer) is a juxtaposition of some of the admonishing words of the superintendents and of what the admonished clergy hold against the admonishing superintendents.

We love our evangelical church as the faithful mother who feeds her children with the only bread of life unadulterated, we cling to her with all the threads of our heart and life, because the Word of God is her one and only, the only foundation on which she stands, the only bread by which she lives, the only weapon with which she fights, the only comfort which strengthens her, the only victory which she hopes for.

The "Lutheran Church" is called our mother, whom we love, to whom we cling with all the threads of our heart and life. This is true of the Lutheran Church in the fullest sense, but it cannot be said of the combined state church, which seeks to dissolve our Protestant Church. K., this cannot be said of the combined national church. She is not our true mother, but a stepmother who is not at all friendly. We do not hang on her with all the strings of our heart and life. Her hand also does not give us the right bread; we do not desire her stepmotherly tutelage either. She has driven our right mother into exile. But we would rather eat the bread of tears with her than leave her. "If I forget thee, O Jerusalem, let my right hand be forgotten." - —

We loudly raise our painful complaint that the old discipline has disappeared, that lust of the eyes and carnality have become powerful, that the desecration of the Sabbath is going on and gnawing at the marrow of the German people, that in many places the church is so large, and that especially among our educated classes so many have become very alienated from the church, the sacrament, prayer and the very word of God. But - so we must ask the accusers - what is the fault of the Reformation, what is the fault of the Protestant Church as such? No, not it, but the widespread apostasy from it, the alienation of so many hearts from the faith of the Reformers, the distance of so many from the foundation which they laid again and apart from which no other can be laid, the renunciation of the Word of God, that bears the guilt that we are so beaten.

The complaints of the pastoral letter are just. But one word of compassion is sorely missed. The servants of the Church from the first to the last bear the main guilt of decay. - —

Why is it that the old discipline has disappeared, that the desecration of the Sabbath is on the rise, that the educated classes are alienated from the church? Whence the apostasy from the faith of the Reformers, the alienation of so many from the foundation they have reestablished, the renunciation of the Word of God? - —

We simply point to the Darmstadt Hymnal; to the Baden Catechism, which still corrodes the faith of the Reformers; to the truly ridiculous agendas of Bergmann and others, which are still tolerated. We point to our university, to our seminaries for preachers and school teachers; - not one of the professors represents the Lutheran confession, the faith of the Reformers, with full determination; - some are open enemies of it, such as Prof. Eredner, who proclaims his rationalism in writing and orally with impunity as the doctrine that actually rightly exists in Hesse. - We point to the men who since then have ruled the church in higher or lower offices: what answers would we hear if they wanted to make known the true thoughts of their hearts to the question: How do you think about Christ? - Should the signers of addresses to Uhlich, the worshippers of Ronge, really have become completely different people now? - We point to whole crowds of pastors who openly deny the faith of the Reformers in the church, even deny it, as, for example, a pastor recently claimed publicly in the children's class that one should not pray to Christ. What good are the most painful complaints in the face of such facts? - Here it is necessary to repent and turn back from the path of destruction. Why are our pleas for the removal of the Baden catechism, for at least one Lutheran professor not heard? - Why do they not practice doctrinal discipline? At least one clear, unambiguous testimony against arbitrary doctrine and rationalism should be pronounced. Of course, we will not get out of the misery of the last 60 years in one leap, but we should make a serious start for the better. We say seriously, because we are not yet really serious about church restoration. As long as we do not see full earnestness, such complaints can only make a very depressing impression. - —

Let us begin anew the new year of grace with holy resolutions to watch over the treasures of faith which the Reformation has reopened to us with the most conscientious fidelity, to immerse ourselves ever more deeply in them, and to lead all who are familiar to us by preaching, instruction, and pastoral care to their green pastures and to their fresh waters.

We are to watch over the treasures of faith, which the Reformation has reopened for us, with conscientious faithfulness. - We contrast this good exhortation with some facts which, unfortunately, do not add much to it:

The Lutheran Catechism, certainly a treasure of faith, has not yet been reinstated in its undiminished right; the rationalistic and all-round Baden Catechism has not yet been removed despite our years of pleading and begging. This pathetic book is still being protected.

The Hessian hymnal, which is bad under all criticism, was again reissued in 1855; the faith treasures of the old hymns lie aside.

(At least one should prepare the introduction of the promised new hymnal and let the bad one come in bit by bit).

A pastor who wanted to distribute the books of the Berlin Book Society and the Christian Society in northern Germany through a colporteur in order to bring the faith treasures of the Reformation to the people, did not receive permission to do so.

Let us fight in unity against the spirit of unbelief, of half-belief, of materialism, and of indifferentism that runs through our time. Thus the Hessian superintendents continue to exhort in their pastoral letter. And the admonished clergymen reply:

"Let us fight in united ranks against the spirit of unbelief, of half-belief 2c." - what a refreshing exhortation! But what happened to the 40 to 50 pastors who were so bold as to fight in a closed line against the spirit of unbelief and half-belief that emanated and still emanates from Giessen? They have received the most severe reprimands; some poor parish administrators have had to wait for years for definitive employment, and they might still be waiting if faithful patrons had not presented them and zealously taken up their cause. Those who dared to act according to this request were put under the supervision of the deans and threatened with the most severe punishments in case of repetition. Against unbelief and half-belief, on the other hand, no public testimony was given. The assertions of the Giessen professor, which contradict all ecclesiastical law, have not received any official, public rebuke. - Where is the fighting in a united line?

Half-belief and indifferentism are quite nourished in Hesse. Anyone who is not indifferent to the doctrinal differences of the confessions is looked down upon. - Half-belief - that is the character of our church system. Rationalism is shamed; Lutheranism is feared. - The "Allgemeine Kirchenzeitung" gives one sad testimony after another of how things stand in the church in Hesse. A court preacher who is Lutheran by God and by law does not hesitate to fight for the union and against confessional life: does that mean fighting in a united line against half-belief? "When the trumpet sounds an indistinct note

who will arm himself for battle?" (1 Cor. 14:8.)

By the way, we are willing to faithfully obey this call to fight in a united line, even at the risk of being called ecclesiastical rebels, which has already happened to us. Our right is clear; the Lord only protect us from false zeal and other sins in the fight that is prescribed for us.

"In particular, let us turn our undivided concern to the blossoming generation, so that, protected against the temptations of contemporary doctrines, founded in the firmness of faith, it may grow into a generation that will live to the glory of our dear Church."

The dear youth is put to our hearts. - Oh, they make us worry. But what can we do, if we go to your seminaries and receive such teachers and are bound to textbooks, such as the Baden Catechism, the Hessian Hymnal, etc. The damage is deep. After such a reminder, we are waiting for a remedy and are convinced that if our reverend superintendents raise their voices seriously, things will be different. At hand, the admonition does not yet quite correspond to what has happened, in order to be able to follow it. - —

Let us hold fast to the sacred and vested rights of our Church, to which we have again been so earnestly reminded in the past year by the secular festival of the Augsburg Religious Peace; the more we hold fast to them, the more we serve peace."

"Let us hold fast to the sacred and vested rights of our church." - We accept this admonition in the best possible way. Among the vested rights are: the full confession of the Lutheran Church; - the old Lutheran agendas, different in the various parts of the country, but all pure in doctrine; - the Lutheran catechism. Already in the Peace of Westphalia, each church has a church government of its own confession, i.e. a Lutheran church government for the Lutheran Church of Hesse. We must also include among the guaranteed rights that no Lutheran congregation shall be given a pastor of a different faith. Furthermore, this includes the guaranteed right that every theological professor at the university shall teach according to the confession of the Lutheran Church.

The confession is ignored and pushed aside to the benefit of a completely unjustified and never legally introduced union. The old good agendas are not respected and their provisions are treated as antiquated; to give just one example, two years ago some pastors who wanted to keep the old two weekly hours of prayer set by the agendas were not allowed to do so; rather, they were only allowed to keep one hour of prayer a week, and this only if the church council and a not inconsiderable portion of the other parishioners felt the need and wanted to do so.

The church government, which according to the chartered right must belong to the confession in question, is uninitiated in its members. Where is the "documented right" that prescribes at least two hours of prayer? - The church regiment, which according to the documented right must belong to the respective confession, is united in its members: only one member is legally Lutheran as court preacher, but factually also unionist as co-editor of the General Church Newspaper. - It is quite common that unite and completely anti-Lutheran pastors are sent to Lutheran congregations; neither in the examination nor in the appointment is the confession taken into consideration. Even the name Lutheran is only officially permitted where there is still a reformed congregation in the same place; otherwise it is called Protestant for short, which we could well put up with if we did not notice the intention to introduce the Union in this way. We have already mentioned above what the situation is with the Lutheran catechism and the university.

To sum up briefly, we must say with pain: the admonition that we should hold fast to the vested rights of our church is nothing but a figure of speech until these vested rights are simply given back to us. We have asked for them long enough and ask for them again and again. Will our pleas be heard? It would be so easy - and that peace can only be established by respecting the vested right, - that can be noticed by everyone in our days who wants to notice anything at all.

"Let us bring to bear again the old fear of the Lord and the old discipline, by which the evangelical churches once stood like lights in the darkness, that the shameful words and the sins of unchastity might be overcome."

Discipline is our desire. Without church discipline our poor people will be lost. We have already asked several times for the beginnings of discipline; - we have waited in vain for an answer so far. And yet it would be so easy to at least gradually accustom the congregations to order again. - As a historical illustration, we can share the following: A pastor, who encountered about 30 wild marriages in his parish when he took office, made every effort to control fornication. He really succeeded in a short time in eliminating most of these sinful relationships; the people recognized his faithfulness, followed him and let themselves be married in church. Only a few resisted, but still came to Holy Communion. The priest strongly urged them to refrain from it, as it was his duty. This led to further negotiations. Finally, the priest was reprimanded for his excessive zeal; he should not keep the people from taking Holy Communion. In response to his conscientious objections, he was told that he could calm down, since the authorities would take responsibility for it.

reminder: to bring back the old breeding? - —

O pay attention to the signs of the times and take care of the sanctuary of our church. Join them more and more intimately. Respect their rights and keep them, they are bought with the blood of your fathers.

"Respect their rights!" - Our Lutheran church's rights are clear. We have briefly mentioned them above. Our dear Superintendents urge us to respect these rights - word and deed must come into harmony. We hope that the often violated rights of the church, which we are called to respect, will also be respected by those who are called above all to care for and preserve them. Such admonitions give us courage to be patient. We are waiting for the establishment of our Lutheran church and the implementation of its legally valid confession in constitution, cultus and doctrine. We want to wait patiently as long as we can keep an unharmed conscience in our church confusion. But before the good right of our church is fully respected from above, we must not indulge in self-deception, as if respect for the right of the church were to be expected from the congregations. As long as the people are not given back their catechism, their songs, their full service to God, their church discipline, their pure preaching, that admonition to respect the rights of our church will also remain a word without power.

Em example from a thousand.

The Catholic "Truth Friend" from Cincinnati writes in its number of Nov. 6 of Melancthon the following: "The same man who once wrote: ""I have wept more tears over the unhappy Reformation than water flows in the Elbe."" - What kind of readers might the "truth lover" have whom he can nas'lead with such owl-mirrors?

(EmgkMdt.)

Church fire.

"If one limb suffers, all the limbs suffer with it."

On the last Sunday, January 18, 1857, we were affected by a serious misfortune; our church, which we had built only four years ago, almost without any help from our fellow believers, burned down on the above-mentioned day, in the afternoon at 2 o'clock, and we had to stand by and watch our dear house of worship burn, from which we were able to save what belonged to the inner furnishings, but could no longer extinguish anything in the house itself, since we became aware of it too late.

This misfortune hits our small congregation all the harder because, as many readers of the Lutheran know, it has accounted for several kingdoms.

and mostly poor people. But even in this distress we hope in God; he will help us again to a little church, where his name's honor and his praise shall resound; he will also awaken intercessory hearts, which remember us before the throne of grace. He can, he will, he will do it, for his is the kingdom and the power and the glory forever and ever. Amen.

Arcadia, Hamiltonou Co, Indiana, January 21, 1857.

Im name of the cvang.lutheran Jmmauuels- gemeiude.

The Church Council:

G. Reichardt, Fr. John Nessel, Jr. Nikolaus Zelt.

Kirchen Hymnal

for

Evangelical - Lutheran congregations Unchanged Augsburg Confession.

It is hereby brought to your attention that from the year 1857 on, the above mentioned hymnal, published by the Evangelical Lutheran Church of St. Louis, will no longer be printed in New York, but in St. Louis, Mo. and that Mr. Otto Ernst in St. Louis, Mo. is the sole agent for the sale of the same. All requests are therefore to be directed to him, and he alone is authorized to negotiate with booksellers and subcontractors.

On behalf of the committee authorized by the Evang. Lutheran congregation at St. Louis, Mo. Sarer.

OurtLurrftett and Darr?.

32.00 gratefully received from the Jmmaiucsls-Innglings.Verein in Chicago. G. A. K eller.
Fort Wayne, January 8, 1857.

With glorious thanksgiving to God and the bountiful givers, I certify to have received 310.00 from members of the congregation of Mr. Pastor Keyl in Baltimore.
Fort-Wayne, 1). January 1857. H. Ice filer.

With heartfelt thanks to God and the benevolent donors, the undersigned hereby certifies to have received \$5.60 from sungen people from the congregation of Mr. Pastor Seidel, and 40 Cts. from Mr. Pastor Schäfer.

ForOWayne, January 14, 1857. W. Heinemann.

30,00 from the municipality of Frankenmuth, confesses with warmest thanks
Fort-Wayne, January 22, 1857. Karl Nittmaie r.

\$1.75 at the wedding of Mr. Jakob Roth at Frankenmuth with warmest thanks.
Fort-Waync, 22- January 1857. George The" that.

With heartfelt thanks to God and the benevolent donors, the undersigned, through Pastor Hcid, certifies to have received 315.08 from)cr congregation at Pomeroy and 30.42 from the Jmmanuelsgc- node near Pomeroy.

Fort-Wayne, 21 Jannar 1857. I ol> anne s 91 uppr e ch t.
Sincerely thanking I hereby certify 31.00 received from Mrs. Dreyer through Mr. Pastor Bilz in Cum" bcrland.
H. Eislelder. Fort-Wayne, January 21, 1857.

32.00, which was collected at the wedding of Rev. Schäfer in Maryville, O., gratefully received.
God bless the givers.' G. A- Keller.
Fort-Wayne, January 27, 1857.

32.30 collected at the wedding of Rev. Schaefer in Maryville, O., then 31.00 from Hin. Quick received with thanks.
God bless the givers! Frederick Keller.
Fort-Wayne, January 27, 1857.

With thanks, hiemit undersigned certifies to have been chilled by Dr. Sihler of St. Paul's Parish in Baltimore 312,Oll and by Rev. Föhlugcr bO CtS. ...5 ..
May our Lord Jesus Christ repay the dear givers abundantly, both temporally and eternally.

Fort-Wayne, January 30, 1857. Br. N. T ramm.

With heartfelt thanks, the undersigned hereby certifies that he has properly received 310.-50 from the valuable Nähvrcrin of St. John's Parish in Philadelphia

through Pastor Hoyer.

May the God of all grace bless the dear children physically and spiritually.

Br. N. T r a m m . Fort-Wayne, January 31, 1857.

Invoice filing
of the
evang. luth. Jünglings-Verein zu St. Louis, Mo. for' -the year 1856.

Einn a h m c: Caffcn stock from 1855380 .15

Total income by monthly contributions - -. 344,05 Collected on May 7, the day of the foundation of the association, presented in the Jm- manuels Church

58,90

Summa: \$183.10

Summa: \$293.45

Cash on hand: \$189.65

Tt. Louis, the 1- Jan. 1857.

M. P. Estel, Cassirer.

For your kind attention.

All Lutheran youth associations are kindly requested to send in their annual reports by the end of April, so that it will be possible for the undersigned to publish a general report.

M. P. Cstel.

Allg. presidcut of the ev. luth. jimgStiugs percine.

Get

n. for seminar construction in Fort Wayne:

311.88 from the Grmeiude of Mr. Past. Mn- kenberg, Collecte on hn'l. Christmas.

0.50 by Friedrich Dorsimcier,

0,50 " Lonise houses,

3,00 " Hrn. Past. Klinkeubcrg, zusammenammcu \$15,88 vou den Gemeinden des Hrn. Past. Schumann

13,00 " the congregation of Frankenmuth, Mich.

13,27 " G- P. Germann 5,60

" an unnamed 1,00

" of the community of Mr. Past. Engelbert 10,00

"Mr. Past. Eppling and his Gem. 11,75 " " W.Huhn0 ,5Ö!

Wcihnachts-Collecte von der Gem. des Hrn. Past.

Brewer, Tu Page Co, IIS. 28.50.

b. sweet poor students in the seminar to F. W.

by Mr. Vornholt §1.00

from the bell bag of the Gem of the Mr. Pastor

Kliukenberg 5 ,00

n. to the Svnvdal Coffee of the Middle District: of the Trcinigk. Parish in Allen Co, Ja.

\$5,00 " ,, (None, of the Hrn. Past. Dctzer, Dcfianee., O. 4.07 ,,

Mr. Rev. John

1.00

Christi a n P iepe n brin k.

Receipt e n

n. to the general synodal treasury: from the congregation of Hrn. Past. Beyer in 4own ^ermann, WiSc. \$5 00

" Mr. Past. Beyer himself- IM

for the general president:

from the community to Fort Wayne 25M

" aforementioned Mr. Past. Beyer sog

b. to the Synodal - Missions - Casse:

From the congregation of the Hrn. Past. Bcvcv in Town .^ermann, WiSc. KM

" of St. Paul's parish of Hr". Past. Ottmaun zu Acu Melle, Mo., au Epiphaniastagcs. - ---5 ,95

" Hin. Phil. Louke ",50

„ Georg Garbisch

"the schoolchildren of Mr. Lebrer Ernst in St. Lonis 3M " Mr. Past. Schwan from his Misfionsbüchsc- 0,dU " the congregation of Mr. Past. Lange in Sr Charles, Mo.

" Hin. Friedr. Kohn in Sheboygan, Wisc. - - - -2,00

o. for the maintenance of the Concordia College: ' by Mr. Gottl. Lindemann by Mr. Past. Leh take 5,00 ä. for poor pupils and students in the

Concordia- College and Seminary:

you Mr. Fr. Grot 0,25

0,25

Lochner

2,00

isch forLudwig

oy Mr. Past, Johannes IM F. W. Barthel.

For the Lutheran have paid:

the 11th year:

Mr. Conrad Muhly

the 12th lah r.g anq:

s

dw Hrn. Friedr. Borrenpobl, Ernst irr Freistadt,Past.Hatt- l städt (3 Er.), Kroning, Joh. Paulus, Süflow. jden 13- Jahrgang:

Mr. Heim, Mr. Bardonner, Mr. Bvrrcuvohl, Mr. Heine. Bmmstädt, Chr. Brandes, Eolnihcr, Dery, Götsch, Rck. Häßler, Hiilmann, Hage, Hebt, Joh. Heinz (-80 C.). Chr. Knvop, W. Keup, Lüdw. Lücke, Carl Meier, Hcinr. Meier, L. Mitte, F. W- Meyer, Chr. Rebrling, W. Ohlendorf, Nehlaff, Reimann, Schmidt in Freistadt, Heinr. Stumborg.

the 14th year: Hrn. Heinr. Lücke and Lndws Lücke.

Conference - Display

Notice is hereby given to the respective members of the Chicago District Preachers' Conference that said conference will be held at the home of the undersigned on February 17-19, a. c.

W. S. Stubnatzy, Secr.

Dttornton Lmtion, Ooolc Oo., III.

L Au the Nock Island N. R. is the ab- stcigc place: Bremen.

-- - St. Louis, Mo., - .

Printing Office of the Lutheran Synodc of Missouri, Ohio, et al. Ct,

Year 13, St. Louis, Mon. February 24, 1857, No. 14.

Of the hope of a still imminent general conversion of the Jews.

(Continued.)

After we have let our readers have a look into the writings of our orthodox fathers and have presented what they believed, taught and judged about a general conversion of the Jews that is still to be hoped for, **it is now** time, before we **ourselves** illuminate the matter from God's Word, to communicate something of what Pastor Vogelbach has presented to his readers in his "Signs of the Times". We will soon see whether Father Vogelbach can rightly claim that he teaches nothing other than what has already been taught by many or at least some of the orthodox teachers of our church, so that we, when we have warned against his **teaching** as against fanaticism, **have at** the same time broken the baton over our orthodox teaching fathers and also accused them of fanaticism.

In the first number of the "Signs of the Times," in **the** "Preliminary Reminder," in which the tendency of the paper is stated, it is said: "Whoever reads with attention the prophecies of the Old and New Testaments will have to admit that still extraordinary things will happen, especially in the last **time**. We count among them . . the apostasy from Christ, *) the return of the *) So Father Vogelbach is still waiting for the apostasy from Christ! How he must therefore regard the "signs of our time!"

The people of Israel in the land of their fathers, the regiment of the Antichrist, *) the difficult hour of temptation †), the fall of the Antichrist ††), the victories of Christ in the send year of peace and so on".

The second number contains, among other things, a "Draft of the Constitution of the People of God," which is published "by the Committee for the Gathering of the People of God in Jerusalem. It says: "A few days after Pentecost (!) of the year 1851, some friends came together to discuss what they had to do in order to become partakers of the great promises of God, to penetrate into the Kingdom of God, which is within us, and to receive the Holy Spirit. They recognized that an outpouring of the Holy Spirit, as it was given to the first disciples of Jesus. (Acts 2, 1-4. 4, 81. 8, 17. 10, 14. 11, 15. 13, 52. 19, 6.), with a rejection of any weakening interpretation of this

*) So Mr. P. D. is also still waiting for it! How may he judge about the papacy after that!

†) So Mr. P. B. thinks that the hour of temptation has not yet come! God grant that he does not realize the opposite too late and does not make many others safe by his call: Peace! Peace! he will not make many others safe as well.

††) What kind of overthrow of the Antichrist may Mr. P. V. expect before the last day, after the Antichrist has already been revealed and killed by the newly revealed gospel at the time of the reformation and will only be lynched by the appearance of the last future of Christ. 2. Thess. 2, 8. cf. I, 7-40.

great event, uniquely suited to their needs, and decided to stand around the Holy Spirit in two weekly meetings. . They realized that people's indifference to their heavenly calling 2c. are the causes why people fall into open and secret sins, which unrecognized and unbercut us to draw the curse of God. . They found the only thorough remedy for this distress in the establishment of a people freed from the dominion of sin, proclaimed by the prophets, which is solemnly assured in the oath of the angel Rev. 10 that the mystery of God, which he proclaimed to the prophets, shall be accomplished. From the next chapter of Revelation it became clear to them that the realization of this oath includes the building of the temple, which John was commissioned to measure. Such a building presupposes that a people of the Lord will gather at the place, in Jerusalem, which is destined for decisive deeds, as the prophecy expresses it everywhere. In this prophetic word (Ps. 50, 1-6.) the gathering of God's people "(in Canaan)" is the condition that must be fulfilled, so that the heavens will proclaim the righteousness of God again. . If we want to gather into a people of God, the place here is not unimportant. This place is, according to the

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Jerusalem is, according to the prophecy of the prophets, the place where the decisive battle between light and darkness must take place. According to the prophecy of the prophets, Jerusalem is the place where the decisive battle between light and darkness must take place. There, in the midst of the lands, the fate of mankind, and thus also that of the German people, will be decided. . It is the prophecy which points us to Jerusalem and which gave us the reason for the invitation to gather in Jerusalem today for the important purpose of gathering the people of God. But what do we expect to find in Jerusalem? We find the answer in Isaiah 33:13-16. It is not to rest and separate ourselves from the people that we fix our eyes on Jerusalem, but to work with a people who fit this description of the prophets, so that that other word of prophecy may be fulfilled: Mich. 4, 1—3." *)

It is further said that at the time of the meeting a petition to the German Federal Assembly in Frankfurt was drafted and signed by 439 persons (416 from Württemberg, 14 from Baden, 8 from Bavaria, 1 from Austria), asking for the use of the Federation for the settlement in the Holy Land; on which nonsensical request (as of course) a negative decision was taken. - In a following article, the holy land is described according to its earthly glory (!) and the consolation is given that the "harmful 'beasts,'" which dwell in the land, "must disappear from the land, if Israel is faithful to its God."

In the same 2nd number, there is an essay with the heading: "Views of Hope. It says, among other things: "The great and glorious goal, which all believers hope and long for, is the appearance of Jesus for the establishment of his kingdom. . It shines in the eyes that this kingdom is not, nor can be, an invisible one, merely spiritual or existing somewhere in heaven, but that it must appear on earth and in visibility . . . Do not the angels also say at Christmas, with a clear distinction between that which is above in heaven and that which is below on earth: Glory to God in heaven, peace on earth, and goodwill toward men? . . Nothing is clearer than that this kingdom has not yet appeared on earth. . . This kingdom of God had to enter the world first as an inward kingdom, active in the souls, as a kingdom of the Holy Spirit, as the Savior himself says: ""the kingdom of God is (now still **) inwardly in you"" (Luc.

The reader sees that the blinded people do not understand the scripture literally, which would be quite right, but solidly carnally, as the Capernaïtes understood the words: "He who eats my flesh" 2c. But to them the Lord cried out, "It is the Spirit that quickeneth; the flesh" (that is, the carnal mind) "is of no use. The words that I speak are spirit and are life," Joh. 6, 63.

Here you can see how the devil slips his gloss into God's Word in order to pervert and falsify it.

17, 21.). Immediately afterwards he says: "Like the lightning that flashes from one place under heaven to another, so shall the Son of Man be in his day" (v. 24), i.e. when he will establish his kingdom on earth in a visible manifestation. First, through the atoning sacrifice of the Messiah, sin had to be atoned for, through his resurrection righteousness had to be brought to light, and through the outpouring of the Spirit the church had to be founded, spread out and prepared as a temple of God; only then, when everything has been prepared, can the kingdom of Jesus also appear on earth. This is what Zechariah indicated when he speaks 9:9: ""Behold, your King is coming to you, a righteous man and a helper, poor and riding on a donkey 2c."" This is the first appearance of the God-King on earth, where he comes to us as a righteous and justifier, as a helper from the punishment and dominion of sin, poor and meek, and as such is still passing through the world; but how different it is when John sees him coming on the white horse, with eyes flaming with fire, with the sharp sword, and all the hosts of the saints with him (Rev. 19, 11. 19.!) *) . . When will this kingdom of Jesus come? I do not know, and no man or angel knows. But one thing I do know with complete certainty and certainty, namely that the days in which we live are leading us towards it with rapid strides. . . That Israel and Palestine will play a great role in the establishment of the Kingdom of Jesus, not only, but the greatest role, no one who knows the prophets can doubt. Palestine will be the scene of the greatest, most glorious and profound revelations of the King of kings. There will be the central scene of all the key developments of mankind.

In this same essay there is another strange example of a rather foolhardy and ungodly interpretation of the Scriptures, or rather the intercourse of the Scriptures. It says: "According to Matth. 24, 14. the Savior says: "And this gospel of the kingdom will be preached in the whole world, as a testimony to all nations; and then the end (the establishment of the kingdom of Jesus) will come."" So even with the word "end" in the Scriptures these stinging enthusiasts know how to cope, if it is contrary to their fantasies of a millennial kingdom preceding the end of the world.

In the same number, p. 11, it then says: "Incidentally, all the prophecies of the

*) What carnal thoughts again! Because to all appearances the writer means that the Lord will really ride in on a white horse, since he contrasts this with the real riding on an ass!

Very appropriately, the writer speaks here of the "greatest role" which Israel will "play", because the whole story is just a comedy, which such poets write, in which, of course, nothing will be missing, but - persons, who perform it.

Scripture, that the blessedness promised to the people of Israel shall not be merely spiritual, and consist in partaking of the inward blessings of the gospel, but shall be fulfilled literally and bodily." The writer adds, "What a prospect!" *)

It is strange how the Mr. Chiliast, where it is about their dreamy hopes, seemingly insist on the literal mind (while it is, of course,

only a carnal mind), but where the clear letter opposes their reveries and hustle, they scornfully reject this letter. The people in Württemberg, who have conceived the mad, thoroughly insane plan to emigrate to Palestine for the salvation of Germany and the rest of the world and mankind, have been reproached that, according to the clear letter of Scripture, they should leave the matter to God, remain in their fatherland and profession and feed themselves honestly. To this one (probably Hm Christoph Hofmann, the leader of the alleged people of God) answers in the "Süddeutsche Warte," the organ of the Society: "We therefore no longer dwell on the objections with which pious convenience**) seeks to escape from this language of the deeds of Providence by declaring it contrary to Scripture, in silly literalness, to want to go out from the conditions for the sake of which the judgment on the city of Babel is prophesied." Thus we read in the third number of the "Signs of the Times."

In the fourth number of the "Z. d. Z." we also find something about how one wants to keep it with the distribution of the holy land when one gets there; and a strange information about the meaning: whether not, when the millennial kingdom formally begins, then the Gentile Christians would have to give way again to the new Jewish Christians in the promised land. We read the following p. 19: "For us, the question of where on earth we should settle is only because

*) There we have the crux of the matter. Yes, yes, this is the kind of gospel the world likes to hear. It is through this kind of gospel that Muhamet has worked so powerfully. What unconverted person should not become interested in "Christianity" and "prophetic theology" and pretend to be a little pious for a while, when the prospect of entering a land of milk and honey is opened up to him, where what is promised in the Scriptures of spiritual experiences under bodily images is fulfilled bodily! Oh, that it is possible for even Christians to be lured into such mire! But the same thing happened to the Galatians, of whom the apostle writes: "You began in the spirit, will you now complete it in the flesh? (Gal. 3, 3.) It is no wonder that preachers of this new gospel are found now, because already to the Galatians such evangelists came, who made themselves comfortable with their gospel "according to the flesh, only that they were not persecuted with the cross of Christ," Gal. 6, 12. cf. v. 8.

This gentleman does it, like Mr. P. Vogelbach. The latter calls those who do not want to enter into his reveries "worldly men"; the latter calls the refusal to go astray with him to a land of the Turks, only to escape the judgments of God and to bring the sinking ship of mankind to land, "pious convenience" next to "silly scriptural literalism."

of importance, because God Himself in His Word has designated Jerusalem as the place from which the Law is to go forth among the nations*) . . . For sincere and anxious souls who think that the possession of the promised land is not promised to the spiritual, but only to Israel according to the flesh, we put here for their reassurance the words of the prophet Ezekiel, which speak most clearly for Israel according to the flesh. In the 36th chapter this prophet prophesies to the mountains of Israel that they shall become a pleasure garden and says v. 12. in general about the population of the land: ""I will bring you people who shall be my people Israel, and they shall possess you."" Then he determines Cap. 47, 22. 23. expressly that the strangers shall have their portion in the land, as the natives among the children of Israel. This removes the objection that Christians from the Gentiles, including the descendants of those Israelites who have become Christians in the course of time, have no promise of the land of Israel. For the distribution of the land, the prophet Ezekiel Cap. 45-48 is authoritative. According to it, the land within the certain tribal borders (!) shall be distributed by lot among the individual owners. According to the judgment of experts, a family, even if it is numerous, can live on an estate of 25 Würtemberg acres of medium-quality land. Thus, on average, 25 acres of land would have to be allotted to each family by lot. Every family, no matter what its status and profession, should have such an inherited estate and keep it forever.

According to the "Signs of the Times" the pope is of course not the Antichrist; so that the imagination of man has an unlimited field for all kinds of strange assumptions when considering the world events of the present, the Antichrist must naturally be a worldly king, of whose abominations in comparison with the abominations of the popes it is said in the 4th number: "But what happened before was only a shadow compared to what is yet to come. This abomination casts away all shame and consideration and defies the Lord with a lifted hand (Ps. 2). What laws concerning religion may go forth, what precautions may be taken in the great empire! What days are ahead! There it will be shown who is a true saint and fighter of God." **)

Even the passage Is. 2, 3 is declared to be a prophecy concerning future events; a prophecy that was obviously already fulfilled at the time of Christ and the apostles; compare Luc. 24, 47-53. 1, 4-8. 2, 1-47. - It belongs to the chiliastic vertigo, which expresses itself in the "Signs of the Times", that the same one puts the strangest prophecies, which the Holy Spirit himself declares to be fulfilled in the New Testament, as still to be fulfilled. He who still has eyes to see should already recognize from this that these poor people do not follow the Scriptures, but the promptings of their heart and the rising images of their heated imagination.

**) With such interpretation the Lord Chiliastes show how blind they are. They should know that the revelation are coarseness of the anti-Christian essence, which they give to their

Finally, in the sixth number of the "Signs of the Times" (for the fifth has been lost to us and the numbers still published after the sixth, in which Mr. P. Vogelbach is supposed to fight bravely against the "Lutheran", have not been considered good enough to be sent to us until today, Feb. 15!) we read the following: "The prophecies about the fate of the nations are of two kinds: one proclaims terrible punishments for the enemies of Israel, the other the immeasurable blessing that Israel shall one day spread over the earth through the true knowledge of God and even for the happiness of earthly life. (We see here again which great role the dear earthly plays in the hope system of Mr. P. Vogelbach).

Furthermore: "Jerusalem is therefore the central point of the kingdom of God on earth and therefore everyone who makes the realization (!) of the kingdom of God on earth his desire and his striving will have to keep his gaze always and forever directed towards Jerusalem, as the place with which this whole thing, so highly important for all mankind, is inseparably connected. For this reason we too have made the gathering of God's people in Jerusalem our aspiration, and the attainment of this goal cannot and will not be abandoned. For the execution of our plan, however, a settlement in the Orient, in the holy land itself, will become necessary. . . The question is, in what way the work of establishing better conditions, the work of building the temple in Jerusalem, can and must come to fruition?

We confess that it disgusts us to excerpt even more from the "Signs of the Times". The above is hopefully sufficient to prove that if Father Vogelbach refers to our old doctrinal fathers in his teaching, he must not have seen, let alone read, anything of the writings of these pious pioneers of ours. For everyone who has only glanced at them knows that all our orthodox teachers have not yet read the writings of the "Signs of the Times", which are mentioned here.

This blindness is all the more pitiable because through the Reformation God has already revealed the secret of papal-antichrist wickedness according to the prophecies of the Scriptures. This blindness is all the more pitiable, because through the Reformation God has already revealed the secret of the papal-antichrist wickedness according to the prophecies of the Scriptures. By the way, it only confirms to us that the whole series of popes constitutes the Antichrist, and also this: that even after the discovery of the secret of its wickedness, the papacy again and again finds sects (even among the Protestants) who either go back into its net, or who in their delusion look like the real Antichrist, who, as they suppose, is yet to come! Certainly it is bad to have narrowed the circle of vision by the experience in his closeness so much that one cannot even distinguish the "Antichrist" from the "scoffers" of the last time. 2 Thess. 2, 1-12. and 1 Tim. 4, 1-3. compare with 2 Petri 3, 3-13. (The latter passage, of course, the Chiliastes do not like to quote, because it teaches too irrefutably that with the expected future of Christ there will not be a millennial kingdom on earth, but the disintegration of heaven and the melting of the earth and all elements.)

The fact that some have entertained the hope that a considerable number of Jews will be converted to the Christian faith before the Last Day. That some have cherished the hope that a considerable number of Jews will be converted to the Christian faith before the Last Day and that this visitation of the lost sheep of the House of Israel, brought about by the ordinary means of grace, will also

bring great blessings and comfort to the Christians in the last distresses of the world: this hope looks as much like the fantasies and blather contained in the "Signs of the Times" as a pigeon with a green olive branch looks like a great bristling monster. This hope is quite compatible with the right consolation and hope of Christians. This hope, if one wants to call it so, overturns this reason and dislocates this goal.

We will not get involved in exposing the miserable intercourse of the Scriptures, on which the carnal, coarse-earthly and sensual chiliasm of the "Signs of the Times" is based, by which a new meaning is imputed to the whole Bible and all the prophecies of the A. and N. Testament are poured over with Egyptian darkness; what Jerome says of certain opinions, that whoever has made them manifest has at the same time conquered them, applies also here. *) We think with horror of the terrible consequences that the spreading of such enthusiasms must have for the healthy, simple, serious Christianity and the unwavering striving for eternal life in our poor people; but the general painful experience is that those who have drunk from such a goblet of stupor are hardly, if ever again, brought to sobriety by Scripture.

In the following, we will take our worthy readers by the hand and first wander with them through the books of the New Testament, in order to gain from here the right key to the prophets of the old covenant; for that the New Testament is the key to the Old, hopefully no one will dare to deny. Also the main passage of the New Testament, which is used for a still expected general conversion of the Jews, we want to consider carefully with our readers; for it remains firm and certain what St. Peter writes: "That no prophecy in the Scriptures is done by its own interpretation." 2 Pet. 1, 20. In this way, then, we hope to place our readers on a foundation, even in the questions in question, on which their consciences can stand firm and secure, without fear of error and seduction.

(To be continued.)

On the Doctrine of the Church.

(Continued.)

A further reason why the doctrine that the visible church is the One Holy Christian Church must not be regarded as something innocent, small, harmless is that-

*) "Has sententias prodidisse, superasse est."

ser, because this teaching encourages the most frightening tyranny of the soul. For just consider that the Lord says of His one holy church that it has the keys of the kingdom of heaven, that it must be heard, that he who does not hear it is to be considered a heathen and a tax collector, and that what binds it to earth is also bound in heaven. (Matth. 16, 19. 18, 17.) If any visible church were to be considered the one holy Christian church, and if it put any innocent person under ban, then this innocent person would have to believe that he is now also under ban by God, that he is also bound in heaven; he would not only have to bear the false ban patiently, but also respect it as a true church ban and try everything to get out of this ban. If, however, those who are at the helm of such a visible church, i.e., who have the power or the rule, are desirous of domination, they can, therefore, with this false doctrine of the church, scare the poor souls with the ban, as their purposes demand, keep them with them in spite of their tyranny, yes, do with them what they will; for he who has a man's conscience has also his will, his body, his powers, and - his bag. Woe to poor Luther if, when he was banished by the pope, he had not already had the pure doctrine of the church! Either he would have allowed himself to be driven to humiliation before the pope's church or to despair. But since he knew even then that the church, to which God had given the power of the keys and such glorious promises, was actually that invisible congregation of the saints, which does not coincide with the visible church, but is only to be found in it, he laughed at the impotent papal and episcopal banishment rays. He knew only too well that the true church in the true sense of the word, "the congregation of the saints", which actually has the right to banish, had certainly not banished him, nor would it ever banish him, since Christ had not said of His church that it would banish His own, but rather of the church of the ungodly! He knew only too well that every unjust ban of a visible church was not a ban of the church, but a ban against the church, that rather a visible church had to prove that its ban was a real binding ban of the church, that it acted in the sense of the bride of Jesus Christ and therefore did not use the keys of the kingdom of heaven against Christ's order and appointment, but according to it. If Luther, on the other hand, as I said, had still been in the false doctrine that the visible church is Christ's body, as certain Romanizing Lutherans now want to claim, woe to him! Then he would have thought he had to listen to "the church," would have repented falsely, and would not only have been in his own He would never have started the work of reformation and the whole church would have remained in its Roman-Babylonian captivity and would probably still be in it.

Let us listen to Luther himself. In his interpretation of the 14th-16th chapter of the Gospel of John, he writes the following on chapter 16, v. 1. 2. and A.: "What should one do here? It is difficult to stand here and preach against such a ban.... But what is the defense and the reason on which we may stand against such an outrage and maintain our defiance against them? Nothing else, but the masterpiece that St. Paul uses Rom. 9, 7. and says: "They are not all Abraham's children, who were born of Abraham. They are not all Israel, which are so called; as it is said, They are not all cooks, which bear long waters. So not all are the church, who boast and bear the name of the church.... I believe and am certain that even under the papacy the Christian church remains. But on the other hand, I know that the large number among them, who have the prestige above all, are not. As our popes, cardinals, bishops are not God's but the devil's apostles and bishops, and their people are not God's but the devil's people, and yet some of them have remained true Christians, even though they have been led into error (as Christ pointed out earlier, Matth. 24, 24.), yet they have been preserved miraculously by God's grace and help. Therefore, it is still not valid that they boast and defy with great splendor: We, pope, bishops and what is among us, are the Christian church. For only we are named after Christ and are the descendants and heirs of the holy apostles and fathers. Apostles and Fathers. Therefore we also justly put under ban those who oppose us and believe or teach differently. Yes, dear sirs, we grant you the name; but let us see whether you are also that, and do that which you boast of.... Therefore, I say, this distinction must be kept and carried out from St. Paul, that not all are God's people or the church who are so called. For from this both instruction and strength may be taken, that we may not be offended at their banishing and condemning, but may say against them, If they banish me, happiness will strike. For such a ban is a mere false name, as is all their glory and essence, and Christ himself (John 16:1, 2) warned and admonished me beforehand that I should not turn aside from it. Yes, you say, but what do you say to this? Nevertheless, the Christian church has banned you! No, it has left that alone. For it is not the church, whether it boasts of the name.... Let us recognize and honor as the true bride of Christ those who abide in the pure word of Christ and have no other comfort of heart than this Savior, whom they received in baptism and confessed, and the sacrament thereof.

have taken. These are the true church, not only in one place, as under the pope, but wherever they are, as far as the world is. According to the outward nature they may be scattered to and fro, but in this piece they come together, which is called: I believe in God the Father Almighty, and in Jesus Christ our Lord, born for us, suffered, died on the cross 2c., praying at the same time: Our Father in heaven; having one Spirit, Word and Sacrament; leading one holy, blessed estate, each according to his profession, father, mother, overlords, servants 2c. And so what we preach *), believe and live, so they also preach, believe and live: bodily separated from one another and tossed to and fro through the wide world, but gathered and united in Christ. Behold, this is called

the true *Catholica*, common Christian church; which will certainly not banish us nor persecute us, but gladly accept and confirm our doctrine from the heart, and hold us for their dear brethren. ... So we also say to the pope and bishops: We will gladly carry you on our hands and keep the law, the ban and everything with you, if you only need it. Yes, they say, you shall not teach us: we are the church and have the office from God; therefore you shall hear us and follow us; what we say and do is right. Then we say with Paul: If you will go and abuse this holy name and office, then we will, regardless of you, tear up and destroy the temple and the law and everything, yes, before everything. We will gladly let it be holy and good and keep it; but if you want to use it in another way than God has ordained, then it will be: either the abuse will be given up, or both, priesthood, temple, people, law and everything will be lost. ... So St. Paul and our preaching go against the law, and yet not against the law, against the church, and yet not against the church. For they do not go against such divine foundation, but against the false understanding and abuse, which they adorn with the name of the church, and thus pervert the law and God's word, and with it destroy the true church and God's people.... So also St. Paul fights against God's people, temple and law, and we likewise must sit down and preach against the church, yet not against God's temple, people nor law, but against such a false angel of light, that we strip him of his angelic garment, and show that it is the devil; item, against the church, yet' not the church, but against the mischievous one, who has adorned himself with the beautiful name and

^) Here Luther obviously takes preaching in a broader sense for confessing, be it on the public preaching stand or otherwise in life and contact with people, because since Luther believes the church everywhere, even in the midst of the papacy, he also attributes a certain preaching to it everywhere, since the true faith of the heart cannot be without the confession of the mouth.

Color of God and His Word, Sacrament, Preaching Ministry and the Christian Church- -

Some will perhaps think in their heart of hearts and say to us: it is certainly true that the papists have used their doctrine of the visible church so shamefully to tyrannize and frighten the souls and to demand from everyone submission to their banishments as decisions of "the holy church", but are there not many who have this doctrine and who are nevertheless far removed from such tyranny.

We answer: Yes, of course, there are many who have this false doctrine and do nothing less than tyrannically with those entrusted to their care. It would never do for us to want to ascribe such anathema to all those who err in this. But a false doctrine, as far as its danger or harmlessness is concerned, is not to be judged by those who do not exploit it, but rather by those who do. St. Bernard, for example, had and defended the most horrible errors of the papacy, *) but he himself was in any case a devout and humble man. Should Luther not have attacked the false teachings of the papacy for the sake of such pious men? Should he not rather look at the popes who used the errors to subjugate Christianity? Yes, was it not all the more necessary to refute these errors, because even godly and humble men had cherished these errors and thereby strengthened the spiritual tyrants in their tyranny, more than all godless helpers of them?

Unfortunately, we are speaking from experience on this point as well. Also in the Stephanistic community, to which we once belonged, the false doctrine prevailed, as we have already noted, that the visible orthodox church is the One Holy Christian Church, apart from which one cannot be saved.

To give only one proof, Bernhard took such strong care of Pope Innocent II, that he maintained his papal dignity mainly through his support. When Count William of Aguitania did not want to do the will of the pope, Bernhard, as Guerike tells, with the consecrated host in his hand, came before him, not asking but threatening, with flaming eyes, and addressed him with the words: "We have asked you, and you have despised us; the united host of God's servants have asked you, and you have despised them: behold, there comes the Head and Lord of the Church" (he meant the host!), "whom you persecute. There is your judge, before whose name every knee bows. Will you also despise him, like his servants?" - William fell to the ground, and obeyed. Nevertheless, this same Bernard wrote to Pope Eugenius: "It is written: Not as those who rule over the people, but become models of the herd. And lest you think that this is said only of inward humility, and not also of real action, the voice of the Lord in the Gospel is, The worldly kings rule; but you do not so rule. It is clear that the apostles are forbidden to rule. Now go and dare to usurp the apostolic office either as a ruler or as an apostolic minister. In the case of the one, you will obviously always be forbidden the other; if you want to have both at the same time, you will lose both. The apostolic rule is this: to rule is forbidden, to serve is commanded." [*De consideratione lib. 2. col.*]

The bitter and evil fruit of this error was that mau himself was afraid of the unjust ban (into which one could only too easily fall if one was not obedient to his spiritual leader in all so-called church matters) in this community and, in order not to fall into it, often remained in the community with a wounded conscience and did not punish some injustice that occurred, if not approved of. So we conclude: the ban of the true church excludes from the kingdom of heaven; our visible church is the true church; whoever therefore falls under its ban, may it happen justly or unjustly, is thereby excluded from the kingdom of heaven, may he do what, may he go where he pleases; for it is written: "He that doth not confess the church, count him a heathen and a publican." Matth.

18, 17. If we were to tell our readers what distress of conscience, what anguish of soul and what damage to the soul this very error has wrought in the community mentioned, they would be horrified. But if we want to recognize the meaning of error, we must look at men who consistently pursue it and use it for their own selfish purposes, and not at men who cherish error out of weakness and do not follow it in practice in happy self-contradiction.

(To be continued.)

(Sent in by P. F. Sievers.)

Report on a mission trip to the Minnesota Territory.

in August and September 1856.

(Conclusion.)

After the dear reader has thus received news of the results of the Indian journey, I will leave you with a few notes about the missionary journey I alone undertook among the Germans of Minnesota.

When I returned from St. Colombo, I tried to open my missionary work in St. Cloud, about 70 miles north of St. Paul on the Mississippi. Because the place is beautifully situated and flourishing, I hoped to meet some fellow Lutherans there, but found myself deceived, as one part of the town was inhabited by Americans and the other exclusively by Roman Catholic Germans. So I continued my pilgrimage down the Mississippi and reached the next day the two small towns of Anthony Falls and Minneapolis, which lie 9 miles above St. Paul on the banks of the Mississippi opposite each other and are connected by a very solid chain bridge. As little as it was possible for me to gain any prospect of a Lutheran congregation-formation among the numerous Lutherans of St. Anthony-Falls, it was gratifying for me to meet a small community of Lutherans in Minneapolis opposite, who greeted my arrival with

joy and made use of it,

to start the gathering of a Lutheran congregation. Two families and a young single man were the ones I found, in whose midst I spent blessed hours. Since it is necessary, above all, in this day and age, that those who have come from the Lutheran churches of Germany, before they come together in congregations, seriously examine themselves once again to see whether they still share the full confession of the Lutheran Church, it was the task of the above Christians for the time being to spend some time examining the three ecumenical confessions of faith and the Augsburg Confession, and then to examine their own faith. After this had been done and the result had been obtained that all were in full agreement with the confessions of the Lutheran Church, even though their findings had to be corrected in some respects, it was now decided to hold two public German Lutheran services on the next Sunday, of which all German residents of St. Anthony-Falls and Minneapolis were to be notified by public notices. This decision was carried out and on Saturday the celebration of Holy Communion was prepared. Holy Communion was prepared at the same time. - Sunday approached. The aforementioned nine men had taken care that the upper hall in the Minneapolis Land Office was made available for the holding of the services; but in spite of the notice given, the number of those celebrating with us remained very small; it consisted of eight male and female persons, five of whom also received the Lord's Supper of Jesus Christ after general confession and absolution had been held. There were also no more people at the afternoon service. As much as we regretted this, there was nevertheless a small congregation of the Lord, to which He made Himself especially known by baptizing the youngest child of one of the families in their house after the public service in the evening. - Since it had become known to me in conversation with the dear friends that some faithful Lutheran families had settled at a distance of about 16 miles outside the city, I decided to go to them in the morning. One of the friends had himself acquired a "claim" of 160 acres among these farmers and the same offered to accompany me and to order a wagon for the purpose of our journey. - The next morning I could not deny myself the pleasure of visiting the banks of the Mississippi with one of the friends, at a place where a second beautiful bridge is being built, the piers of which are constructed of the stones supplied by the quarries on the banks. The waterfalls of the Mississippi, which roar down not far from there, are very magnificent. I was particularly attracted by a natural product that presents itself to the observer on the steep bank of the Mississippi, namely a magnificent petrification of the bank moss, which is probably caused by the force of a spring water seeping over it. If one looks at the

When you stand at the foot of the island, which in the middle of the riverbed resists the onslaught of the water because it is mostly made of rock, you get a powerful impression of the majesty of the One who knew how to combine the powerful with the lovely in His magnificent nature.

Around noon, our carriage took us across fertile plateaus, mostly prairies, through cultivated farms to the above-mentioned North German Lutheran farmers, consisting of 4 families and some young people. Although we arrived in the evening at 8 o'clock, evening service was held the same day, in which the little daughter of one of the farmers, born in April 1856, received Holy Baptism. After the service was over, the general wish was expressed that I should not hasten my visit too much, because they were longing to enjoy the Lord's Supper. I gladly agreed to stay there for a few days and so I spent the following day visiting the other Lutheran families in the immediate vicinity, who have settled here in great numbers, mostly from Baden, Württemberg and the Rhine Palatinate. Although it became clear during the visit that they wanted to be and remain Lutherans, the traces of today's Union world, even of rationalism, were not to be recognized in the majority of them, and I was not able to achieve more than a temporary effectiveness with them. The church service scheduled for the next morning was attended by no one except the North German farmers for whose sake I had made the trip from Minneapolis, although many of them had been invited. But I must remember here one man who had not been attended by me and who now wanted to join the communion goes shortly before the service began. He had come several miles away on the news of a communion service arranged by a Lutheran pastor and seemed to be longing for the holy communion along with his adult son. He and his adult son seemed to have a longing for Holy Communion. I examined him and his son and found that they came from the unchurched church and according to their confession still belonged to it, and also had little knowledge of the Lutheran catechism. The father said that there was no difference between "Reformed" and "Lutheran" and that he only wanted to celebrate the Lord's Supper again after a long time and had not let himself be put off by the long journey. Although it pained my soul that I could not give communion to someone who was asking for it, it would have been against my conscience to give communion to him and his son in the situation at that time. I therefore asked the man to seek further instruction on the pure doctrine of the Lutheran Church and, when he had become unanimous with it, to come forward again to partake of Holy Communion. He could then come forward again for Holy Communion. Unfortunately, the man could not be convinced of the correctness of my practice, which is why he attended the service, but afterwards was very left the house feeling offended. The rest of those present, after making a good confession and receiving Holy Communion, joined together in a closer fellowship. They wished nothing more than to see a Lutheran congregation soon established in Minneapolis with an established preaching ministry: They wished nothing more than to see a Lutheran congregation with an established preaching ministry constituted in Minneapolis, so that they could be served as a branch of it by the pastor to be appointed there, to which they would gladly contribute their ecclesiastical contributions. Thus I could part from them with the best of hopes and also experienced proof of their willingness to make sacrifices, in that they made contributions to my travel expenses according to their weak strength. They then let me go in peace and escorted me on my way back to Minneapolis, where I arrived happily on foot in the evening. In this lovely blossoming city, where especially craftsmen are still very much in demand, I used the time that was still granted to me to support the dear fellow believers in the constitution of a Lutheran congregation on the basis of the symbolic books. One of them already belonged to our synod from Chicago, where he was a member of Wunder's congregation; the others also wanted their small congregation to join it as such, but first examined the constitution of this synod with me and then declared their agreement with the principles expressed in it. - Thus the small young congregation in and around Minneapolis and St. Anthony Falls was constituted on the basis of a few articles concerning doctrine and preaching, the calling of preachers, etc., and the short constitution was signed by the present three founders. - Thereupon I wished the assembled the Lord's blessing on their community and expressed the hope to God that He would soon let it grow in such a way that they could appoint a clear pastor. As gratefully as this wish was received from their side, they expressed the most ardent desire that even now, while they were still so small, but their beginning was a healthy one, a called pastor should preside over their congregation. I expressed my doubts whether they would be able to get a pastor. The father of one family explained that the good Lord had blessed him so far in his craft as a carpenter and joiner; he owned a house and city lot in Minneapolis; he offered to build his house larger this fall in order to gain a decent dwelling for the longed-for pastor and his family; furthermore, he wanted to provide the same for the entire first year.

He wanted to offer food free of charge, because as long as God would give him something^ he would gladly accept it with the He also said that he would pay the pastor's travel expenses to Minneapolis and buy him a new, good choir robe. After his requests, the other two declared that they would each contribute 25 dollars to the pastor's salary for the first year. They hoped that the new congregation would be able to make a positive contribution to the church.

The pastor's salary would not be in doubt, if God would be merciful to them. Also, there were more small branch congregations around Minneapolis in prospect, which the pastor to be appointed could serve. - Dear readers can imagine how astonished I was to

witness such voluntary offerings, which went far beyond the usual willingness of Christians to make sacrifices. As a reason why the dear people so eagerly desired the appointment of a pastor, they cited, apart from their own need, mainly that they were heartily pleased that the Lutheran congregation would be the first German congregation to come into being in Minneapolis and the surrounding area, and they hoped that many of the Germans who today still belonged to no church association would, by God's grace, come to the knowledge of the truth if they were offered the right spiritual nourishment by an able Lutheran preacher. - After such testimonies of love for the Lord Christ and His word, there was nothing left for me to do but to give the assurance that I would gladly work with our synod so that a preacher would be proposed to the dear congregation in Minneapolis as soon as possible, whom they might appoint. - Since the purpose of my stay in Minneapolis and the surrounding area now seemed to have been achieved, I took up my walking stick the following day under the blessings of the dear members of the congregation and amply strengthened in body and soul, in order to set out for St. Paul, the capital of Minnesota. My dear landlord decided to drive me a distance in the company of his own. The way to St. Paul leads on the right side of the Mississippi over a tributary, which forms one of the most beautiful waterfalls my eye has ever seen. The waterfall is called Minne-haha or laughing water and it is indeed true that one's heart laughs as soon as one sees the unexpected sight. After traveling 3 miles on the Minneapolis plateau, one passes the river without expecting anything out of the ordinary. But no sooner have you followed the water for about 20 turns than you see a deep valley floor covered with the most beautiful forest trees from bottom to top, and if you now look back again, you will notice the silver ribbon that extends 30 feet down into the valley. In fact, the whole thing is similar to a silver veil that descends between the most beautiful greenery in the narrow valley under the strong roar of the water falling from the rock to the rocky bottom. No one who has only some sense of natural beauty will remain unmoved by the loveliness of this natural beauty! A good trail led us from here to an Indian fort at the confluence of the Minnesota River with the Mississippi, called Fort Snelliug.

A magnificent view of the various valleys and a large island in the Mississippi, on which a small town of Mendota is flourishing.

delighted my eye and that of my companions. We inspected the exterior of the fortress and parted at this beautiful point, whereupon I crossed the Mississippi and hurried toward St. Paul, which I reached before dark. - In St. Paul I sought to make the acquaintance of some Germans, and through their mediation I found the leader of a Lutheran congregation that had begun to form under Pastor Wier two years ago. Although this congregation is still on a very weak footing and has not yet come to a firm foundation, although I myself had my reservations about the pastor of the congregation, Mr. Wier, because the reasons for his resignation from the Synod of Buffalo were not known to me, and because his antecedents in general seemed to me to be questionable, I nevertheless perceived so much from conversations both with the pastor of the congregation and with members of the congregation that they had the honest will to found a purely Lutheran community and to free themselves more and more from all un-Lutheran practices. I did not consider myself called to work here, as in a foreign field, and therefore limited myself to preaching a Sunday sermon, which Pastor Wier asked me to preach because of my indisposition, to strengthen the congregation through the Word of God in their love for the pure Lutheran confession and to exhort them to work joyfully as Christians so that an efficient Lutheran congregation could exist in St. Paul. - Shortly before my appearance in St. Paul, Pastor Wier, because he had not been able to maintain himself in St. Paul due to insufficient income, had moved 7 miles further into the country to a purchased farm of 160 acres of land, in order to be able to feed himself and his numerous family more easily with the help of agriculture. A Lutheran congregation also lives around him here, which he now mainly serves; but every 14 days, so the decision of St. Paul's congregation had been, he should then come to St. Paul on Sundays to preach there. Since it is easy to see that the pastor of your congregation in a town like St. Paul can only live so far outside the town to the great disadvantage of the congregation itself, since, for example, school is not held at all and preaching is very seldom! I drew the congregation's attention to this deficiency in the presence of their pastor at a congregational meeting held after church and explained to them that if they were willing to obtain a pastor for their congregation and to raise the costs for this, our synod, if approached by them, would be anxious to propose a capable man to them for the office of preacher; But, of course, it would have to advocate that the congregation continue to completely renounce all unrighteous elements, adhere only to pure Lutheran doctrine, and engage in sound Lutheran practice. However, our synod could not agree to support with funds from the synodal treasury.

as it is the duty of every congregation itself to maintain its pastor.

My route took me from St. Paul up the Minnesota River to where the largest German settlements are located, both in small towns and in the countryside. A steamboat, called Wave, picked me up and took me, with great stops (the water was very low), about 40 miles up the Minnesota or St. Peters River to a little town of Shakopee. Here I got out at night and visited some of the Lutherans, strengthened them by exhortation from God's Word, and held out to them their duty to gather into a congregation. However, since Pastor Wier had also done a good job of missionary work here, I soon left the place and came to other small towns (Chaska and Carver) around which almost all Germans live and among them, in addition to many Herrnhutters and Unirten, also many Lutherans. The surrounding area is very fertile and inviting for the settler; however, the present and even more the future immigrants have to go deep into the country, since it is already mostly occupied up to 20, 30 miles west of the rivers. The forest here ceases more and more and the area becomes more and more open; high prairies, intersected by rivers and washed by beautiful, small lakes, present themselves almost everywhere to the eye of the beholder. The prairies are mostly dry; instead of the long grass one finds short grass, mixed with flowers and herbs and interspersed with small sooty bushes. My destination for this time was the environs of the city of Henderson, to which the pastor Wier, as he told me, had received an invitation from the Lutherans there. However, since he could not make such long trips, he had asked me to visit the Lutherans instead. - Henderson is still a small place, but quite nicely situated on the banks of the Minnesota Fluss, which is navigable to here and even further in the times favorable for navigation. I spent a restless night in the inn of Henderson; until morning the sounds of dance music and jubilant human voices echoed in the little forest town. On a fairly good road I arrived the next morning 7 miles further to the Hanptan settlement of the German Lutherans, which they intended to call Prairiemonnd. Mau can calculate that several hundred Lutheran families live here within a radius of 6-8 miles. I had a stopping point at 2 people, one of whom had moved there from Pastor Sallmann's congregation in the Chicago area, the other abck had asked to have his child baptized. After I had introduced myself to both of them as a delegate of the Lutheran Synod of Missouri, etc., we decided to announce a sermon for the Lutherans of the surrounding area on Sunday afternoon.

(Conclusion follows.)

(From P. B. in M.)

To a sorrowful heart.

Why art thou so hidden, Locked in the number, Brooding over thy sorrows, Piling to the old new woe? Why do thy cheeks wilt? - I am seized by a secret fear; I would like you to die.

Unfaithful are the children of men; Do not trust any of their words, There is only deceit behind it, Arrows sin'es, quick to murder. Christians have deceived me,

My joys deprived me, Therefore I want out of the world.

Every day you are carrying on this lament. Tears fill your eyes. - Well, allow me to ask you a question: Are you fit for heaven? If you come with all men. When you come to the Lord's face with the Christians themselves?

Have people lied to you, Trau're about their undoing.

If Christians have deceived thee, Let them not die in sins; Punish them with stern words; Nor yet are the gates of heaven open Even to those who are pleased.

Holy duties you still have to fulfill in this life; Thank God's good will, who gave you this time limit, Don't shorten your days with constant lamentation; Are you then favorable to suicide?

Therefore, in God's name, throw what presses you on Christ's back; He gives new strength to the lame, fire to the extinguished eyes. And according to his wise counsel, he will surely lead you on the thorny path to happiness.

Ecclesiastical message.

After Mr. Christian Mathes from Wolfsbronn, district of Middle Franconia, Bavaria, hitherto a pupil of the seminary at Fort Wayne, had been duly appointed by the congregations of the undersigned for our two schools, the same, after having passed the examination on Sunday Septuagesimä, was instructed by me as a teacher in his office under obligation to the symbolic books in the name of the triune God.

May the Chief Shepherd and Bishop of His flock, our highly praised Lord Jesus Christ, also grant grace to this called laborer in His vineyard, that he may feed the lambs entrusted to him with many blessings!

His address:

Mr. teacher Chr. Mathes, eur" ok llev.

Kvunsville, lu.

A. Weyel, Lutheran pastor.

Changed address.

ergt,

Gallon Oo., 0.

For your consideration.

As a result of a sudden serious illness of Mr. Barthel, the managing director of our journal, twice the required number of copies of the last issue of the "Lutheraner" has been sent to many readers, so that it has now become impossible to deliver the due number to other readers. An urgent request is therefore made to all those who have surplus copies of the previous (13th) issue of the "Lutheraner" to return them as soon as possible to the address of Mr. F. W. Barthel in St. Louis.

Editorial.

Kirchen Hymnal

for

Evangelical - Lutheran congregations Unchanged Augsburg Confession.

It is hereby brought to your attention that as of the year 1857, the above-mentioned hymnal, published by the Evangelical Lutheran Church of St. Louis, will no longer be printed in New York, but in St. Louis, Mo. and that Mr. Otto Ernst in St. Louis, Mo. is the sole agent for the sale of the same. All orders are therefore to be addressed to him, and he alone is authorized to negotiate with booksellers and subagents.

On behalf of the committee authorized by the Evang. Lutheran congregation at St. Louis, Mo. Saxer.

Receipts and thanks.

The undersigned hereby certifies to have received \$9.14 cents from the municipality of Frankenmuth.

May the faithful and merciful God repay them temporally and eternally.

Fvrt-Wayne, January 23, 1857.

Johann Nüchternleiu.

Warmly dankcud undersigned \$24,70 from the St. Johannis parish of Mr. Pastor Sauer to have received for his support.

Fort Wayne, January 27, 1857.

F. Aron Hollenberg.

With heartfelt thanks against God and the mitden givers, I hereby certify to have received \$12 from the JünglingS-Brcrm, \$4 from the Jungfrauen-Verein and \$3 from some unnamed, in Cleveland for my support in the seminary here.

"Fort-Wayne, 2!) January 1857.

F. Funk.

With heartfelt thanks, I certify that I have received the following gifts of love for the purchase of the church grounds and the repayment of the debt burden of my congregation: from the congregation of Mr. Pastor Schwan in Cleveland \$36.50.

from the St. Johannes Gem. of the Mr. Pastor Kolb 6,50.

by Mr. Pastor Steinbach, namely:

by Knaus \$2.00, Chr. Lücke \$1.00, A. Sommer

\$1,00, Schncidcwind 50 Cts., Weihe n. Müller ä 25 Cts., Kehn 43 Cts. 5,43.

from the congregation of Mr. Pastor Scholz in Min

den, Ill. 3,30.

by the congregation of Mr. Pastor Schieferdecker > - 36.20. "" Stecher in Hun-

tington 5,^2.

from its branch gcm. in Wintleh Co., Ja. 3,75.

" of the congregation of Mr.^ Pastor Baumgart in

MH.Pr. 11,80.

from the congregation of Mr. Pastor Ottmann in

New Melle 23.50.

from the Zion congregation dr^oHrn. pastor Wolfs in

Jefferson Co. 8.25.
 from the parish in St. Louis 4200.
 " "" of the Herrp, Pastor Hoyer, Philadelphia 15.00.
 The rich God in heaven, according to His grace, repay our dear sister congregations for this contribution.

Th. Wichmann.

Cineinnati, February 3, 1857.

r -1 Received

n. to the Concordia - College - Building: by 'J. Schmidt, through Hrn. Past. Hattstädt \$A,00. " of the congregation of the Past. Beyer in Town Hcr-
 . man, WiS. second mission 14.36.
 Of ImmanuelS Parish near Mayville, WiS.,
 Joh. Miller \$1,32; W. Hilbrot, A. Böse n \$1,25; C. Miller, E. Miller, F. Budahn a \$2; W. Borchardt, L. Borchardt, W. Köpsell, F. Wolf, M. Lange, F. Justmaun, Ch.
 Justmann, H. Budahn, M. Zinunermann, M. Budahn n \$1,00; A. Borchardt \$1.15; H. Malter \$1.50; W. Drgner \$1.16; W. Schäfer 82 CtS.; A. Hannemann, Radant,
 F. Lenter, G. Säger, A. Firks n 50 CtS.; Mücke, F. Böller, W. Bölter n 25 CtS. 29,00.
 from the congregation of Pastor Dr. Gotsch in
 New - Bielefeld, Mo. 15.50.
 by Mr. Past. Reistnger, Nnglaizc Co., O.:
 Joh. S. \$5.00; L. Sr. \$3.00; S. D. 1.50;
 of several other members \$13.50 23.00.
 From the congregation of the Hru. Past. Wagner, Water
 town, WiS.: K. Kr., Ch. Wt., W. Bn., K.
 Ltz-, M. Bw., K. Mc., A. Schz. n \$1,00; A.
 G. \$1,15; F. Schr. \$1,16; K. Mr., C. Schr.
 \$1,20; E. Fe , H. Schr. n \$1,15; F. Mr., L. Me. n 1.50; R. Hß. \$2,00; a Ungen.
 70 CtS. 20,00.
 by Mr. Past. John of I. Tunken 52.50
 and H. Grother 51.00 3. 50.
 by Mr. Past. Sievers, FrankcnInst, Mich:
 Collection in Frauenlust on WeihnackTs feste 1856 \$9.80; C. Böhin 15 CtS.; M. Förster u.
 I. Brater n \$1,15; L. Hachtcl \$1,24; N. Götz \$2,00; F. Schultheiß \$1,50; G. Lang and P.
 Knorr n \$1,00; Past. Sievers \$20,00 38,99.
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 by Mr. Past. Also 3.00.
 by the Women's Association of the St. Jobannis Parish
 of Mr. Past. Metz in N.-OrleanS 22.90. from the congregation there, namely: Fried. Robbert
 \$2,00; Chr. Rädert \$6M; Mart. Halbster 55,(XI); Heinr. Mohr 52,30; Jak. Chriftopfel 51,15; Diel. Kölmeke \$2,00; OSW. Noack \$1,20; Joh. Funk \$5,(X); Peter Funk
 51,15; Hcrn. Hüttmann \$1,20; Past. Metz \$1,60; Chr. Walter \$1,50; Mr. Aselmmm 51,25;
 Ernst Hagen \$1,25; Heinr. Brüniug \$1,(X) - - 33,60.
 from the congregation of Mr. Pastor Geyer near Watertown, WiS.: Fried. Brndcmühl 55.00; Fr. Schwefel 53.00; an Ung. \$2.00; Gotll.
 Müller u. Chr. Köpfet u \$1,50; D. Frönuniug, Joh. Hafcmeister, D. Bolkmanu, C". Gauker a \$1,25; Fried. Braunschweig, L. Baunschweig, F. Neitzcl, A. Neitzel,
 Joh. Uttech, A. Bließc, Ü- Maaß, C. Lock, F. Witte, Mrs. Past. Geyer 2 51.00; C. Geibow, Gottf. Lrendcinubl, C.
 Uttech, F. Uttech, M. Christian, F. Schulz, Gotll.
 Gorlitz, G. Neitzcl, Peter Bohl n 50 CtS.; Chr.
 Jache, Säummicht, Grewe, Naß a 25 CtS..... 33,50.
 From the congregation of the Rev. Roads in Col- linsville, Ill, second broadcast 30 15.
 From the congregation of Mr. Past. Jox, Maplc Grove, WiS.: F. Schneider \$2.50; L. Krüger, N. N., Mrs. Past..Jor n \$1.00; I. Jüddcl u.
 Aug.. Schmidt n 50 CtS.; Misstons - Kollekte
 \$1.85; from the discordant box \$2.04 10.39.
 of the Trinityö-Gcm, inMauitowoc, WiS.: Joh. Wallschtäger \$1,50; W. Bolzendahl and F. Bast u \$ 1,15; D üne 51,13 4,93.
 subsequently by the comm. at Fraukentrost, Mich. from a hauSeollccte j 75.
 subsequently from the Gem. zu Frankcnhils, Mich., by: M. Schwarz and L. Tramp a \$1.00; G. Bauer 75 CtS.; A. Heinlein 50 CtS. 3,25.
 from Mr. Past. Ticke in Fraukentrost, Mich. 5.00. b. to the Synodal Fund of the Western District ch from Mr. Teacher Ernst in St. Louis \$ 1.00.'
 of the congregation of Mr. Past. Lange in St. Char-
 l^, Mo 11.30.
 from teacher Erk in St. Louis 1.00.
 " "" Jnl. cook in New Bremen, Mo. -1.00.
 from the Trinity Sist. in St. Louis 12.10,
 by Mr., Past. Schumann 0 .14.

E. Noschke.

Get

to the Synodal - MissivnL- Casse: Ephiphanias - Kollekte of the 65cm. of Mr. Pastor
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from the schoolchildren of Mr. teacher Erk in St.
Louis

3.15.

E. Roschke.

The following books are available from the undersigned against cash payment:

Luther's works, Jena edition, from 1555. §17,00. I. Schnorr, Bible in pictures 1-15. delivery. - 4,50- Christ. Scriver, Siech- und Siegesbctt.	1,05,
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At the same time I would like to inform the readers of the "Lutheran" that I have established a bookstore in St. Louis a few weeks ago and that I am willing to take on any orders in this field.

L. Volkening.

" " -/ >

Where are Fried. Wilh. and Franz Heinr. Herbkesmann from the office. Gröneberg, Königr. Hanover?

F. W. Herbkesmann.

enro ok Ksv. 8 MG er, ^cnvbm^I., OuvnlwZn 60th, 0.

Et. Louis, .Mo.,

Printing office of the Lutheran Synod of Missouri, Ohio n.a. Lt.

Year 13, St. Louis, Mon. March 10, 1857, No. 15.

(Submitted.)

The Lutheran hymn according to E. Koch.

(Conclusion.)

Aus tiefer Noth ich schrei zu dir 2c. A free reworking of the 130th Psalm, composed by Luther in 1524. In the same year, on May 6, a poor old man, a clothier, was selling this song in Magdeburg and singing it to the people in the marketplace near the statue of Emperor Otto. When the mayor had him thrown in jail for this, 200 citizens demanded his release at the town hall. In Luther's time, this song was often used as a funeral song. Thus it was sung at the funeral of Elector Frederick the Welsh in 1525 in the castle church at Wittenberg, and when Luther's body was led from Eisleben to Wittenberg on February 20, 1546, and carried on the way through Halle into the sacristy of the Church of Our Lady at 7 o'clock in the evening, the people, who crowded around the coffin of this great man of God, cried out this psalm in a pitifully broken voice more than they sang it. Duke George of Liegnitz chose this song as his death song; he had it sung to him an hour before his death and sighed after its completion: "Oh, come, Lord Jesus, have mercy on me! Thus he died on May 7, 1585. During the heavy siege of Strasbourg by the French (1687), this hymn sang to the congregation in the cathedral church in Strasbourg.

They cried out to God in their distress. This was also the last Lutheran hymn to be sung in the cathedral church in Strasbourg, for no Lutheran service was ever held there again due to the capture of this fortress by the French. With the 4th verse, poor child beggars and unfortunate fee payers were refreshed in old times. Matthesius tells the following story: Not far from Jáchymov, a noblewoman, at the time of her difficult birth and several days of continuing hardship and danger, when almost everyone present had lost heart, heard the verse in the evening from a poor little pupil in front of the house: Und ob es währt bis in die Nacht 2c. singen. God let such a voice resound in the ears and heart of the sorrowful woman, and through it the Holy Spirit worked that she regained heart, courage and comfort from the boy's song and said: "Let us not despair and worry! God sends us his baptized little disciple and reminds us not to stop waiting for God, whether he will forgive us yet. Let us knock once more and cry out to him on his word, blood and oath; he will help, we will learn shortly. Then the women fell on their knees and said their Lord's Prayer in strong hope and comforting devotion, and before their prayer was completely finished, God graciously helped and the mother was pleased with a "healthy" son, so that everyone praised and glorified this emergency helper. The Elector John George I of Saxony sang this song, especially the 4th and 5th verse at home, as well as in the camp often sang. When he was dying in 1656, his high court preacher Weller remembered this and prayed these two verses to him. Then the dying prince, with folded hands, prayed them devoutly, except for the words: He alone is the good shepherd who will redeem Israel. Then he gently spread his hands and laid them down at his sides. Welker then blessed him to death with the church blessing, and then his breath stopped.

Oh God, from heaven look in. A free reworking of the 12th Psalm by Luther in 1523. With this Psalm, the people of some places sang their way to the introduction of the Reformation and sang the papal priests out of the pulpit and into the church. In Brunswick, for example, when the papal ceremonies began to be abolished in 1527, the city council summoned an able doctor of theology from Magdeburg to dampen this conflagration. This doctor announced that he wanted to overthrow and eradicate all Lutheran heresy in Brunswick with three sermons. He was received with great welcome by the clergy and monks and preached a sermon on the gospel of the wicked debtor servant on the 22nd of Trin. When he was in the middle of preaching and wanted to prove that one could earn salvation from God with good works, a foreign preacher from Lüneburg, a bold man, stood up among the audience. He interrupted the bragging doctor in the pulpit and said several times: "Doctor, you are not saying the right thing. Here stands

written differently. Visibly dismayed, he answered: "Good friend, you may have a different translation; in mine it is written like this. He concluded his sermon by saying: "This proves that every man can be saved by his good works. Thereupon a citizen started and said with a loud voice: "Priest, you are lying! and then began to sing with a bright voice the 12th Psalm, which only recently Dr. Luther had put into quite thoughtful German verses. Immediately the whole congregation joined in this singing. The doctor descended from the pulpit in great shame, could hardly get out of the church because of the heavy crowd, went away and did not preach any more in Brunswick.

Similar things happened in Lübeck. In 1529, an old blind man sang German psalms in front of the doors. For this he was expelled from the city by the city council? On the 2nd of Advent 1529, a chaplain named Hillebrand preached the early sermon at St. Jacob's, and as he began to pray for the dead after the sermon, two little boys began to sing: Oh, God, look in from heaven, and the people joined in and sang the whole psalm to the end. This is the first psalm that has been sung in Lübeck. Thus the whole city was moved in favor of the pure doctrine, and after that day, when a monk spoke something in the pulpit that was not appropriate for the Protestants, they immediately began to sing: Oh God, look at the sky 2c. and the preacher had to leave the pulpit. Thus it happened that this single, simple song achieved more than much human strength and cleverness could have done.

In Königsberg this song was sung in 1553 by some pious virgins and matrons in the castle square to persuade the then ruling prince to reinstate Dr. Mörlin, who had been expelled because he had opposed the heresy of Andr. Osiander and had preached sharply against him.

The Bohemian-Moravian Brothers.

In 1531 Michael Weiß, pastor of the German Brethren congregations in the dominions of Landskron and Fulnek, published a German hymnal of the Bohemian Brethren for the German Bohemian-Moravian Brethren at Jung Bunzlau, containing 155 songs, which Weiß partly translated into German from the old collection of Hussite songs organized by Lucas in 1504, and partly newly prepared. Luther praised this hymnal very much and accepted some of the foreboding sensuality of these songs, which have a very peculiar character. The best known are: Christ, you are the bright day. The day drives away the dark night (the verse usually used by night watchmen when leaving the night watch). God's Son has come. Praise be to Almighty God. Now let us bury the body.

Saxon song poets.

Dr. Justus Jonas, the faithful friend

Luther's assistant, who stood at his deathbed and preached the funeral sermon, was born on June 5, 1490, in Nordhausen, where his father was mayor. Already at an early age the Lord held his protective hand over this chosen armament for the work of the Reformation. Since he was still a child, he once swallowed without harm the onion, which had lain on a plague bump of his sick father, in order to extract the poison. In his 13th year, he already studied worldly wisdom and jurisprudence in Erfurt and became a professor of law in Erfurt at a very young age. Through the light of the Gospel, which had infected Luther, he was drawn to the study of divine teachings and soon entered into close friendship with Luther, so that he accompanied him to Worms in 1521. When he was deprived of fine income in Erfurt because of this accompaniment, Frederick the Wise gave him the provostship of the All Saints' Abbey in Wittenberg. In 1529 he traveled with Luther and Melancthon to the religious discussions in Marburg, in 1530 he was present at the handover of the Augsburg Confession, in 1537 at Schmalkalden. When in 1541 a great desire for the pure doctrine arose in Halle, he came there on the green Thursday of that year and preached the first Protestant sermon to the horror of the council, but to the greater joy of the citizens. The council actually appointed him as the first city preacher, whereupon he made it his business, although with much struggle and danger, to promote the work of reformation in Halle with all zeal. During the Schmalkaldic War his life was in great danger. Emperor Charles occupied the city and he was quartered with a Spanish captain. He was hired to kill him secretly. When Jonas received him in a friendly manner and treated him so kindly, he was so moved that after some time he said to him: "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are such an honest, pious man that I cannot possibly do you any harm.[^] But conceal yourself, lest another should kill you as you leave. He fled to Jena, where he taught theology. In 1551, Duke Johann Ernst appointed him to Coburg as his court preacher, and in 1553 he became pastor at Eisfeld and general superintendent in the principality of Coburg. Here he died in 1555 in the 62nd year of his age. On his deathbed, he, who had once comforted so many and had exhorted his dying friend Luther to persevere in the faith, fell into such pusillanimity that his servant had to comfort him. Through" his conversation, however, he regained complete joyfulness and gently fell asleep as a weary fighter of the church of Christ. From him we have the song: Wo Gott der Herr nicht bei uns hält. Spangenberg says about it in his Cithara Lutheri: Dr. Jonas has put this psalm. And has the dear

Lutherus liked it so much that he himself corrected it and had it put into his dear Gesangbüchlein for all others first after his songs. It is a quite beautiful, concise psalm with many rich teachings.

Dr. Paul Eber was born in 1511 in Kitzingen, where his father was a master tailor. In 1523 his parents sent him to the grammar

school in Ansbach. As a result of a fall from a horse, he became crooked and hunchbacked and from then on kept a small, frail figure all his life. In 1532 he went to Wittenberg to sit at Luther's and Melancthon's feet in that beautiful time of reawakened love for Christ and his holy gospel. After the devastation of many offices, he became general superintendent of the Churfurstenthum of Saxony. He died in 1569, and his best-known hymns are: *Helft mir Gotts Güte preisen* and *Herr Jesu Christ, wahr'r Mensch und Gott*. The latter song was sung by the Elector Moritz when he was dying in 1553 from a wound received in battle under his tent, whereupon he let the words be heard shortly before his end: I leave the world with a willing heart and rejoice that I believe in the Son of God. And the pious Prince of Anhalt Joachim, who had a hearty desire for this song, that he had learned it by heart in order to pray it, decreed that it should be read on Sundays in the pulpit after the sermon and sung in his whole countryside every week. The famous Hugo Grotius, when he was shipwrecked on his way back from Sweden in 1645 and came to Rostock, had a Lutheran theologian called to him in his death throes and, after other conversations, repeated this song word for word with folded hands, whereupon he gave up his spirit in a few minutes. Thus, although he wrote many erroneous things in his life, he died truly evangelical in the end. Elisabeth Creutziger, the godly wife of the elder Dr. Caspar Creutziger at Wittenberg, where she lived in widowhood for 10 years after his death and died in 1558. She was a great friend of sacred songs and produced several herself. The well-known one is: *Lord Christ, the Son of God*. It is said that she once dreamt that she was preaching in church. To this her husband, to whom she sorrowfully told this, replied: May one of her songs in the future preach in devotional song to the congregation of God. And so it really happened.

The Prussian song poets.

Dr. Paul Speratus was born on December 13, 1481, and came from the Swabian family of von Spretten, called Rutilis. After studying for a long time in Paris and at Italian academies, he taught theology in Augsburg, Würzburg and Salzburg. At the beginning of 1522, on his way from Salzburg to Ofen, where he had been called as a minister of the Word, he encountered a new challenge at St. Stephen's Church in Vienna.

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had publicly preached Pabstism, he was imprisoned in a dark hole behind St. Stephen. There, the Lutheran brothers in faith often visited him and received many strong words of comfort from the God-trusting witness of truth. After he had gained his freedom, he was not deterred by the hardships he had endured from working on the further spread of the Gospel. He returned to Salzburg, from where he traveled to the upper part of Germany. When he came to Iglaw in Moravia, he preached the Word of God there loudly and purely with great benefit. Because of this and because of his negotiations with Luther on behalf of the University of Prague, he was again persecuted. The bishop of Olomouc put him into a severe imprisonment, in which he, uninterrogated, had to languish in a horrible dungeon for 12 weeks. The bishop had already condemned him to death by fire, but on his intercession he changed the death sentence into banishment. In the meantime, during the great fire in Iglaw, he was sent a printed document with the following inscription: How to defy the cross, to stand by the gospel against all the world. Here he got to know Luther personally, who held him in high esteem because of his faith and scholarship and recommended him to Duke Albrecht of Prussia, so that he made him his court preacher in 1525 and then bishop of Pomesania, with his residence in Liebmühl. The year before, he attended the Diet of Prague as a Moravian preacher; he also translated Dr. Luther's writing to the Bobins: How to elect and appoint servants of the church, into the German language. In Prussia he laid the first foundation for the Reformation with Joh. Poliander and J. Brismann. At the age of seventy he passed away in Liebmühl on September 17, 1551, by the grace of the Lord, from whom he had not let himself be turned away by lust or fear in this world. He wrote 5 songs, among which the most popular are: Es ist das Heil uns kommen ber 2c. and Ich ruf zu dir, Herr Jesu Christ. The former was composed by him in 1523, when he was in Wittenberg. It is found along with 2 other songs of his in Luther's first hymnal of 1521, where it has the title: Ein Lied vom Gesetz und Glauben, gewaltiglich aus göttlicher Schrift verlegt. This one song was a great blessing in the days of the Reformation; it was quickly spread everywhere and was sung by many thousands with true Christian enthusiasm. It contributed to the introduction of the Protestant doctrine in a very special way, and was actually the field sign and field cry in the fight of the Lutherans against the papacy. With this song, the people sang themselves the introduction of the Reformation, as with the song: Äch Gott vom Himmel sieh darein 2c. Many a papal teacher sang it from the pulpit and out to the church. This is what happened in the Würtemberger Land. In Waiblingen, the old Catholic priests and chaplains resisted for a long time.

The time of the introduction of the Reformation, for which a great desire arose in the citizens of the city. In 1535, Erhard Werner preached the first Protestant sermon. When the Catholic priests wanted to speak against it, the whole congregation sang this song, whereupon they spat out and angrily left the church. The same thing is said to have happened in the small town of Herrenberg near Tübingen. What happened here on a small scale, happened soon thereafter on a large scale in the Electorate of Palatinate. Prince Frederick, although not averse to the Protestant doctrine in his heart, did not want to introduce it for fear of the emperor, although the people loudly demanded it. Then in Heidelberg, just as the papist priests were holding a solemn Latin mass in the main church, the people present sang this hymn, as if from one mouth. Now the Elector saw that it was time to stop the pure doctrine. He permitted the distribution of Holy Communion under both forms, and thus the beginning of the introduction of the Reformation in the Palatinate was made. In Magdeburg, too, the people drove the Catholic priests out of the church by singing this hymn, and in Behnau near Sorau, the peasants sang this hymn until a Catholic priest came to the church, whereupon he became so angry that he left the church, the parish and the community, whereupon a Lutheran preacher took his place. When the Lutheran pastor, Georg Polus, preached the first Lutheran sermon on Ps. 24:7 in the cathedral church of Fürstenwalde, the congregation sang the song with great joy. The papists were therefore very angry at it, made a mocking song out of it and called it only a Lutheran cobbler's song.

Luther himself is said to have been moved in a very special way by the vigorously rapid spread of this song. A beggar from Prussia comes to Wittenberg and sings this song in front of Luther's door. Dr. Luther listened to him diligently until the end, then he gave the beggar an old Genezeuthaler, the only coin he had with him. Thereby he said: Come here, holy Genez, the Lord Christ is here! and lets himself sing it once again. Luther then asked the beggar where he came from and where he had learned the song. The beggar answered that he came from Prussia, where this song was often sung in church. Then Dr. Luther's eyes overflowed with joy that God was so gracious to this country and had allowed it to come so far in recognition of his word.

The 11th verse has already served many a soul as a consolation, for example, the Elector John Frederick of Saxony. After the battle of Mühlberg in 1547, when he was in great trouble and distress, the pious preacher Veit Dietrich of Nuremberg wrote a comforting letter to him. The Elector read it with many tears and then said with great joy: "The mighty hand of God does not only want to press, but also to raise in his time. He knows well when it is best, and does not need us to be a part of it. trickery. We should trust him. If it does not happen here, it will happen forever. Eternal exaltation is the right answer to our prayers and sighs. If only we were fresh through the world!

I call to you, Lord Jesus Christ. It is assumed that this song was originally composed by Huss and merely revised by Speratus. The dying Spener had this song sung to him in his last moments.

Johann Poliander, in German Graumann, the assistant of Speratus at the Reformation of Prussia. He was born on July 4, 1487 in

Neustadt in Bavaria. In Leipzig, after completing his studies there, he became a master and bachelor in 1516, and then rector of the Thomas School. As such, he was present at Luther's famous disputation with Eck in 1519, as the latter's scribe. However, it was precisely through this disputation that he became convinced of the truth. In 1522 he resigned from his position as rector and moved to Wittenberg to live with Luther, with whom he now formed the most cordial friendship. In 1525 he came to Königsberg on Luther's recommendation. He had a lot to fight with the Anabaptists and the Schwenkfelders. A disputation was organized by the duke between the Lutheran preachers and the enthusiasts; whoever had the upper hand, his doctrine should be valid in the country. But our faithful Poliander, the one man, refuted the enthusiasts, as cleverly as they could, all with God's word and help. At last they had to be silent. If God and the certain man, Poliander, had not done so, Prussia would have been completely poisoned and seduced by the doctrine of the enthusiasts. Because of his beautiful spiritual songs he was called the Prussian Orpheus. Only 54 years old, he died as a result of a stroke in 1541. His song "Nun lob mein Seel den Herren" is well known. A poetic paraphrase of the 103rd Psalm, written around 1525 at the suggestion of Albrecht, Duke of Prussia. When Gustavus Adolphus occupied the city of Augsburg after the victorious battle of Leipzig, he restored the Augsburg Confession of Faith to its former prestige. He dismounted at the city gate and walked straight to St. Anna's Church. At the first service he had this hymn sung and his field preacher, Fabricats, preached on Ps. 12, 6. When on October 25, 1648, after thirty years of bloody struggle, the peace treaty was publicized at Osnabrück, everyone joined in wholeheartedly when this hymn was blown from the tower with the sound of trombones. In the old Austrian church ordinance of 1571, this song was always to be sung at the end of the service when an excommunicated sinner had publicly repented and been reconciled with the congregation. The pious King of Denmark, Christian III, when he was in his last battle, sang this song with a loud voice and died over the words of the 3rd verse: As a man has mercy on his young children, so does the Lord on us poor. His son, Frederick II, also ordered that he be given

and when they came to the third verse, he exclaimed aloud, "It's true, it's true, it's true," and passed away.

Already since 1723, the converted Hindus on the Malabar coast of East India have been singing this song in Malabar tongue in praise of God's grace, which has showered them with the comfort of the Gospel.

Albrecht, Margrave of Brandenburg Culmbach, born March 28, 1522. Early on he showed unmeasured bellicosity and took part in the campaigns against France around 1544, a brave swashbuckler who, however, had a good core hidden under his rough skin. For in the days of his greatest martial glory, he never mounted a war horse without uttering the prayer rhyme: The Lord Jesus Christ, with the Father who is over us. Who is stronger than this man, come and do me harm! As a friend of Duke Moritz in his youth, he stood by Emperor Charles V. On March 2, 1547, he was defeated and captured by Elector John Frederick at Rochlitz, but was released after the Battle of Mühlberg. Later, he conspired with Moritz against the emperor and forced him to sign the Treaty of Passau by the raid at Innsbruck. Nevertheless, he broke off his friendship with Moritz and from then on raged with bitter zeal against the Catholic imperial estates at the head of his troops. Moritz moved against him and struck him on the head in the Lüneburg Haide, 1553, but lost his own life. Defeated once again, he was declared to be under imperial ban and forced to flee to France. There he had to wander around as a poor fugitive, bent by grief and illness; under such blows, however, he learned to humble himself and henceforth sought his rod and staff in God's Word. Returning to Germany after 2 years, he died as a repentant and faithful Christian in 1557 in the presence of the Tübingen theologian Heerbrandt, who described his last hours. One fruit of his repentance is the well-known song: Was mein Gott will, das gescheh allzeit. This heart-warming song of consolation was called the "noble herb against sadness. Many princely personalities took particular pleasure in it and used it on their sick and deathbeds. Even Dr. Heinrich Müller still prayed it when he was dying.

(Sent in by P. F. Sievers.)

Report on a mission trip to the Minnesota Territory.

in August and September 1856.

(Conclusion.)

This happened as far as the messengers could come. The congregation was quite numerous and may have consisted of about 20-30 families who had come on foot and by wagon. After the sermon, I asked those Lutherans among the audience who were willing to form a Lutheran congregation to stay behind for a while, in order to discuss the gathering for this purpose. A Herrnhuter who was present saw himself excluded from this closer meeting by my appeal to the Lutherans and therefore became full of displeasure against me, which he expressed openly. Even before the service, I had heard him haranguing the other people. Now, however, he addressed me like this: "Well, I guess I'm trumped?" and went away with insulting remarks about me, which the Lord did not want to attribute to him. I recognized anew from this what a dangerous direction the Herrnhuter sect has taken, in that it not only behaves indifferentistically and unionistically toward pure doctrine, but even hostilely. A union of the Lutheran Church with the Herrnhuter sect as such is therefore not to be thought of at all, and a preacher of the Lutheran Church cannot possibly keep a good conscience if he gives Holy Communion to Herrnhuters as such, or if he regards them as being too united. In response to my above request, 15 men met with me for a closer consultation. They were willing to help lay the foundation of a purely Lutheran congregation. I explained to them that it would be necessary that we first take the Augsburg Confession together with the ecumenical symbols before us, in order to see whether all those present were also in agreement with these main confessions of the Lutheran Church. The confessions were then read out and all confessed that the faith set forth in them was also their heart's faith and that they wished to live piously and die blessedly. And so, on this basis of unity of faith, all those present joined together to form a congregation and asked me to draw up a draft of a constitution for the new congregation. I did so here, as I had done in Minneapolis, and the assembly decided that everyone should examine it once again in the circle of his own and only sign it afterwards, if he was unanimous. - Another wish was expressed that the public preaching ministry be established in the congregation as soon as possible; they were willing to do what they could for the preservation of a pastor. The Methodists had evil in mind and tried to disparage the Lutherans with great activity, also with lying ideas about their faith. All this could best be counteracted if a faithful Lutheran preacher would immediately satisfy the ecclesiastical needs of the congregation. I agreed wholeheartedly and asked the congregation to be very careful when appointing a Lutheran preacher, since many a Methodist and unirkreformed wanderer would pretend to be a Lutheran preacher and so the congregation could easily be deceived if the orthodoxy and efficiency of a preacher were not put beyond doubt by fully valid testimonies. If you have gained confidence in the Lutheran Synod of Missouri, etc., then I can assure you that the same will be requested.

I was asked to recommend to them as soon as possible, either from their own seminaries or elsewhere, a faithful man who might be

called to the preaching ministry in Prairiemonnd. So here again I had the joy of witnessing the birth of a small Lutheran congregation, and I thanked God sincerely for His grace that He had given me for my journey. After baptizing a few more children, I continued my journey on foot to St. Peters, a lovely new town that also stretches along the banks of the Minnesota River. On the lonely, very tiring way there I was most happily surprised by meeting a Mecklenburger, who had been in the country for a long time and especially had been a soldier in the Indian forts of Minnesota for quite some time. But when he learned in the course of the conversation that I was traveling as a missionary among the German Lutherans of Minnesota, he hastily took my hand and with a strong squeeze of it testified to me that we were brothers in faith. At the same time, the tie of his tongue was loosened and we told each other of our joy at having found each other. He confessed that he had not been to a German church service for eight years and that he longed to have a German Lutheran congregation around him where he could go to Sunday sermons again. He now has a farm in the vicinity of Le Suer, 3-4 miles from the place where we met, and he is sorry that he has to make a necessary journey, so that he cannot force me to return with him to his home. However, he wanted to use the time he was now with me to talk about the ecclesiastical needs of his own family and the other families living around him. He expressed the best hopes about the formation of a Lutheran congregation in his hometown and would have liked to take the introductory steps for this purpose immediately. While we were now talking with much interest about this point, we had come to the destination of our journey today, namely to St. Peters. My companion used the afternoon, which had already dawned, to look for a job in the bustling St. Peters and soon found an opportunity to earn 6 shillings as a bricklayer's helper in the remaining hours of daylight. In the meantime, I looked around St. Peters, and ordered a wagon for tomorrow morning, which was to take me part of the way through the forest to Faribault, a beautiful new forest town in the middle of Minnesota. Late in the evening I had the joy of welcoming the child of a carpenter in St. Peters into the fellowship of heaven by Holy Baptism. In the evening I had the joy to receive the child of a carpenter in St. Peters by holy baptism into the community of the heavenly kingdom, where my today's traveling companion represented with great joy the place of godparents.

After the baptism the participants remained at

They asked me for advice on how they could best begin to form a Lutheran congregation in and around St. Peters and Le Suer, which I gladly gave them and at the same time left the draft of a short congregational order in their hands. May the Lord bless this small beginning abundantly, so that it may prosper to a wholesome progress! - My ordered carriage led me the next morning through beautiful forests, which one rarely finds of such beauty in Minnesota, to 25 miles before Faribault. From there I had to walk with my travel bag in my hand, because driving was too much of a burden on my cash. I moved sideways from the main and military road, which leads through the thickest forest to St. Paul, towards the beautiful lakes with which this area is richly endowed. On the shores of them one finds the beginning of important waterworks and beautiful farms. The country rises from the lakes almost everywhere many hundred feet in the height and continues mostly in plateaus, but even so still hilly. - Except for occasional conversations with travelers on the way, I could not practice any missionary activity during these days. The first evening I had hoped to reach a small town, but got on a wrong path and after a long time of vain wandering I had to make myself comfortable in the cold, just built log house of a recently migrated American on the top of a prairie hill and was very happy to find a friendly welcome in his hospitable family so late in the day. My compass, which I had taken with me in St. Paul, had served me well today, as it had done many times before; because of the bright moonlight, I had also been able to use it well at night. On the following day, I had to make up for yesterday's stray journey and after eternal crisscrossing over mountain and valley, partly through high reed grass, I finally came to the right road to Faribault. This place is picturesquely situated and has only been established for 1-1/2 years. Since I only heard of a few Germans here, as the larger German settlements were located much further in the forest, I hurried through the village to get to Cannon Falls today, if possible. But the tiredness and fatigue of my body told me to stop already 10 miles before this place, about 12 miles behind Cannon City, and to stop again at an American's house, as I did yesterday. I was not to regret having done so, for in the evening I learned that several German Lutheran families lived near my hostel. Since I was too tired in the evening, I got up an hour before sunrise to visit them before the stage, which was to come through here today, arrived. In the early morning hour I met the first family still in bed, but how gladly they rose from their sleep to hear the refreshment of the Word of God from the mouth of a devout pastor after a long time of drought.

to accept! Soon the other families living within a radius of 2 miles were visited. At their request, I held a morning service with them and at the same time baptized a two-year-old child. Some of the families told me that they had recently migrated here from Coopersgrove near Chicago and showed good understanding of the salutary teachings. Although they were now still too few to be able to call a preacher for themselves, they wanted to ask the Lord to preserve and strengthen them in the right united faith and to increase their number so that they would be able to call a preacher or school teacher. In the meantime, I advised them to join the next living pastor as church members, so that they could be visited by him more often. They revealed to me that the Methodists had an evil intention with them, namely to draw them into the Methodist nets. A wandering German Methodist preacher had wanted to sneak in on them and, pretending that he was also Lutheran, had wanted to persuade them to fall in with him. They had not noticed at first that he was a Methodist until the other day, when they saw from the tracts he was handing out that he was a Methodist in disguise.-After I had promised to provide them with sound Lutheran books where possible and to present them with the draft of a Lutheran congregational order, I hurried to the church. After I had promised to provide them with sound Lutheran books wherever possible and to present them with the draft of a Lutheran congregational order, I hurried along the post road and was in Cannon-Falls by noon and in Redwing on the Mississippi in the evening. The whole way from Cannon-Falls to Redwing, about 25 miles, stretches along the ridge of high mountain ranges, which are now and then interrupted by deep valley cuts; however, the road always continued on firm prairie and so we happily arrived at Redwing. I had been here once before, 4 weeks ago, and had registered with the Lutherans there; so I did not come unexpectedly. I learned that the Lutheran community in Redwing itself consisted of only a few families. Many Lutherans had succumbed to the persuasions of the Methodists, who were particularly zealous in their activities in Redwing, and many were completely alienated from church life and pure doctrine. I myself had seen a spacious German Methodist church brightly lit when I entered Redwing in the evening; those who wandered in were mostly apostates from the Lutheran church. The English Methodists are also very numerous in Redwing, and a large seminary building for the training of Methodist preachers stands in one of the public squares of the town. On the morning after my arrival in Redwing, the Lutherans of Redwing and the surrounding area were notified by notices and messengers that two Lutheran services would be held on Sunday. Holy Communion

to enjoy. As it was necessary above all, an examination took place on Sunday afternoon and evening to see whether all the assembled members were united in doctrine. For this purpose, the confessions of the Lutheran Church, especially the three ecumenical symbols and the Augsburg Confession were read. Everyone was asked, if he had doubts about the correctness of these beliefs, not to suppress them without further ado, but to speak out freely. The result was that most of them confessed that they had spent a long time in the unchurched church, but that they now recognized the sole purity of the Lutheran church and wanted to

faithfully adhere to it from now on. The gathering of those present to form a Lutheran congregation was then prepared, and the celebration of Holy Communion was arranged for tomorrow. Communion was arranged for tomorrow. For this purpose a service was held the following day at 8 o'clock in the morning, which united all participants in the unity of the spirit through the bond of peace. The enjoyment of the Holy Communion sealed all the participants. The enjoyment of Holy Communion sealed all the members, numbering 10, in the One Faith and in the Love of Jesus Christ.

But I, joyful in spirit and grateful to the Lord that I had been allowed to be the instrument of His grace and to see the power of His Word and Sacrament prove itself in His own, went home with peace from Minnesota's borders to my parish of Frankenlust and Amelith. On this journey home, the Lord made me experience great dangers through storms on Lake Pepin and Lake Huron, so that I often thought of my life; but He held His high hand over only me, so that I arrived safely with my family on September 25. To Him be praise and thanksgiving forever! Amen.

Frankenlust, January 22, 1857. Ferdinand Sievers.

(Sent in by Pastor Fick.)

Chili jam.

IV.

Chiliasm is wrong because the last times before the Last Day will be grayish.

As the well-known representatives of the newer Chiliasm, Bengel, Octinger, Ebrard, Peter Lauge, whose thoughts we will mention in the following, think, a time of glory and blessing will begin with the millennial kingdom on earth. Because Christ with his saints will then form and exercise a theocracy (reign of God), a state of peace and tranquility will come about. Politics will cease, and with it the eternal tinder of wars, division of nations and hatred of people. Christianity will achieve the fullest external victory, the unconditional recognition of all rulers and authorities, the most splendid formation in all relationships and situations of life, in art and knowledge.

in business, trade and commerce. The highest as well as the lowest relationships of life will be founded and sanctified in the Lord. Marriage, the beard, and other legitimate work will continue. Only what is sinful and vain in the earthly daily work shall be done away with. The power of evil is pushed back and harmless. The liberated nature will also take part in this glory. Then it will put on the festive garment of the great world sabbath, be transfigured to paradisiacal perfection, and open up the whole fullness of its riches and its healing power. There will be a fertility, beauty and brightness that surpasses all imagination, a changeless mildness of spring, a general peace of the animal world, poverty, sickness and all ills will cease, while health and long life will become too fast for man, the splendor of the sun and the moon, the elements will no longer rebel in a destructive manner, but will be subject to man. (Cf. Herzog. Real-Encyklopädie II. 6st7. Kurz, Lehrbuch d. h. Gesch. 220.)

If we had no divine prophecy, which described the last times more exactly, we would gladly accept these assumptions, although we could then with the same right also set up other equally probable ones. But thanks be to God that we do not have to hover about it in uncertainty and to have to make mere probability calculations. For we can confidently confess with St. Apostle: We have a firm word of prophecy, and you do well to take heed to it, as to a light that shines in a dark place, until the day dawns and the morning star rises in your hearts," 2 Pet. 1:19. Now the future is no longer a mysterious, inscrutable darkness for us, for the light of prophecy has also risen and illuminates the path of our pilgrimage. So, dear reader, let us confidently follow this guiding star given to us by the Spirit of God, so that the little ship of our faith will steer safely through all the cliffs and breakers of the last times into the port of rest of eternal life. And even if those thoughts of the millennial kingdom are still so sweet and lovely to you, familiar to you through long habit, venerable to you through the experience of pious men, and probable to you through rational reasons, it is still safer and more advisable to take the certain for the uncertain, and God's word instead of the opinions of men. Yes, it is God's express will that we take our reason captive under the obedience of faith, not only in doctrine but also in prophecy, and follow the word of God as the infallible rule and guide. Let us heed with holy earnestness in humble silence what God threatens Rev. 22:18, 19 to those who add to the word of prophecy or do something about it, so that the holy fear of the all-knowing may keep us on the right track.

For that picture of joy of the millennial kingdom must melt away like a dream before the mourning picture, which the holy scripture sketches for us with bright and dry words of the last times. Let us first look at the sayings, which stand next to it as an inscription, as it were, and which most clearly characterize the nature of these words. It says 2 Tim. 8, 1: "But this you shall know, that in the last days there shall be sorrowful times." And Daniel 12:1: "There shall be such a time of trouble as hath not been since men were until that time." Of course, these times are not in themselves ghastly and dreary, but only in a metonymic sense. As God's creature, time is always good, but the last times are ghastly because of the horrible wickedness of men, and ghastly because of the terrible judgments that befall the wicked and from which the pious must also suffer, as well as because of the persecutions that especially befall the faithful.

The last times are now, as it were, an uninterrupted stream which pours through this life on earth until it flows into the sea of eternity on the last day. And this whole period is called by God himself a ghastly, dreary time. How do we want to escape the evidential power of this word of God? Where can we insert the millennial kingdom? What gloss "do we have to invent to give even a shadow of possibility to the millennial kingdom? Even if all the clever, wise and highly learned people in the whole world wanted to make the millennial kingdom as probable as possible and prove it as meaningfully as possible: this firm prophetic word of God that the last times will be gloomy and dreary puts all their wisdom to shame, overturns all their supposed proofs and shows that the millennial kingdom stands only on the clay feet of human delusion. But this word is also a bright light of truth, which must convince all honest and sincere souls that there cannot possibly be a millennial kingdom. For according to the word of God, the last times are in uninterrupted flow until the coming of eternity on the last day. Now also the millennial kingdom is supposed to come in the time before the end of the world. We must therefore see to it that we fuse it somewhere and somehow into the last times. But as often as we try to do this, we are always confronted with the word of God: the last times will be ghastly and dreary.

So you see, dear reader, that it is not possible with the best will in the world to somehow win a possibility for the millennial kingdom. Let us therefore give it up. For why do we want to imagine a kingdom full of glory on earth, since it can never be and will never be according to God's word? Let us rather give God the glory and send us into the time. If it is evil, ghastly and dreary, then But our almighty and merciful Savior is their guide, who has promised to bring us through the same with a strong hand to the shores of blessed eternity. And you lose nothing in the process. After all, we have the true promise of eternal life, in which a glory and bliss awaits us, compared to which all the fictitious bliss of the millennial kingdom is only a small and fleeting drop. And this hope of eternal life is not subject to doubt, because it is based on the rock of the divine word. This hope gives us a rich consolation in all the adversities of this miserable life, strengthens us for a good fight and refreshes us even in the hour of death, while in the expectation of the millennial kingdom, only a bitter disappointment awaits us. Therefore, let us raise the rule of certain hope, sail steadfastly past the tempting siren island, and cast our anchor not into the volatile drifting sand of human opinion, but into the sure ground of divine

promise.

However, the Holy Scripture does not only tell us in general that the last times before the Last Day will be gloomy and dreary, but it also gives us the saddest description of the then prevailing conditions of religion, politics and all social relations, as well as of nature, and shows in detail how terribly all living conditions will be disrupted, confused and corrupted. Let us now take a closer look at the reasons why the last times will be so ghastly and gloomy. They are the following:

The outrageous raging of the devil. The word of God gives us the comfort that the gates of hell will not triumph over the church. It is a confirmation of this comfort when the Holy Scripture speaks of Satan being bound Rev. 20,1. We will see later how this prophecy was fulfilled by the rich preaching of the pure gospel of his time. But it would be the greatest misunderstanding to assume on the basis of this passage that the raging of the devil would completely cease before the last day. For even if Satan will never overcome the church, he will seduce the world all the more cruelly in the last days. This is clear scriptural teaching. For Rev. 12:12 says, "Woe to them that dwell on the earth, and on the sea; for the devil cometh down to you, having great wrath, and knowing that he hath but a short time." - "And shall go forth to deceive the heathen in the four easterlies of the earth, Gog and Magog" 2c. Rev. 20:8.

The continuing seduction of the papacy. 1 Tim. 4, 1-3: "But the Spirit clearly says that in the last times some will depart from the faith and follow the seducing spirits and doctrines of the devils through those who speak lies and have stigmas in their conscience and forbid to marry.

and to avoid the food that God has created, to take with thanksgiving the faithful and those who know the truth." Likewise, 2 Thess. 2:3 says, "It (the longest day) will not come unless the apostasy comes first and the man of sin is revealed 2c. And v. 9-11 the apostle says of the Roman Pontiff: "That which is to come, according to the working of Satan, with all manner of lying powers and signs and wonders, and with all manner of deceivableness unto unrighteousness among them that perish 2c. Therefore God will send them strong error, that they may believe the lie." Compare 2 Petri Cap. 2 and the Epistle of Jude, which describe the most horrible wickedness and corruption of morals, and where the most obvious relation to the papacy is not at all obvious. Let us consider how the Revelation of St. John describes the papacy. It is called "the great Babylon, the mother of fornication and of all the horrors of the earth," Rev. 17:5, "a dwelling place of the devil and a receptacle of all unclean spirits, 18:2, who has watered all the heathen with the wine of her fornication, 14:8. 18:9, by whose sorcery all the heathen have been led astray 18:23, who has corrupted the earth with her fornication 19:2; whereby by fornication is to be understood the idolatrous false papist doctrine and the apostasy from God. Now it is clear what part the papacy has in the destruction of the last times. It is not only the workshop in which the devil has prepared the most pernicious poison of sin and lies, but also the tool through which he spreads it throughout the world. By basing itself on superstition, the papacy provokes unbelief, by its indulgences it promotes the most obvious godlessness, and by its tyranny it brings about revolution. And because it is, in its essence, apostasy from the word of God, it also produces, in ever wider circles and under the most diverse forms, only apostasy from God again and again, it falsifies all human and divine order and is thus, in truth, the mother of all abominations which, in the last countless lines, are corrupting the earth.

3. the atrocious custom of "corruption," which is rampant in the world.

a. the greatest security and lease of the divine word. Matth.

24, 37-39: "But as it was in the days of Noah, so shall also the coming of the Son of Man be. For as they were in the days before the flood, they did eat, and they drank, and they did loose, and were loosed, until the day that Noah entered into the ark: and they regarded it not, until the flood came, and took them all away.

will also be the future of the Son of Man."

Luc. 17, 28-30: "The same as it happened in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built; but on the day Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. In the same way it will be on the day when the Son of Man is revealed." Thess. 5, 3: "When they shall say, There is peace, there is no danger, then destruction shall quickly overtake them." 2c.^

b. the most insolent mockery and denial of God. 2 Pet. 3, 3. 4: "And miss this first, that in the last days shall come scoffers, walking after their own lusts, saying, Where is the promise of his future? For after the fathers have fallen asleep, blt bet it all as it was from the beginning of time." Jud. 17: "But ye, beloved, remember the words which were spoken aforetime by the apostles of our Lord JEsu Christ, when they told you that in the last times there shall be scoffers, walking after their own lusts of the ungodly nature."

c. A flood of all vices and ungodliness. 2 Tim, 3, "But know this, that in the last days abominable times will come. For there will be people who think of themselves as stingy, boastful, proud, blasphemers, disobedient to parents, unthankful, unspiritual, disruptive, unforgiving, abusers, unchaste, wild, unkind, traitors, sinners, puffed up, who love lust more than God, who have the appearance of a godly being. They have the appearance of a godly being, but deny his power. And such avoid," Matth. 24, 12: "And because iniquity shall abound, love shall wax cold in many." Just as Jerusalem, whose destruction is a model of the Last Judgment, finally became a scum of all wickedness and depravity, so will the world.

4. abominable disruptions of all human and divine order. Morality is the foundation of all civil order and welfare, sin, on the other hand, is the ruin of people and the source of all unhappiness. Because according to the Holy Scriptures, unrighteousness is like a sin. Since, according to the Holy Scriptures, unrighteousness will prevail like a flood of sin, it follows that the most sacred bonds of state and family life will be torn asunder and unspeakable destruction will sweep into all the relationships of human society. Wars will pile up upon wars. Ma2c. 13:8: "There will be revolts of nation against nation, and of kingdom against kingdom." The states will be troubled and shaken by uprisings, tumults and revolutions, by contempt for the authorities, by public robbery and fraud, by too great bribes and exactions of the subjects 2c. The sewing or household is disturbed and destroyed by difficult and oppressive circumstances in the household, by contempt of parents and neglect of domestic education 2c.

will. Discord and separation among spouses, disobedience, insensitivity and disloyalty among children and servants 2c. will increase in a frightening way. As a result of the horrible godlessness, divine judgments will increase, misfortunes and calamities of all kinds will afflict people, and even the faithful will be filled with fear. (Thus according to Joh. Gerhard Auslegen d. Per. 2. Adv. p. 79. clear. Ueb.)

5. abominable plagues and signs in the nature. Because God promised in Gen. 8, 22: "As long as the earth stands, seed and

harvest, frost and heat, summer and winter, day and night, shall not cease," the natural order described here will last unchanged until the last day. But at the same time it is also said in relation to nature that the last times will be dreary and gloomy. The scripture says Ps. 102, 27 about the heavens: "They will all become obsolete like a garment. Therefore, towards the end, when nature enters its old age, as it were, all its powers will significantly diminish, decrease and become weaker. Therefore, the blessed Gerhard Ausl. p. 69 rightly says: "As a garment becomes old before it is completely cut, so the whole world will suffer a striking decrease before it is completely burned in the last fire Ps 102, 27. 28. As in old age before everything becomes dull and flabby before man dies, the eyes become dark, the ears become deaf, the hands and feet tremble, the strength dwindles, the spirit mourns Ecclesiastes 12, 2 et seq, so also at the approaching end of the world, the whole edifice of heaven and earth will totter and sway with age, the lights of heaven will be darkened, the powers of heaven will be shaken, there will be frequent earthquakes, and men will perish with fear and sadness. As when the Father of the house is angry, all the members of the house suffer, and everything in the house looks disturbed and sad, so also when the heavenly Father of the house makes up his mind to speak to the enemies of the church in anger and to frighten them in his wrath Ps. 2:5, the whole world, which is God's house, will be disturbed; all creatures will suffer, the lights of heaven will, as it were, wrap themselves in black garments of mourning, and everything will look dark and sad."

(To be continued.)

Ecclesiastical message.

It gives the undersigned great pleasure to inform the friends of the Church of Christ that the kind Lord of the earth has again employed a faithful worker in his vineyard. During my time here, about 1-1/2 years, 4 preaching places had arisen around Pekin, which I, in addition to my congregation, provided with the ministry of the Word.

meillde already took up the time and strength of a maune. The need was great, but even greater was the gracious help of the faithful God, who answered prayer and sent me a dear and faithful helper in the person of Fr. Ruff, so that he can now devote himself entirely to external service. We cannot thank the dear Lord enough for this; for of what a blessing the pure, clean preaching of his word is here, where the enthusiasts are trying with the utmost effort to suppress all Lutheranism, indeed, unfortunately, as a result of the great lukewarmness and negligence of so-called Lutheran preachers of the General Synod, it is already becoming more and more apparent. In no part of Illinois have the Methodists and Albrechtsbrueder among the Germans spread and nested so firmly as here in the center of the same, and I therefore admonish and ask everyone who faithfully and sincerely means it with the Lord and his H. Church. Church, to ask the dear Lord of the earth quite earnestly and urgently that he may, by grace, for the sake of his dear Son Jesus Christ, send several more laborers into this part of his vineyard quite soon, so that the pure, truthful teaching of his Word may still shine as a brightly shining light to eternal life for many souls; - at the same time, let us not neglect to thank him that he has so graciously helped us to this point.

After Mr. Friedrich Ruff, who received his theological education in the theological seminary at Fort Wayne, passed the prescribed candidate examination, he was solemnly ordained by me in the midst of my congregation on Christmas Day by order of the District President, Mr. Pastor Schieferdeckers, and thereby committed to all the symbolic books of the Lutheran Church.

May the Lord, by grace, grant his newly hired servant a great measure of faithfulness and self-denial to work steadfastly in his arduous field of labor for the glory of God and the salvation of his church.

Pekin, Ills, 6 Feb 1857.

I. Br. Böling.

The address of the I. brother is:

kov. r.

crno ob Rev. LoelinZ l'estin, IÜ8.

For your consideration.

As a result of a sudden serious illness of Mr. Barthel, the managing director of our journal, twice the required number of copies of the last issue of the "Lutheraner" has been sent to many readers, so that it has now become impossible to deliver the due number to other readers. Therefore, we urgently request all those who have surplus copies of the previous (13th) issue of the "Lutheraner" to return them as soon as possible to the address of Mr. F. W. Barthel in St. Louis.

Editorial.

Church Hymnal for Evangelical Lutheran congregations Unaltered Augsburg Confession.

It is hereby brought to your attention that as of the year 1857, the above-mentioned hymnal, published by the Evangelical Lutheran Church of St. Louis, will no longer be printed in New York, but in St. Louis, Mo. and that Mr. Otto Ernst in St. Louis, Mo. is the sole agent for the sale of the same. All orders are therefore to be addressed to him, and he alone is authorized to negotiate with booksellers and subagents.

On behalf of the committee authorized by the Evang. Lutheran congregation at St. Louis, Mo. Saxer.

General, Evangelical Lutheran Conference.

Notice is hereby given to the Friends of the above Conference that in accordance with a resolution adopted at the last meeting in Columbus in October 1856, the Executive Committee has selected **Pittsburg**, Pennsylvania, as the next place of meeting. By order of the Conference, the business will commence, God willing, on Thursday, October 29, 1857, and will last not more than one week. Further details will be communicated in the future through church bulletins.

On behalf of the Exec. Comm.

W. F. Lehmann, Pres.

Announcement.

The St. Louis Districts-Conference will meet in St. Charles, on the second Friday after Easter, i. e. April 24 of this year, according to the resolution passed at its last session.

A. Lehmann.

Secretair p. b.

Receipts and thanks.

Undersigned gratefully certify to have received the following gifts:

Collected at the wedding of Mr. Joh. Rummel in Frankenmuth 410.00; also at the infant baptism of Mr. Job. Zucker ibid. 42.00.

Concordia College, Feb. 25, 1857.

I. Vist.

G. M. Sugar.

F. W. Kock.

Thankfully, the undersigned certifies that he has received \$2.00 from Mr. Past. Röbbelen in Frankenmuth to have received. Concordia College, Feb. 25, 1857.

G. M. Sugar.

Get

n. to the general synodal - Casse:

by Mr. I. Müller

\$1M .

" " F. King

6M.

for the general president:

Of the Township of New Wells

\$2 .63,

"Mr. Johannes Hölzer

1M.

" of the municipality in Paizdorf

5M.

b. to the Synodal - Missions - Casse:

From Lancaster Township

\$4 .00.

by Mr. Pastor Ahuer of the. Parish in Rock

2.00.

Iceland at Epiphaniasseste

by Mr. Pastor C. Groß by means of a collecte

14M.

on Epiphaniascste

from the schoolchildren of Mr. teacher Ulrich - > -4,

70?

from the Inunanueiodistrikt in St. Louis

2,75. from the Gemeinde zu Altenburg 18,00.

from the municipality in Paizdorf

HM,

from the Jmmannclsgemeiude of the Hrn. pastor

Ncichhardt

JOM.

from the GrINrinde of the Hrn. pastor Hcid

25,85.

by Mr. Wendel Kcutz

1M.

o. for the maintenance of all teachers at the seminaries:

from the Trinity congregation of Mr. Pastor Daib

KUM.

for the maintenance of Concordia College:

From Zion Parish in New Orleans

\$23.00. From Mr. M. Bock in Paizdorf, Mo. 1M.

by the women's association in Adrian, Mich.

Mr. Pastor Trautmann

5M,

for poor pupils and students at the Concordia-

College:

by Mr. Pastor L. Dulitz

x-M.

" Grüber

g,25.

"P- Munzel by Mr. Wiebusch 1

.00.

" the Women's Club in Adrian, Mich. 5.00,

T. W. Barthel, Cassirer.^

For the Lutheran have paid: denll.year:

The HH-, Past. W. W. Sommer (51 Cts.), G. Mit- tonzwey. ,

the 12th year:

HH. T- Müller, G. Jürgensmeier, Past. Riemen- schneider, I. Jscnsee, G. Mittcnzwcv, Lürkemeier.

the 13th year:

The HH. Past F. Groth, I. R- Picpgraß (506th), Pch. I. I Beitharz (50 Cts.), M. Weber, I. Heid, H. L. Kruth, C. Kusow, Ziingler, Schödc, Scholz (50 Cts.), Sichler (50 C.), S. Bächler, Past. I. A. Ottesen, I. Jsm- see, C. I. Herpolsheimer, C. Wagner, L. Kemper, W. Mkiueshagcn, D. Husch, D. Wesler, F. Strectmalm, Pa- lisch, I. lahn, K. Schmidt, Meyer, KnauS, Kohlstock, Kid- hausen, Sen., Ohlemann, Bodeustein, Edking, Nudolph, Lvff- ner, C. Lücke, F. BNrgiu, F. Tuus, A. Detzer(50 Cts.), H. Gräbner (2Er.), E. Bülning, C. W- Jergens, Wütwc Bück, F. Diekmann, I. Nessel, G. Mittcnzwcv, P. Munzel (1 Er.).

the 14th year:

HH. I. R. Picpgraß (50 C.), Past. I. I. Beilliay (50 C>), C. I. HergotShcimer, Kreudel, Kunkel.

St. Louis, Mo,

Printing Office of the Lutheran Sunode of Missouri, Ohio a. Tt.

Year 13, St. Louis, Mon. March 24, 1857, No. 16.

Gottlieb Cobers Flowers and Apples

from the pleasure garden of the holy scripture.

Published anew. Eckartsberga 1856 (price 50 cts.).

This writing of the old well-known "cabinet preacher" has been sent to us for display. We are pleased to be able to display it, because like all of Cober's writings, this one, too, is, as the old title read, "Herzerquickend und Gemüths-labend. The publisher declares that he has "not changed anything essential in content and form". Now we do not have an old copy by which we could convince ourselves of the invalidity of what has been said, but the inspection of the new edition itself leaves us in no doubt that here really the old Cober has been reproduced in essence. The book contains on more than 300 octavo pages 12 extremely spicy reflections, which are excellently suited, for example, for reading aloud after dinner, or for reading during a protracted illness, or otherwise especially for the purpose of regaining and awakening after an experienced distraction or fatigue. The book is available from the bookstore Schäfer and Koradi in Philadelphia for 50 cents. Mari chooses at least one friend who will order the book, then sends in 1 dollar, indicating the title of the requested book and his own post office, and address as follows: Mssrs. Schaefer & Koradi, Philadelphia, Penn.

In order to give the readers, who do not know Cober, an idea of his way of writing, we are sharing with you a reflection, you 65th, from our book, which deals with a subject that would be well worthy of being thoroughly discussed in public journals. The reflection bears the title: "The dishonored marriage endowment" and reads over the text: Tob. 7, 10.15.16, as follows:

Promissa sunt servanda. Promises- shall not be broken. This applies to all actions, especially to marriage. The word "yes" is a small word; once it is written, it cannot be revoked with a clear conscience. Once the word "yes" is signed, who can scratch it out again? What is bound here on earth is also bound in heaven.

You say that a promise made in jest is not the same as a marriage. Such a promise cannot be kept all the time. Listen, God does not want any joke about marriage. I hear that you are very fond of promises and breaking them. That Turk Amurath Reis said to a Christian whom he deceived: If I were willing to keep my word and promise at all times, I would not be a Turk, but a Christian. And you seem to think you are acting like a Christian. Eubatas of Lacedemon promised marriage to Lais of Corinth, but afterwards he took her home with him, he thought he had fulfilled his promise. God does not let such a joke go unpunished.

How do you speak: This does not have much on it, because

Jupiter ex alto perjuria ridet amantum.

(Where lovers broke the oaths. This is for Jupiter to laugh at).

Friend, I have read about a student who also tickled himself with this pagan verse, dumped the first promised girl, and on the bridal night became furious with another one afterwards.

You object that your bride is poor and yet a Leah. You should have thought of that sooner. Do you not know that Christian suitors should not look at beauty and wealth? A beautiful bowl may delect the eyes, but not the stomach. Beautiful flowers may delight the eyes, but they soon fade away. Beautiful women similar to the rose bushes, if they stand full of roses, one shows them all caresses; but if they are withered, one no longer looks at them over the fence. It remains with Solomon's saying: Being lovely and beautiful is nothing, a woman who fears the Lord is to be praised *). So it is with wealth, whose dowry is often a deadly poison. The woman's room should also be aware of this. No one should be taken in by outward appearances. Saul's royal princess Merob was first betrothed to David and later married Adriel, but she was not married to David.

*)Prov.31,30.

she had neither luck nor star in the marriage state, all her sons were hanged *).

I hear you further object that you have to recite your promise *nolen volens*, because the parents did not want to consent to the marriage. This might also have been considered beforehand. But what is the reason? She is not honorable, rich and beautiful enough for them. These are not defects that could hinder the consent. There the obstinacy often goes badly. That stubborn father said: "My daughter, this time your plea will be in vain. And if God would come from heaven and bless this marriage, I still want to destroy this love, or God shall punish me temporally and eternally. What happened? While he was still speaking, a dizziness came over him and he fell from his chair and died. That stubborn mother was also zealous about her son's promise. Many curses and oaths were made about it. She finally got them to leave each other. But misfortune and poverty broke into her house, she walked around with a sad soul and could never eat with joy. The divorced did not become happy either, constant sighing against her mother was her daily morning and evening meal. Remember, father and mother, do not prevent your children from the desired marriage without a very serious reason.

My friend, I hear more evasions. You say that you are engaged to someone who is of different religion from you. Mark. Did you not know that in divine and natural laws such marriages are forbidden? God has said: You shall not make a covenant with the idols and you shall not make friends with them; you shall not take their sons and daughters.) Cause: because one can easily seduce the other also to false teaching. Examples are Solomon ***) and Joram †). But since you have once transgressed, you should nevertheless not have broken the bond again. How does the apostle say? If a brother has an unbelieving wife, and the same takes pleasure in dwelling with him, let him not separate from her ††). With a holy life and good teaching, one can often hope for conversion. Augustine's mother, Monica, had a Manichean husband, but she brought him to the right path.

The worst thing is when you trap a person and deprive him of his honor, and then walk away and leave him in disgrace. You will hardly be able to forbid the sin by God. Such a shameful deed was once done by a student; before the deed was revealed, he got into the preaching ministry and secretly promised to marry her if she would keep silent. Afterwards he denied the crime and even swore himself free. As he sits in confession for the first time and raises his hand to give it to the confessor, he sinks to the ground and dies suddenly. There are still many such honor violators in the country, who

*) 1 Sam. 18,19. **) Deut. 7,2.3. ***) 1 Kin. 11,4. †) 2 Kin. 8, 38. ††) 1 Tor. 7,12,

Many a parent's child is deceived. But the curse follows you on your heels, and the child you conceived in dishonor and made fatherless will one day stand there before Christ's judgment seat and help condemn you.

Young man, take it to heart. You maidens, also learn better how to handle the sacred state of marriage. Take care of your honor. You are often the very ones who lure so many young minds to yourselves and deceive them with smooth words. There are some who are attached to three, four and even more men and think: the first is the best. May such a one boast that she knows of no man? One could answer, as Christ did to the Samaritan woman, "You were right: I know of no man. You have had five or more, and the one you have now is not your husband either. O what an abominable mistake!

For the sake of his temporal and eternal welfare, each one is asked not to dishonor the marriage foundation. Let each keep his soul pure from all evil desire. Let no one become engaged without God and forethought. Be faithful, or repentance will follow. Honor the marriage, so no temporal and eternal woe will befall you.

(Sent in by Pastor Fick.)

Chili jam.

(Conclusion.)

The words of St. Paul Rom. 8, 19-22 also belong to this: "For the anxious waiting of the creature waits for the revelation of the children of God. Since the creature is subject to vanity without its will, but for the sake of Him who subjected it to hope. For the creature also shall be set free from the service of the corruptible being unto the glorious liberty of the children of God. For we know that all creatures long with us, and are still in anguish." Hereby the Holy Spirit gives us a deep look into nature. Spirit gives us a deep look into nature. It, too, is waiting and longing for the last day, for then, when the faithful will be freed from all evil and God will create a new heaven and a new earth where righteousness dwells, it, too, will participate in its own way in the glorious freedom of God's children and serve them with joy and gladness. Now, however, nature is subject to vanity and the service of the perishable being, i.e. to the abuse of the wicked, who desecrate the creatures by not enjoying them according to God's order with thanksgiving, but only using them for the satisfaction of their evil lusts. Therefore they sigh, long and fear for the end of the world. The heavenly celestial bodies sigh that they have to shine for the wicked, the earth mourns that it has to bear the unbelievers and give them its treasures and fruits, which they nevertheless only abuse for their avarice, lust, eating and drinking. And the closer the last day comes, the greater the ungodliness becomes, the more the creature is reduced to egg.

The more the world is misused and dishonored for sinful luxury, lavishness, indulgence and sacrilege, the greater is its longing and fear, the more frequent are the disturbances of the course of nature, earthquakes, storms, misgrowth, pestilence and other plagues, with which it cries out woe over the sinfulness of men and summons the woe of the last day.

Of these dreadful plagues and signs, which are to take place in the last times in nature, now the Lord Christ Luc. 21, 11 says: "And there shall be great earthquakes now and then, and great times and pestilences; also terrors and great signs shall come down from heaven." "And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth shall men be afraid, and shall tremble; and the sea and the waves of waters shall roar. And men shall faint for fear and for waiting of the things that are to come upon the earth: for the powers of heaven also shall be shaken, v. 25, 26. Rev. 6 agrees with this, where a terrible famine is prophesied under the rider on the black horse. And v. 8 says: "And, behold, I saw a pale horse, and he that sat on him, whose name was Death, and Hell followed after him. And power was given unto them to kill the fourth part of the earth with the sword, and with famine, and with death, and with the beasts of the earth."

This, then, dear reader, is the sad picture which God himself gives us of the last times in his true word. It teaches us that we may no longer promise ourselves better times, a millennial kingdom full of peace and bliss on earth, since God's word refutes this assumption in the most powerful way. Rather, it shows us that the last times are already here, because all the signs of them are already really before our eyes. And with this, it seriously challenges us to prepare ourselves for the last day with true repentance and heartfelt faith, because it is very near, which is why the Lutheran Church sings with the pious Paul Gerhard:

"The time is now near, O Lord Jesus! You are here; the signs that shall indicate your coming to the people. They are, as we have seen. Have happened in great numbers."

Are we still children of the covenant God made with our fathers?

On the second day of the previous year's Hermannsburg Mission Festival, Pastor Harms led the congregation to Tiefenthal and told a story from the years 1521-1530, which we have included in the Hermannsb. Mission Gazette for the Reformation Festival.

At that time there was a young Catholic priest from a noble, patrician family in Hermannsburg, whose name was Christopher Grün.

Hagen and was a merciful man. One day a craftsman came to him and asked for a bite of bread. It was wintertime and the poor man was completely lame. The young priest has mercy, lets the poor fellow

He gives him food and drink and directs him to a place in the Flett (the name of the open hallway with the low fireplace), so that he can also warm his cold limbs. After the lad has eaten and not forgotten to pray, he comfortably stretches his limbs at the warm hearth.

and then pulls a written booklet out of his pocket, in which he runs eagerly and devoutly. Grünhagen is astonished that the craftsman can read, and even written script. Now, of course, a craftsman's lad would find that hard to believe.

if one was surprised that he could read. But the fact that we can now all read, even the poorest and smallest, is also a blessing of the Reformation, through which the elementary schools were first established. In those days, only the scholars and priests could read, and the laity, even the nobles, understood nothing of it. So Grünhagen curiously goes to the strange

He asks a craftsman who can even read: "What are you reading? Instead of an answer, he hands him the book. Grünhagen ran and ran, and the more he ran, the more eagerly and attentively he devoured the contents. It was a copy of Luther's Small Catechism. Like a flash of lightning, it flashed through his soul: this is the truth, what is written in this book. He asked his guest where he came from. He answers: "From Wittenberg, where I heard Luther preach and brought this catechism with me. Why he had a copied catechism and not a printed one, I cannot tell you, perhaps he could not buy a printed one and laboriously copied it: but that is not written in the chronicle. Since I am now on the subject of the catechism, you should know that Luther had his small catechism printed in 1520, the year of salvation, because he had spent the two years of

He had previously traveled throughout Saxony to examine the churches and found that the pastors were so stupid that they did not even know the main points. That is why he wrote, certainly under the guidance of the Holy Spirit, the Small Catechism, which I consider to be the best of all human books. Before that, however, he had already written some similar books, e.g. a short interpretation of the Ten Commandments, the faith and the Lord's Prayer, from which I would like to mention a few things for the sake of curiosity. Thus Luther says in it: the first commandment transgression, who in his repugnance seeks sorcery, black art, devil's allies; who uses letters, signs, words, herbs, blessings and the like; who practices incantations, treasure conjurations, crystal seeing, cloak rides, milk stealing; who directs his work and life according to chosen days, celestial signs and the diviners' fancy 2c. The third commandment is transgressed by anyone who eats, drinks, plays, dances, and engages in unchastity; by anyone who practices laziness, idle talk, and idle chatter; by anyone who works and acts without special need; by anyone who does not pray, does not consider Christ's suffering, does not repent of his sins and desire mercy, and thus only celebrates outwardly with clothes, food, and gestures..

Grünhagen was so enchanted by the dear catechism that he said to the craftsman: "Friend, you must stay with me until I have copied the catechism, because you will not get the book back sooner. The stranger gladly put up with this and they now both exchanged honestly with each other. For the priest used to

poor, starving and frostbitten body of the lad and who nursed the poor, starving and

and told him day by day more and more fiery and enthusiastic of Luther's mighty sermons, of the many thousands who flocked to Wittenberg to hear the man of God, of the German Bible that Luther had translated, of the glorious hymns of the Lutherans, of the pure Lord's Supper in both forms.

that in Wittenberg, the Lord's Supper was celebrated in the

Both the body and the blood of Christ would be offered to the people, just as the Lord Christ would have instituted, and not merely the body of the Lord, as in

the popes against the Lord's commandment; just as Luther, even in the face of all the fury of the enemies, would be so cheerful and brave that he once went to the Elector of Saxony, when he had become anxious.

I have said: I do not require Your Electoral Grace's protection at all, for I am under a much higher protection, which may well preserve my cause.

will. Grünhagen's whole heart is moved by these stories. After several days, he dismisses the craftsman with a rich gift and tears in his eyes, for he has learned the truth through him. But now it is time to study. The small catechism soon sits firmly in his head and heart; now he also gets hold of Luther's other writings and, above all, of his own.

things the New Testament. There he can get it

He can no longer conceal the fact that in the papal church the Word of God and the Sacrament have been brutally falsified, and that he himself has been a seducer of the people for so long without knowing it, since as a pastor he should be a servant of God. This burns into his innermost soul, so that he first becomes almost completely profound. But soon he finds grace in faith in the precious blood of Jesus Christ. And now also in him the word comes true: I believe, therefore I speak! He begins to preach the pure Word of God with proof of the Spirit and power, he begins to give the whole, complete Lord's Supper, the Body and Blood of Jesus Christ, to the people of the Lord's Supper, he also teaches the children the catechism. And how could there be no fruit! The congregation of Hermannsburg came alive, the whole surrounding area was awakened and thousands came to hear God's word. Oh, that must have been a blessed time, when the Holy Spirit blew on the bones of the dead and the light shone out of the darkness. But the cross could not stay away for long, because the baptism of the spirit is always followed by the baptism of fire, and David already says in the above saying: "I believe, therefore I speak, I believe.

but I am plagued a lot. It was there-

The city was once the seat of an Amtsvoigt, i.e. Amtmann and Amts-

judge in one person, in Hermannsburg, whose name was

Andreas Ludwig von Feuerschütz (from which the neighboring Feuerschützenbostel estate still takes its name), a quick, determined man, but a zealot for the old papal church. Scribes did not count for much in those days, the official vicar's scribes were his lansquenets. So he goes to the priest, forbids him to preach the lu-

He said: If you don't stop it, I will close the door in your face. When Grünhagen rejected this demand as unseemly and told him that he had to take care of his office and leave the church to the pastor, the vicar became angry, scolded Grünhagen as a renegade heretic, and on the next Sunday actually occupied the church doors with his lansquenets and refused the pastor and his congregation entry. The thousands who followed the pastor were not in a bad mood to use force against the violent man, but Grünhagen prevented them from trying to hold services in his house, which was also prevented from holding services in the peasants' houses. But everywhere the magistrate comes with his lansquenets and disturbs the service. The

lasts several weeks, and Grünhagen's pious power over the faithful is so great that no act of violence against the tyrants occurs. Then one day the following peasants come: Hans von Hiester, Michel Behrens and Albrecht Lutterloh from Lutterloh, Karsten Lange from Oldendorf and the great Meyer from Weesen come to Grünhagen and say that they know a place in the heath, quiet, lonely,

secluded, where no military road and no footpath leads, that the bailiff should not easily track down, let us go there on Sundays and hear God's word from your mouth! This is how it is done.

One tells the other secretly, no one betrays it. The next Sunday night, the doors of the houses open everywhere, the inhabitants come out one by one and make a pilgrimage by night and fog on remote paths through moor, heath and bush to Tiefenthal. Grünhagen comes and with him his sexton, also, Gottlob, a believing man converted by his pastor, and devoted to him with heartfelt love and who carries the sweet burden of the sacred vessels. O my dears, here stood Grünhagen, here stood your fathers, who had renounced false idols and served God, their savior, according to pure word and sacrament; Here the songs of praise resounded, here their knees bent, here was your fathers' house of worship under the blue sky for a long time, here the newborn children were baptized in the name of the Triune God, here the adults were fed and watered with the body and blood of the Lord and thereby received new strength, carried out with wings like eagles. Here your fathers became so firm in faith that nothing could make them waver. But new trials were to come. The minister noticed the sudden silence, he had expected new attempts to enter the church again; he suspected something and knew it.

not after all. So the lansquenets have to become sniffer dogs and they sense so well that they discover everything. They report it to the strict lord and he wants to convince himself. Then he gets up early one Sunday morning and sees with grim fury how people, men, women, young men, maidens, old men, children, come out of all the houses, quietly and yet so happily in

The young man hears them hurry in their Sunday clothes to the Tiefenthale. He secretly follows them, hears them preaching, singing, praying at their place of refuge. Suddenly he hears

He hears the priest praying for his conversion and the congregation says Amen. It surges and fights mightily in his brazen chest.

But the time has not yet come. He suppresses the tear that wants to enter his eye and his supposed duty rises. Determined to suppress the hateful slaughter that had almost softened him, but too weak to be able to do so with his power, he informs the Burgoigt in Zelle of the incident and demands help. He is not lazy and orders 200 lansquenets to leave Zelle on the next Sunday, who hide in the woods until the community is assembled. Then they burst out, surround our fathers when they are gathered around their beloved pastor for the service, first fall upon Grünhagen and the crowd crowding around him, seize him and drag him and hundreds with him, under crude maltreatment, to Zelle. There the prisoners have to spend 3 days and 3 nights in the courtyard of the bailiwick in snow and ice (it was in November) and only with difficulty get a piece of bread to eat. Then they are brought to prison and there our fathers had to share bonds and dungeons with the faithful servant of God for a long time; but no threats, no disgrace, no hardship could induce them to apostatize from the recognized truth. How long they were in prison I do not know. Finally, when the Dukes of Augsburg return, the hour of their redemption strikes, they are released, return to their homeland with tears of gratitude, the church is opened to them again and the heroic Grünhagen preaches the gospel with renewed strength. Then the hour of grace strikes for the official preacher as well; he softens and is overcome by the power of the precious gospel, and, while he had previously been zealous for the false worship, he now became one of the most powerful zealots in our congregation for the pure Lutheran doctrine. Out of gratitude, the community gave this Tiefenthal with the wooded mountain there to the parish for eternal times, whose property it still is to this day. (Pilgrim from Saxony.)

(Submitted.)

Emergency defense sheet.

Published against attacks and efforts of hierarchical spirit within the Lutheran Church.

Edited by **Friedrich Lochner**.

Motto: "By their fruits you shall know them," Matth. 7, 10.

When the undersigned in No. 9 of this volume of the Lutheran, he had made some contributions from his stock to the appreciation of the Synod of Buffalo, and had thereby briefly stated why we were obliged to depart from our resolution not to reply to the attacks of this Synod: Soon thereafter the wish was expressed from various quarters that we should continue in such contributions for the service of the church and out of a duty of emergency defense, and that at the end a special journal should be published, which would set itself the task, in a due manner, of attacking the tireless attacks of our opponents from the Buffalo Synod on our Synod and especially on the so-called "Rotten" and their preachers.

and to show the fruits of their evil doctrine of church, office and ban in general and to expose their hierarchical activities and popery, especially through contributions by those who are qualified for this by their position. Fully in agreement with this idea and repeatedly asked by friends to take over the editorship of such a journal, the undersigned has finally decided in God's name to have such a journal published from Easter on under the above title.

The paper will be 8 pages in length and will be in the format of our District Synodical Reports casual, yet monthly where possible.

The price of each individual number is 5 cents. However, nonresident subscribers are obligated to purchase at least 6 numbers and must pay the amount of 30 cents, either in advance or immediately upon receipt of the first two numbers. Individual subscribers may make their payments in postage stamps.

To cover the printing costs and expedition expenses for the first year or as far as it is necessary at all, the necessary fund will be raised by shares, each share at 1 dollar. If, after repayment of the shares and deduction of the printing and expedition costs, a profit is made from the proceeds of the journal, it will be earmarked in advance for the support of the private teachers' seminary in Milwaukee. As far as the shares are concerned, the undersigned hopes to raise the required number under his own hand, but if the shares subscribed within one month are not sufficient, this will be announced and further subscription will be requested.

At my request and for the sake of the matter, our second teacher has taken over the expedition business free of charge and therefore all letters with business content (orders, cancellations, money shipments 2c.) are to be sent to him at the address:

Mr. Franz Bodemer, care of Rev. F. Lochner, Milwaukee, Wis.

That the paper will cease to appear immediately, however, as soon as our opponents wish to desist from their well-known vituperation, slander and suspicion of the "Missourians" "and will go to live peacefully and meekly with us", hardly needs mentioning, as also that in this case the surplus subscription money will be refunded punctually and with pleasure on demand.

Finally, we request that subscriptions be sent as soon as possible and take the liberty of sending the first number to all preachers and teachers of our synod, as well as to some other readers of the Lutheran known to us, whom we believe will be interested in the matter, for their perusal.

Millwaukee, Wis. the 5th of March, 1857.

Friedrich Lochner, pastor at the Lutheran Church of the Holy Trinity.
(Submitted.)

It's good to be a layman, too, isn't it?

Why? I understood this from the "Signs of the Times", because as a layman one can still be instructed, and to learn something is also nice. There, in number 9 of the mentioned sheet, in a note to an article "Conversion of the Jews" it is said: that the doctrine of the last things was a closed book to Luther, and there I really learned something new, because after Luther's church and house postilla I had formed a completely opposite opinion. Also in this note a statement of Luther is quoted, according to which he claims the impossibility of the conversion of the Jews, but where I can read the passage is not given, so I have to believe it for the time being. Well, if these gentlemen chiliastes think that Luther said something untrue, I would like to see, when they start with their test of the general conversion of the Jews, how this will proceed, and I will wonder whether these gentlemen are stronger than Jesus Christ himself, who "will not let this generation pass away until heaven and earth pass away." In A Subsequent Submitted: "The doctrine of the millennial kingdom and the Lutherans," I read some strange things, and once I had become so engrossed in the passages of some prophets cited there that I believed I was still living before the birth of Christ; all at once, however, I was startled out of my recess, for I heard that, since I am not a chiliast, I am a rationalist, inasmuch as I agree with Pastor Fick, to whom the riot act is diligently read in this "Eingesandt." But now Adieu, Mr. P. I think now to become Chiliast, because nationalist I would not like to be for all the world and would you not have desire then even? Consider: 25 acres of good (?) land! and "what a prospect," to throw off the cross, which the Lord has imposed on us, once and to live there in the land, where dates, palms, oil, must and wine grow, where the wild and harmful animals will flee from us, there in angelically pure human society, where no one torments and annoys the other anymore, but all submit willingly (if only the Jews would not still refuse). Fick, well understood, we leave our human hearts at home, if we go For, that is no clear sources, as the Savior describes: from the heart come evil thoughts 2c. But we do it as I told you and become chiliastes, just not to be rationalists.

I. B. Lind, a layman.

Church News.

1. from Baden. At the beginning of November 1856 - On XXII Sunday p.Trin.

On November 2, several members of the Ispringen parish, who had not yet joined our church, were solemnly received into the Evangelical Lutheran Church at their urgent and repeatedly expressed request. They are located in the villages of Nöttingen, Wilferdingen, Darmsbach and Auerbach, between Pforzheim and Durlach. The reception took place in the village of Nöttingen after the Sunday service, with which the Holy Eucharist was connected, with the presence of a significant number of "church members" from the older and new congregations. The joining and reception of these church members has a special meaning. They had until recently held on to the Lutheran-minded Pastor Rohde, who had been called from the Prussian State Church the previous year, and the latter pastored them until October. For a while it seemed as if Father Rohde wanted to be held by these few in Baden, after by far the largest part of his former parish had converted to our church. He also had in mind to set up his future residence in the town of Nöttingen; an apartment had already been determined, the permission of the government was to be obtained. This would have caused a permanent split between the members of one and the same parish, which would have been all the more regrettable, since the few who stayed behind also "understood" the necessity of a conversion to the Evangelical Lutheran Church, according to their state of knowledge, and were only held back from the conversion itself by personal attachment to Father Robbe. This personal attachment was further strengthened by the feeling that those who stayed behind felt that Father Rohde had been wronged by the fact that he had been dismissed after being appointed barely a year ago. The form of this dismissal was indeed somewhat harsh, and there was no lack of strong statements; a dismissal could have been avoided by a simple notice of transfer; but in the final analysis, the root of the disproportion lay in Father Rohde's false ecclesiastical position and in the lack of a proper appointment. He had to experience many serious deceptions; with deep regret and sympathy we followed his experiences in the last months; there was no lack of various discussions and correspondences between him and the undersigned, and the latter could not and cannot suppress the wish that Father Rohde would become a member and servant of our Lutheran Church. God grant that it may not be a vain wish; a harvest of joy would blossom for the friend from the seed of tears, both outside and inside! Finally, Father Rohde realized that the time had come for him to leave Baden; he left with his family on October 29, his last visit was to the undersigned. He wrote beforehand: "It is now decided for me to leave Baden.

that I am completely superfluous in Baden. When a tool is used enough, it is put aside, and we are nothing more than poor, miserable instruments of the Lord. I don't know where to go, but the Lord will provide! Shall I regret that I have been here? Let that be far off. Rather, God be praised for this as well. In the meantime, much good has happened to my heart through joy and sorrow. So: praise be to God."

After the departure of Father Rohde, one read the following statement in a Pforzheim newspaper: "In order to avoid misunderstandings, I hereby declare that the ultimate reason for my departure is not to be found in this or that, but rather in the fact that I, as a Lutheran pastor of the Prussian regional church, cannot also place myself under the Reverend Higher Church College in Breslau in the unification of the Lutherans of Baden, which is also desired and promoted by me. I go, thanking God for all the love that has been shown to me in this country, not only by members of my church, thanking God for the burdens that I have had to bear. Right must remain right, and all devout hearts will fall to it (Ps. 94:15). Rohde, Lutheran pastor.

Pforzheim, October 23, 1856.

Due to this division, disproportions arose among the members of the parish of Ispringen. These were solved by the reception in Nöttingen. It was a beautiful celebration of unification and reconciliation. We sang it and experienced it: 'all' feud' has now an end. May the newly gathered congregation now also build itself up inwardly in the right growth in faith and love and in godliness; outwardly in peace and in victory against the adversaries. Three hundred and fifty souls have now been received into our church in the parish of Ispringen; about seven hundred had left the united church after Father Haag's dismissal. Many have unfortunately returned to the Union, especially in the town of Ispringen itself, and several are still waiting to be accepted into our church; the previous position of a Lutheran association, hovering between the Union and the Lutheran church, having left the former but not yet converted to the latter, has been abandoned and abandoned, and will not be repeated so easily in our state of Baden. Everything is pushing for a decision either to the right or to the left.

The spiritual service of the newly added community is not yet fully arranged. The undersigned has been visiting the individual places almost weekly. In the beginning, these visits seemed to be hindered by not insignificant difficulties: there were police expulsions in this and that place. This, however, has completely ceased for more than a month, although in two places, Ispringen and Ellmendingen, there is still much hostility, partly on the part of the local authorities, partly on the part of individual members of the unchurched, but especially on the part of the unchurched clergy.

is. The notification from the side of the entire congregation that Father Rohde is no longer pastor of the congregation has long since been made to the high government, but at the same time with the addition that the congregation no longer recognizes the onerous conditions imposed on him and on it earlier as binding and must insist on the granting of ecclesiastical rights in community with the

other Lutherans in Baden for the sake of conscience. Until an answer from the government arrives, the pastoral relations cannot be completely arranged. Father Fromme of Reinswalde, our dear compatriot, on the occasion of a visit to Baden, also visited the Lutherans in and around Ispringen and held services, and Father Ludwig, after his return from the General Synod, was in the Ispringen district and served the congregation.

I hope that an independent pastor will soon be able to move in and devote all his energy to the much-tested congregation in teaching, pastoral care and instruction. Until then, there are still many difficulties to overcome. But the Lord, in whom we trust, knows how to level mountains.

C. Squirrel.

Seven pupils from the regional church missionary seminary in Berlin have reported to Pastor Lasins there for admission to the Lutheran church. (Pr, Kirchenblatt.)

After the Lutheran congregation in Buffalo Trinity congregation in Buffalo had lost its faithful shepherd, the venerable Rev. Mr. Past. H. Pinkepank by an untimely death, the said congregation called the venerable Mr. H. C. Dulitz, hitherto Lutheran pastor in Milwaukee. Mr. H. C. Dulitz, hitherto Lutheran pastor in Milwaukee, as his successor. He was installed by the undersigned on the order of our honorable District President on the Sunday of SIXDAYSIME.

May our Lord Jesus Christ abundantly grant our dear brother the gifts of His Holy Spirit for a faithful and blessed ministry. May our Lord Jesus Christ abundantly bestow upon our dear brother the gifts of his Holy Spirit for a faithful and blessed administration.

Ernst M. Bürger. Buffalo, Feb. 27, 1857.

"He has borne Christ's yoke, died and is still alive." *)

On October 20 of this year, a man passed away near Dresden, who was known to many of our dear pilgrim readers in the homeland and in distant countries by name, but also personally known to some, to whom he was close as a teacher or as a friend in earlier times, apart from the circle of those among whom he worked as long as it was day for him.

Friedrich Wilhelm Pöschel k., whom the Lord sent to work in his vineyard in the German colony of Hoffnungsthal in 1837.

We also share this news of death, since many of the readers knew and loved the deceased.

Lutheran.

During his almost twenty years of official activity there as a shepherd and nurse, he was a blessing not only to many souls in his congregation, but also to others. Due to his persistent and increasing sickness, he finally felt compelled to undertake a journey to his homeland in the hope that, with God's help, he would find healing here and, with renewed strength, be able to hurry back to the army he had been entrusted with. However, it was decided otherwise in the council of the Highest. Here the weary pilgrim's sufferings were to come to an end, here he was to enter from his earthly pilgrimage to the long-awaited rest, separated from his dear congregation he was to lay down his shepherd's staff, which he wielded with wisdom and faithfulness according to the gifts bestowed upon him by the Lord. - He often asked for the mercy to be "faithful" with tears and even in his last days he complained about nothing more than that he had sown "so little". - But the less he thought of himself and his work and knew "no worse servant" than himself, the higher he praised his "good dear" Lord and his merit, even under heavy suffering, yes, one can almost say until his last breath, often wishing "that all people would know how blessed true Christians" are already here in faith and looking forward like a child to eternal life, to always be with Christ Jesus his Savior. Until his departure and the beginning of his "last journey" he often refreshed himself with lovely spiritual songs. Some of the last ones he had sung to himself in their entirety were: "Continue with love songs 2c." Wunderanfang, herrlich Ende 2c." Nun lob' mein' Seel' 2c." "Himmelan nur himmeln 2c."

"The High Horse"

In one of the latter numbers, Mr. P. Grabau's "Informatorium" warns the "Lutheran herald" not to trust the "high horse" that he is now riding, and gives him to think about "how once such a beast brought ruin and downfall to a whole beautiful city, because it contained men in armor. Strange that one often warns the other of what he himself is doing! At least this is the case with the "Informatorium", for it is now riding so happily in victory on the high horse of its proposed "highest church court" that it is indeed a joy to behold, and who knows how soon the dear "Informatorium", if the wind should turn unawares, would be only too happy to have the "great horse" baptized again miles outside of its soft area? v. Rohr even writes that we wrote against Grabau's so-called church court because we were "afraid of a Christian court of arbitration or church court of our evil cause and probably ran from it through an iron wall." What sweet dreams the dear man has. Mr. v. Rohr is right, of course, when he assumes that Father Grabau would not deal with us in the best way, if he and his helpers could ever act as our "highest judge.

equipped with "both swords", the secular and the spiritual, into his unlimited power. But the fact that the writer in the "Informatorium" carries himself with the hope that we are already terrified of such an eventuality, that we already see ourselves trembling and quivering in our minds before his austerity, waiting for the fateful and decisive verdict, is certainly more than we had expected even from a Herr von Rohr, and we can only explain such bold stunts by the fact that he sees himself sitting on a very high horse. But he should realize that the evil conscience has not revealed itself more clearly on any side than on the side of the writer himself. For he knows only too well, and the whole world knows it, that for a long series of years we have insisted on the strictest investigation of the matter, both as regards doctrine and as regards practical cases, only that we desired, according to God's word, that first the matter of doctrine and then the practical cases based on it should be discussed. However, our opponents have shyly evaded this offer, which we have repeated over and over again for years, and nothing, not even the objections of the Prussian Lutheran Church, has been able to move them to have the matter examined in this order. They also know quite well that all the quarrels between us and them really have their basis in doctrine, as they themselves testified earlier, when they were not yet as convinced of the truth of our doctrine and of the untenability of theirs as they have been since the last few years, after we have made the doctrinal difference so clear with God's Word, the symbols of our church and with testimonies from the writings of our doctrinal fathers that a child can now judge it. Therefore, with their clamor for a church court, they obviously make such a terrible noise, so that the main thing is gradually forgotten and, apart from the teaching of God's Word, judgments are made unilaterally about facts that can first of all only be understood in their connection with the teaching and that then, by certain means, consciously or unconsciously, can be presented in favor or against, or rather easily distorted. Especially since the gentlemen know quite well that we simple, unworldly Missourians, by God's grace, understand a little about Lutheran doctrine, but understand very poorly how to behave in a trial, in which facts are involved, so as not to be outwitted by opponents experienced in this field, even though the best cause is good and just, and thus to lose out.*) Also know that

An example of this can be found in the "Informatorium" of Feb. 15. Mr. P. Grabau had earlier told something about Mr. Pastor Lochner, which he, Mr. P. G., now claimed to have observed and experienced himself on his journey. Mr. P. Lochner called this "an infamous lie" and proved the opposite. Now they are trying to whitewash Father Grabau by saying that Pastor Lochner himself had voiced the suspicion that Father G. might have been badly reported! the gentlemen quite well that it is much more convenient, if one does not want to see oneself exposed in the case of false doctrine, even to maintain one's orthodox reputation, to give a few well-measured chunks of one's own doctrine to the best of one's newspaper now and then, and now and then, if one sees the armor gaping at the opponent's leg, for example, or to make a straw man himself and to write the name of the opponent on his braid and then to destroy him mercilessly, - as a forehead against

forehead without the consolation of corners and loopholes to have to publicly give speech and answer to his doctrine. Proof of this are the chunks of doctrine which Father v. Rohr communicates in the Informatorium of March 1 of this year, and the kicks which he gives us therein, and the straw man which he most valiantly combats therein in an essay which bears the heading: "Ueber die missourische Irrlehre Einer nur (!!) unsichtbaren wahren Kirche." (On the Missourian false doctrine of an only (!!) invisible true church). This essay should be brought under glass and frame and exhibited until the author himself asks to consider it as unwritten. Since we still come to the point of the distortions and misunderstandings of our doctrine in our article "On the Doctrine of the Church", we will save some of it until we get there. By the way, we feel sorry for Father Rohr that he seems to have the ungrateful task of having to pull the Castanias out of the fire. Probably one calculates: if he takes the short straw, then one can say that he is to be credited with a few mistakes in difficult theological matters. Of course, we do not count dear Base Habel. As a punishment for her long years of "Missouri heresies," she seems to have been justly condemned to have to provide a few years of stopgaps for the Informatorium.

From Nassau.

(Late Novembers.)

The church year is coming to an end and its conclusion reminds me not to forget our friend. If anyone, we certainly owe praise and glory to the Lord, who has preserved and protected us until then in the midst of his and our enemies, so that no one was allowed to touch us, although there are enough of them who would have liked to do so. With regard to our governmental relations, we conclude the church year as we began it: as the sect that is opposed at all ends, which one tolerates with obvious annoyance only because one cannot undo its existence and yet does not want to use the sword against it so publicly, but which one also does not understand to give the slightest concession. But we rejoice and boast all the more in the Lord, to whose power and grace alone we are referred and who also

In the church year that has now ended, He has proven to us anew how He reigns in the midst of His enemies. We were able to experience this quite visibly 8 days ago, when our pastor Hein was about to perform a holy baptism in the presence of many of our church members. The mayor of the village appeared with a written order issued by the unnamed pastor there to officiate. Fortunately, the mayor was better than his pastor and let himself be convinced that the latter was not authorized to issue arrest warrants, whereupon he left quite peacefully and the holy baptism remained undisturbed. - The past church year has been a year of quiet and blessed edification for most of our congregations; outward growth was not given to us; whether and when it will be given to us in the future is in the hands of the Lord. Unfortunately, our people in Nassau have sunk into spiritual death and complete indifferentism towards all religious interests to such an extent that, apart from the few truly awakened and believing souls in the country, not even the slightest Christian or ecclesiastical movement is to be found anywhere. Our Protestant church continues to present the same character of a vast field of dead people; the voice of the few more or less devout pastors in it is completely silent, as if in a deserted wasteland.

(Freimund)

Since I had to resign from my service at the local parochial school due to a chronic throat ailment, I have, in addition to retaining the Bible and hymnal agency, started a

Defeat of Lutheran books erected here.

This defeat is located Market Street No. 61, north side, between Second and Third Streets, in the business premises of Messrs.

where I can be found during normal business hours, and from where those living in and around St. Louis now seek to obtain any books they may need.

Therefore, in commending myself to the further favor of my honored friends and patrons, I humbly announce that from now on I will import books from Germany more often and more regularly than before, and will therefore be able to fulfill all orders in this regard.

A list of books and prizes will be sent directly by mail after receipt of various shipments and will also be published otherwise.

St. Louis March 24, 1857.

Dttv Crypt"

Hymnal for Christian schools.

Certainly many teachers and parents have long felt the need for a hymnal for children. This is not because our hymnal lacks suitable hymns for children; rather, it is one of the peculiarities of Lutheran hymns that they are equally understandable and edifying to children and adults, to minors and scholars, and that they are actually all children's favorites, i.e., that only those who have turned and become like children can understand them and be refreshed by them. Matth. 18, 3. On the one hand, it is expensive to put the whole hymnal into the hands of small children, and on the other hand, it is important to have a certain selection of songs and to be able to put them into the hands of the children, which the children should memorize above all others, so that they have and carry with them a treasure that is always open for the time of their life, for good and bad days, for the hour of temptation for instruction, comfort, revival and warning. There is no need to say what a blessing the incomparable Lutheran songs of healthy faith have been and how they have accompanied many thousands like guardian angels through their entire lives. Thus, the Chicago Conference of School Teachers has met this need by publishing a booklet under the above title. This book contains 79 songs from our hymnal, one may say the core of the latter, and 10 songs for children in particular. It is very practical that not only the verses, but also the verse lines are set off and that therefore, among other things, the main words are not written as in our hymnal with small, but large initial letters. The price is as low as possible. The copy costs 10 cents, the dozen 1 dollar. The publishers are Mr.

August Wiebusch & Sohn in St. Louis, from whom the dear booklet can be obtained. It will not be necessary to encourage the purchase of the same, since in all respects Vortheil calls for this more urgently than it can be done from our side.

Receive

for

the seminary at Fort Wayne, Ind., from January 1, 1856, to January 1, 1857, partly in money, partly in foodstuffs and other things charged at money:

From the municipality to Fort Wayne 8236 .75

"" of Mr. P. Köstering 20 .55

" "" P. Stretchfoot 25 .07

" ,s "" Wambsganß 36 .03

" Mr. Wilh. Griebel sen. -x16 .10

" Mr. Frievr. Schröder 6 ,00

" other limbs)

" the congregation of Mr. P. Fritze 52,10 /, "" " Werfelmann 27,68

" , " Jäbker 37,88

"" "" Schumann 17 .46

"" "" Röbbeler 27 ,00

"" "" Striester 22 ,00

/, "" "" Nordmann 17 ,50

" " , Hattstädt 2 ,88

"" "" Trautmann 11 .25

"" "" Brewer 11 .35

"" "" Detzer 16,17

"" Intercessor 2,00

" / , "" Sievers 8,75

"" "" H. King 6 .20

/// , " Näder 4,25

" Mr. Friedrichsson 3 ,15

" the widow Sehnich 5 ,41

By Mr. P. Dulitz-10 ,00

By Mr. P. Dictz 5 ,00

By Reisig Brothers in Monroe 5,00

" to Mr. Geuder in Saginaw 1 ,00

" Mr. Liednschmidt in Milwaukee 1.00 By Mr. P. Lindemann and Mr. Brieke 9.95 From the women's perc in Ohio City 6 .55

" Mr. Brüggemann from Mr. P. s 1,00 " Mr. C. Weger j Fricke's community f 0.50 ^657M Furthermore:

1 box of linens from the Baltimore Women's Association.

1 "" Virgin Vcrein in Buffalo.

4 shirts from the women's club in St. Louis.

wels from Mrs. Kuhlmann sen. from Mr. P. Klinkenberg's parish.

low from Mrs. Körnemann from Mr. P. Jäbker's parish.

5 pillows

1 head cushion

5 quilts

2 sheets

1 pb. knitting wool

from the women's association of the municipality of Mr. P. Jäbker.

2 quilts

1 pillow

2 pillow cases

2 sheets

2 pairs of woolen stockings

by the Women's Association of the "Parish of Mr. P. Wambsganß.

Likewise, the children were also supported this year by the women's association of the local community and its aid association in the community of Mr. P. Streckfuß by mending old clothes and linen and by purchasing new ones to the value of H86.84, so that the material was purchased from the treasury of the association, which has about 100 members, and was processed by about 16-20 women who regularly came together on Wednesdays.

No less this year, Christian-minded wives persevered in the labor of love to provide clean linen weekly for our sophomores.

To all of these, as well as to the above-mentioned benefactors of the Seminary, we herewith extend our heartfelt thanks, also from the side of the students; and no less are they, as well as the administration of the Seminary, also this year heartily bound to our first housemother, Professor Crämer, for the same thanks; for

Out of free love, for the sake of Christ, she took care of the seminary so earnestly and faithfully that the annual maintenance of a pupil, with God's blessing, did not exceed H 18,00.

May the Lord bless them, as all our doers of good, all the more with spiritual blessings in heavenly goods through Christ.

Fort Wayne in early March 1857.

W. Sihler, P.

Receipts and thanks.

With heartfelt thanks against God and the bountiful givers, I hereby certify \$5.00 from the Young Men's Association at Buffalo. H. Koch.
Concordia College, Jan. 11, 1857.

With heartfelt thanks, I hereby certify to have received \$2.00 from Friedrich Köhn, and \$1.00 from the Frauvereinc zu Sckboygau through Herr, H. Steinbach.
Concordia College, Feb. 5, 1857. G. Loßner.

With heartfelt thanks, hereby certifies to have received 815.00 from the Young Men's Association of Altenburg Township, Perry Co, Mo. for its support.
August Mennicke.
Concordia College, Feb. 20, 1857.

With heartfelt thanks, we hereby certify that we have received \$22.00 from the Altenburg congregation through Rev. Schieferdecker to have received.
G. Markworth.
B. Burd.
Concordia College, March 6, 1857.

The undersigned gratefully certifies that he has received \$10.00 from the worthy Young Men's Association of the First German Lutheran Church at Piusburg for the quarter ending February 10.
C. F. Th. Grebel.
Concordia College, March 9, 1857.

With heartfelt thanks, hereby certifies to have received from Mr. D. Hellwege in Altenburg, Perry Co, Mo. \$3.25.
G. Markworth.
Concordia-College, March 12, 1857.

Warmly thanking, the undersigned acknowledges receipt of the following gifts of love: 55.00 from Mr. Pastor Brauer, \$5.00 from the congregation of Mr. Pastor Sallmaun and \$7.00 from the congregation of Pittsburg.
G. Mature.
Fort Wayne, Feb 6, 1857.

With heartfelt thanks to the Christian donors, I hereby confirm that I have received \$8.00 from the Schaumburg congregation, collected on the feast of Epiphany.
God's ^>cgcu about the friendly woblthätcr!
Fort Wayne, 6 Feb. 1857. H. Gilö.

With heartfelt thanks I hereby certify to have received \$12.00 from the community in Buffalo, then from Auguste Huhn 43 CtS., and from the other school children there 62 Cts. for my support.
Christoph Winterstein.
Fort-Wayne, Feb. 11, 1857.

Cordially thanking, \$8,38 from the congregation of Mr. Past. Schwan in Cleveland for my support in the seminary here acknowledged
Friedrich Funk.
Fort-Wayne, Feb. 17, 1857.

With heartfelt gratitude, I hereby certify to have received \$6.00 from the distinct Virgins Association of Chicago.
o. . Heinrich Gils.
Fort-Wayne, Feb. 17, 1857.

With heartfelt thanks to God and the benevolent donors, the undersigned hereby be, chemizes to have received \$2,011 from Mr. Hubinger at Frankenmuth.
Johann Nüchterlein.
Fort-Wayne, Feb. 17, 1857.

With heartfelt thanks, the undersigned certifies that he has received from Friedrich Brand in Fort Wayne, Dr. Christian Weidliug's instructive Oratstche Schatzkammer oder neue vollkommene Cyncordanz zur lehrreichen Uebung.
HsW. H. Wichman n.
Fort-Wayne, 7 Mar; 1857.
Sincerely thanking to have received \$5,00 from the valuable Virgins - Association in Cleveland for my support, acknowledged F. Funk.
Fort-Wayne, March 27, 1857.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have received \$5.00 from the worthy JÜnglingS-Ver- un in Cleveland for my support.
Fort-Wayne, March 7, 1857. F. Kahm ei er.

Lurch Mr. Prof. Crämer of Mr. Pastor Daib of his earlier sjetzt Mr. Pastor Reichardtss congregation \$6,00 to have received, certifies gratefully G. Brüstte.
Fort-Wayne, March 7, 1857.

Undersigned hereby certifies with heartfelt gratitude to have received \$6.00 from the Municipality of Frankenmuth.
Johann Nüchterlein.

Fort-Wayne, March 7, 1857.

The undersigned hereby gratefully certifies that he has received \$7.00 from the municipality of Frankenmuth.

Carl August Rittmaier. Fort-Wayne, March 7, 1857.

The undersigned testifies with heartfelt thanks to have received the following contributions for the support of Concordia College: from Ferrit Pastor Lehmann's congregations in Lt. Louis Co.: from the Messrs: Kleinsorge 14 bush. Potatoes, H. Stiere 1 bush. Potatoes, 1 bush. Reuben, H. Reinke 2 bush. Turnips, E. Dvrschlen 1 bush. Reuben, 1 bush. Apples, H. Busch, dried apples, 1 gallon Preserves, H. Nau- schert 1 keg cider vinegar, Phil. Mertz 2 bush. Potatoes, A. Jäckel 1 bush. Potatoes, H. Wagner \$2.00, H. Reinke 25 Cts. From the Gem. Mr. Pastor Niemenschnei- ders in the Grandprairie, Ills, from Mr. Grüber a pig of 100 lbs. 1 bush. Potatoes from Mr. Deußner near St. Louis, 1 hog of 100 lbs. from Mr. Gende, Sulphur Spring, Jefferson Co, Mo. \$5.00 in Victuals for pupils and students from Mrs. Eva Schmidt in Altenburg, Mo.

L. Willncr, ockvnomy administrator.

Received-

a. for the Fort Wayne seminar building:
by Johann Nessel from the parish of Hrn.

Reichardt \$3.50

d. for the synodal treasury of middle districts:
by Mr. PaK. Köstering \$1.00

for sold ^ynodal-Bcrichte by Mr. P. Daib 1.00 o. for the congregation in Berlin, Königr. Prussia: from the congregation in De Calb County Ind. \$6.00

C. P i e p e n b r i n k, Cassirer.

Get

a. to the Concordia College building: from the St. Jacobsgem. of Mr. Pastor Daib---. \$ 8.80 " Mr. Pastor Daib 1.50
" of the congregation of the Rev. Echicfordcockr, Altenburg, Perry Co, Mo. 54,50
" of the congregation of Mr. Pastor Hattstädt. Monroe,
Mich., second shipment: Stibor, Gottfried Sr., Kipf, E Müller à \$1.15; G. Kronbach, I. Löffler, Wöllner, Cron ü. \$1.25; Ziehr 624 CtS.; Gierschke, Criiger, Uhlendorf,
Frischeisen, Dá'nb- ler, Slatz, Fr. Kronbach, Schütz, M. Reinhardt, M. "chmidt, Wagner, Knab, Märten, Ch.
Buckel, Ferner, Frau Walldorf, Lavisch II \$1.00;
Späth \$1.16; Kleinert, Schäfer, Kleemann
25 CtS.; Gräning, Malber, Gräßle à 50 CtS.:
Cb. Griffin \$1.50 32.14
" Mich. Bock by Mr. Pastor Grüber in Paitz- dorf. 2,50
" Fried. Mothers at Sulphurspring 0.50.
" Mr. Klees "" 1,00
" Joh. Jeudc at "" 5,00
"St. Paul's congregation of the Rev. Engelbert - - 3,00 "" Gvod Hopc- congregation of Mr . Past. Engelbert7 ,00
" Gem. of Mr. Past. King,Lafayette, Yes. 18.50
" / "" Leitz in Blooming 00
dale, IIS. 4. 00
Ph. zum Mallen, through Mr. Past. Stubnatzy 1,00 " Hcrrn^ld. Ulrich in Chicago, IIS 1.00
b. to the Lynodal Fund of the Western District
of your Jmmäimcls - District in St. LouiS, Mo., \$10,30 " " Dreiciuity - District in St. LouiS, Mo., 8,90 E. Roschke.

Received:

a for the general president:

by Mr. Past. Trautmanu \$6 ,00
to the Synodal Missionary Fund:
by Mr. Past. Trautmann \$1000
" the Lreieinigkeitsdistrikt in St. Louis 2505 " the parish d. Hrn. Past. Loeber 2 ,60
" the Schoolchildrend.Mr.CantorBimgerinChicago 3.30
by Mr. Past. Selle 1,5g
of theZionCongregation.Mr.Past.HopeinN. Orleans 16,25

e. to the subball of the Concordia College.

from the municipality in St. Louis \$22 00
by Mrs. M. Rathe through Mr.^Stubnatzy OchO ä. for poor pupils and students in Concordia- College:
from Zion Parish in New Orleans for Hofmann

and Hcrzer \$30,00

from the close association in the Zion congregation for yard-
mann, Herzer and Crull 13.00 from the Virgins' Association in the parish of Hrn.
Past. Miracle for H. Grupe 6,00
from the congregation of Mr. Past. Seitz for A. Selle 5,00 " " " " " Polack " " 4,06
by the members of the Chicago Preachers' Confercnz for

E Selle 1.50 F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

Mr. N. Grätz. the 11th year:
du Mr. Heise, N. Grätz, I. Meier, Past. Seitz (3 Er.) Past. Bauer. the 12th year:
the 13- year-old:
bw Mr. Ellerbusch, I. Christgau, Past. Skcliepsick 17 ErJ Past. Müller, R. Grätz s60 CtS.f Meier, Past. Fr. zur Mühlen, C. Weihe, G. Hcintz f50 Cts. I I. Meier, A. Lüders, Past. W. Bergt s5 Cr.^ F. W. John f6 Sr.I Schölcr, Werfelmann, Stöckmann, F. Segelten, I. Nase, Meierdmg, G. Richter, F. Bechtold.
the 14th year:
Mr. Müller, P. C. Wernlee, G. Hcintz s50 Cts.f

Correction. >

The iil No. 14. mentioned P6,50, from your Mr. Pastor König inLafayctte cinLcsandt, do not belong in the SynodalCaffe, but in the synodal - Mlsstonscasce.
F.W. Barthel.

Letters received since Feb. 1."

From the pastors: Rauschers Beyer, Wunder 2, Seidel, Junget, Hoyer, Brohm, Wedel, Kalb, L:chuster. Stürkcn, Kolb, Hovpc, Prof. Walther, Teacher Roschke 2.

Alö special gifts received, for Wittwe Pinkcpank:

by Mr. P. 2tordmann, by the women: Hauenschild, Freudenbergcr, Stcpper, Boruhofeu, F. Stutz, Kummer, Rev. Nordmann L .50 Cts, Mrs. Preinhert, virgins: Becher, Barb. Walter, -Eteigletter ä 25 Cts, Mrs. Emmert and Mrs. Heitmüller ä 81.00. Mrs. Senkiird 1l> Cts. Mr. Franz Willner 50 Cts. Merchant, W- locksmith L 25r Cts.

For the remaining three widows of Mr. Kaufmann and Past. Nordmann ä 81.50. Mrs. Willner 81.05.

Furthermore for Wittwe Pinkepank by P. Wunder on Svierhorsts child baptism romped 51.50, by Mr. Leopold Brauns 50 Ctö. By P. Jüngel of the women's club 52.00, By Mr. P. Hoyer of I. K. 52.00. By Mr. Roschke of P. Jor at the wedding of Fr. Krüger 51.68.

For all widows collected by H. P. Beyer at a wedding 52.50.

For Wittwe Häüel by P. Jüngel vomFrauenvrcine 51,00, also for Wittwe Fick 51,00 desgl. for Wittwe Heid 51,00. By Pastor Hoppe for Wittwe Fick by Frau Foltner 52,50. By himself 51,00. Eden, B. March 1857. A. Ernst.

Book ad.

M. Christian Scriver, Soul Treasure§	8.75
Aonius Palearius, the recovered booklet:	
Of the beneficence of Christ	0.25
Dr. Gottfried Olearius, Instruction on the Sick-soul care	0.20
Nicolaus Hunnius, Glaubenslehre der evangelisch-Lutheran church	0.75
Graul, Distinction Gauges	0.40
Usurers, the "What about currency	2.25
Meiner, Luther's life	1.50
Val. Herberger, Heart Postilla	2.25
" " Ala^ULlin Del	1.50
" " Mortuary prodigten	0.80
vr. M. Luther, treasure box	0.75
H. Müller, cvangel. Hcrzcusspicgel	3.1X1
" " the suffering Jesus	PO,40
" " Tears - and comfort source	0.65
" " Refreshment hours	0.65
A. Kahnis, The Doctrine of the Lord's Supper	1.50
Joh. Gerhard, edifying reflections	0,40
Woman; Delitsch, the Sacrament of the True Body. and blood of Jesus Christ	0,50
""chatzkästleiu spiritual siungedichteu	
and rhyming sayings from all^ days of the year 0	.35
-s , " Lutherthum und Lügenthum	0.15
Prayer book, containing the complete prayers and Sighs Oe. M. Luther, as well as prayers of Melanchthon, Bugenhagen, Matthesius, 45ebermann and other God ° enlightened men - - 1.00 2' V olkening. St. Louls, 20 Feb. 1857.	

Year 13, St. Louis, Mon. April 7, 1857, No. 17.

(Sent in by Rev. P. Beyer.)

Nor do we praise God for His work, the Reformation through Dr. Luther.

Article I.

Xenophon tells us of a stratagem that Klearchus used in his campaign against the Persians. He led his team two and two at a time at a reasonable distance from the enemy camp, and had them form a front now and then. This gave his handful of men the appearance of a significant force, which frightened the Persians, and his own men thought they were more numerous than they actually were. A similar trick is used by the generals of the Roman Catholic Church. They are well aware that their camp no longer includes the forces that once made it so formidable; the long spear is no longer used, and the invention of gunpowder is under the Roman spell. In addition, there is the indignation in one's own camp, which has become so obvious in recent times that it is impossible to cover it up; no wonder, therefore, that all the old, gray-bearded lies about the Reformation, some of which have the appearance of law shivering around their thin legs like a torn soldier's cloak, must now be paraded again to keep the people from thinking about the rotten state of their church. - In No. 32 and 33 of the current volume of the "katholische Kirchen-Zeitung", among others, such a maneuver is listed. All distortions and untruths that have ever been invented about the Reformation by Dr. Luther and about this noble man of God himself are to be read there summarily, in Roman-German language. The reader will excuse this expression. It sounds somewhat new, but the thing it is supposed to designate is not yet old either. There is a Kitchen Latin, a Monk Latin and a Classical Latin; likewise there is a Classical German, a Pennsylvanian German and a Roman German. I will not describe the latter now, but a piece of the above mentioned essay may serve as an example. Right at the beginning, namely, it says: "Reformation" - is the name of the sweet sound, at the mere hearing of which every little light, which participates in the exceedingly great brightness that came 300 years ago, feels so exuberant that it flickers up and dances around in the swamp that has opened up next to the rock of the Catholic Church. Reformation - is the great and in its kind only world wonder-beast marveled at by the gullible, superficial crowd until today, of which even the inventive and discovery-happy Barnum has not been able to find a second specimen for his American museum. We have often looked at the word "reformation", looked at it around and around, and must confess that we do not like this word from afar, because it is given a meaning by the word "reformation". which is by no means due to him." That is Roman German.

Immediately after this, it is explained to us what the meaning of the word "Reformation" is that it does not deserve; namely, its actual meaning: "return to the better, improvement," and this for the reason that the Catholics would thereby be called "the unimproved or even the incorrigible" in the actual sense of the word. Yes, for this weighty reason, the "K. Z." wants to call the whole "highly praised work of the Reformation a *reformatio ad pejus* - a regression to the worse". The advice would not be bad, especially for the popes, and would certainly be raised to a world law, which all would have to keep at the loss of their blessedness, if the Reformation had not fortunately already happened.

The main intention of the essay is undoubtedly to present the Reformation as an unnecessary, sacrilegious work of man, and to make the bold assertion about Dr. Luther among the people without proof that he "decided to fight against the church out of self-love, ambition for the advantage of his order and out of jealousy, because he found his confessional almost completely empty and deserted. To achieve this purpose, the essay proceeds thus. First, he tries to prove that the church, "which was founded by St. Peter," is not a church.

The church, as the representative of the Holy Spirit in Jesus Christ, its founder, cannot fall into error and disaster; that it is not at all susceptible to error. - So far, every faithful Lutheran certainly agrees with this on the basis of the divine Word, according to the proceedings of Dr. Luther; but if it is now further asserted that this church is only the Catholic, i.e. Roman, then for the same reason we say no, "by no means." The writer in the church newspaper must already have suspected something of the kind, which he wants to prevent with the following words: "If, however, it were to be said on the part of the Protestants that the Catholic Church at the time of the Reformation was not the true church guided by the Holy Spirit, then the question would have to be asked first of all: Where then was the true church at the beginning of the so-called Reformation? Somewhere it must have existed, after it was founded by Christ with the assurance of continuity? - The man (I assume that this time it is a man, although it is not seldom that women write into the "Kirchenzeitung") must have had in mind with those questions that direction in the Lutheran church which claims: with us alone is the church, the visible Lutheran alone is it; he can at best thereby embarrass them. The doctrine, however, which Luther led according to God's Word, does not get into trouble with such questions. The Roman Church, as the epitome of the people united by the pope into one body, was not, nor is it today, the church which may call itself "the representative of Jesus Christ, governed by the Holy Spirit, and not susceptible to error and mischief. - The writer in the "K. Z." himself admits that "in the history of the Church there have been times when, as a result of human weaknesses and infirmities, it seemed desirable (!) even necessary, to make an improvement in high and low personalities of the Church, a *reformatio in capite et membris*." How then, did those high and lowly personalities, including Pope Leo X, belong to the frivolous, pagan scoffer who, when reproached for his illegitimate birth, laughingly replied that he shared this fate with Christ, who declared the doctrine of Christ to be a fable that brought in a lot of money - did those personalities belong to the Church or not? According to the Roman definition of the church, all of them must have belonged to the church, because they remained in the external association.

of the same until her death. If, however, such people essentially belong to the church, then the truth that the church is the representative of Jesus Christ, governed by the Holy Spirit, would fall; for the predicates of godlessness and wickedness would be attached to it; indeed, it would be asserted that the Holy Spirit also governed hypocrites, vicious people and scoffers, which would be blasphemy. But since there is no community on earth that is not ruled by hypocrites and the wicked, it is a blasphemy.

If there were no other church in the world, no church can rightly boast that it is the body of the Lord, the church, which is glorious, which has not a spot or a wrinkle or anything. This can only be said of the Catholic Church, that is, of the community of all those who are scattered over the whole earth in true faith in Jesus Christ, and who, through heartfelt trust in Him alone, which the Holy Spirit works in the hearts, are united into a large but invisible congregation known only to God. This church, the totality of all true Christians, is the representative of Jesus Christ governed by the Holy Spirit; it alone needs no improvement, it alone is "not at all susceptible to error." All the glorious names and attributes which God's Word attributes to the church apply to her, and only to her, but certainly not to a visible community. If one therefore asks where the church was at the time of the Reformation, this is the answer: it was

hidden under the cross, under the reign of terror of a tyrannical usurper and his conscience-breakers, who were outwardly in the church, even pretending to be the church alone, but who for the most part lacked the trust in Christ alone that makes them members of the church. They were therefore certainly in the church, but "like mice droppings under the pepper"; they did not belong to it. But in them a reformation was "necessary," who could, who would deny that? That the church in the true sense of the word should be reformed, or had been reformed, to whom did it occur to assert this? It is true that the congregation of true believers sighed over the pressure that the conscientiousness of the church put on them.

The church, in its own way, was a reformer of the church, and it interpreted tyranny to it, as well as of the rays of banishment, which were now to exclude from the kingdom of heaven the one who did not believe and confess all the heresies that flooded the world from Rome; it certainly demanded *reformatio in capite et membris*, but not for itself, for it was not necessary in itself, but in the corrupt, stagnant, deformed members that were mixed with it. This demand for a reformation was there 300 years ago; the church made it; could it therefore be a sacrilegious work to comply with it? Nevermore!

But who should undertake this work, who should carry it out? The great lords, popes, cardinals, etc., had little desire to do so, because it was necessary to begin with themselves; it could not be done with new laws for Christendom. Even the writer in the "K. Z." cannot deny this. He admits very naively: "Individual great churchmen, such as Gregory VII in his time, as well as church assemblies, such as the Concilium of Trent (?) have taken just as wise as energetic precautions to stop abuses and to prevent aberrations". - However, apart from the patheticness of all these precautions taken

Wchrunge, was helfen alle guten Vorkehrungen, ^U^nn nichts ausgeföhrt wird? - and the execution is Roman until

omitted today. But what kind of things Must one count even to those "precautions", if u. A. a Gregory VII it his solid them ge-

has met? Wasn't he the one who switched with imperial crowns and lordly lands as a right anti-Christian grandiose robber as he pleased; who completed the "capitolium papal power, in which no longer God, but he himself the pope as Jupiter was enthroned;

who finally brought the celibacy of the priests to general validity, which Paul counts to the teachings of the devils? And whom the "K. Z-" calls a "pattern of sobriety, moderation, self-extension, humility and modesty!!!" - From this side no improvement could be hoped for. But whoever was under their power, whom their wicked hand could reach, only had to dare to confess the truth that God's word teaches, then he could be sure that the power of those heresiarchs would crush him. The Reformation had therefore become a necessary work, but impossible for human beings.

"Then God Himself said, I must be up,

The poor are desolate, their sighs come to me. I have heard their lament.

My wholesome word shall be on the plan Comforted and fresh they attack, And be the strength of the poor."

God Himself then took the matter in hand, prepared His instrument Dr. Luther and leads him safely by His hand. Dr. Luther was therefore not a reformer who first set out to reform and then proceeded according to a plan dictated by ambition, but God had to give him "strength and momentum for the work. My next task is to prove this.

From the hope of a still imminent
general conversion of the Jews.

(Continued.)

It cannot be denied, there are many passages in the writings of the holy prophets of the old covenant, in which exceedingly strange and glorious things have been prophesied of the "last times", which at first sight seem to confirm the hopes of the Chiliastes. According to the prophets - to mention only the main things here - in the "last times" a kingdom will arise: According to the prophets - to mention only the main things here - in the "last times" a kingdom will arise, which will outlast all other kingdoms, even crush them, but will itself be eternally preserved; Israel, however, is to turn to its Messiah in these "last times" and, under the royal regime of the same, rebuild the ruined Jerusalem in the promised land and the temple on Mount Zion, and establish and hold a glorious divine service with new priestly ordinances, sacrifices, Sabbaths, fasts and the like. The prophets further say that in these "last times" the Messiah will reign over all the enemies of Israel and over all the

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Godless in general, but that Israel will live in the promised land, with which a wonderful change is to take place (Isa. 35. 1-10. 55, 13. Isa. 60, 18-22), will live in the deepest peace and in the greatest glory, will turn its swords into plowshares and its spears into pruning hooks, will feed lions and bears next to cows and calves, and will enjoy the most wonderful fruits of the land in peace; And then all the nations shall come running, and shall go up to the mountain of the Lord, and shall go to the house of God, and shall do the work of Israel as his servants; and the whole land shall be covered with the knowledge of the Lord, as with the waters of the sea, 2c. 2c. Compare, for example, the following passages: Dan. 2, 44. Hos. 3, 4. 5. Zech. 12, 1-14. Amos 9, 11-15. Isa. 2,2-5. 11,1-16. Mich. 4, 1-7. Ezek. 37, 1-28. Isa. 65, 8-25. 60, 7.

Now which of the various interpretations of these and similar prophecies is the right one? - —

The question here is not, as the chiliasts usually say, whether these prophecies are to be understood literally, or whether one can depart from the clear letter in the interpretation of them. - For it is always self-evident to orthodox Christians that the Holy Scriptures, which are inspired by the Holy Spirit Himself, who certainly knew how to speak and which words to use, are to be understood and interpreted in no other way than literally, i.e. as the words or letters read, and therefore naturally also the prophecies of the prophets of the Old Testament.

But since this literal or figurative sense is always to be found either in the proper or in the improper, figurative, in the first (grammatical) or in the derived meaning of the words, the question is rather this: are the above-mentioned and similar prophecies proper or improper, are they to be taken in their first meaning or figuratively? And this is indeed what distinguishes the chiliasts from the orthodox Lutherans; the latter, the Lutherans, take the words of the above prophecies as inauthentic, figurative (tropical, especially metaphorical), the chiliasts, on the other hand, as expressions to be understood actually, and both, of course, interpret them differently according to this different presupposition. The chiliasts therefore call the interpretation of the orthodox Lutherans a spiritualizing one, that is, one that spiritualizes everything, and say that this is an obvious departure from the words of Scripture; in addition, they claim, it is also a great inconsistency, that is, a great inconsistency on the part of the Lutherans: for while they otherwise always insist that one must remain with the simple understanding of the words and the letter, they, on the other hand, in the interpretation of the prophets, went highly volitional.

They have done so in an arbitrary and frivolous manner, wanting to understand and explain almost everything in a non-genuine, figurative and figurative way. This accusation has always been brought against the Lutherans by the chiliasts, and it is still being brought against us, so that there are even many Lutherans, even if they do not fall for the chiliasts because of it, who are still wavering and wavering because of it and are plagued by the secret worry whether there is not something to this accusation. Many Lutherans seem to have been at least moved by it to accept, if not the chiliastic rapture, at least the hope of a once-solvent conversion of the Jews.

What is to be judged about this?

First of all, however, it must be admitted that in no passage of the Holy Scriptures may the actual meaning of the words be departed from without a clearly proven reason for doing so. For even when one reads human books, one naturally reads everything first of all on the assumption that the words are to be taken in their first 'original meaning', and only then does one take the words for inauthentic, figurative expressions, if one is convinced by some circumstance, and is thus compelled to depart from the actual meaning; much less, however, would it be right, without compelling reason, to arbitrarily take the words of Scripture not actually, but figuratively, and to interpret them accordingly. Luther writes the following about this: "Rather, we should hold that neither an inference nor a trope (that is, a non-actual figurative way of speaking) should be permitted in any passage of Scripture, unless the clear circumstances of the words themselves and the otherwise resulting inconsistency of the matter, by which an article of faith would be contradicted, compel it. But everywhere one must stick to the simple, pure and natural meaning of the words, as the grammar and the use of language, which God has created in man, gives the same. If everyone were permitted to invent inferences and figurative ways of speaking in Scripture according to his caprice, what would all Scripture be but a reed moved to and fro by the wind?" (See the Scripture: "That free will is nothing.") A few examples will make this clear. Gen. 49, 14. it is said, "Issachar shall be a legged ass." If one wanted to take this actually, then an inconsistency running against the scripture would come out. For we know from the Scriptures that Jsaschar was a son of Jacob and the head of one of the twelve tribes. If therefore Jsaschar is called an ivory donkey, then we see ourselves compelled to regard this as an inauthentic, figurative way of speaking and to interpret it in such a way: Jsaschar will be a boastless tribe (donkey), but a strong, lasting one (ivory). - Further it says 1 Cor. 3, 13: "So shall every man's work be made manifest, the day shall make it plain: for it shall be made manifest by fire" 2c. Taking the word "fire" the papists here actually and interpret this passage from their purgatory. But many circumstances of the text force us to understand the word figuratively. For first of all, it is not said of men that they will be burned by fire, but of their works; but a work, when it has been done, cannot be burned by actual fire; therefore, the fire of temptation, of the agony, of judgment, must be meant here.

Secondly, it says in the 15th verse: "If someone's work is burned, he will suffer damage: But he himself shall be saved, even as by fire." The little word "as" ("by fire") clearly indicates that here we are not speaking of a real fire, but of a fire only figuratively called fire.-Other is it when Christ speaks^ "This is my body." Circumstance, no other of Scripture, no article of faith indicates that these words are to be taken Uneigentlich or figuratively. *)

But it is not only wrong if a man, in interpreting the holy Scriptures, arbitrarily departs from the actual meaning of the words of Scripture and, without being compelled to do so by the nature of the matter or by an article of faith, takes them for figurative expressions: it is also not up to any man to interpret the Scriptures; rather, the Scriptures must interpret themselves; therefore, only that interpretation is to be considered and accepted as the right one which is proven from the Scriptures themselves to be the correct, certain and necessary one. For thus the holy apostle Peter writes in his second epistle Cap. 1. v. 20: "And this you must do for the first time, that no prophecy in Scripture comes from your own interpretation," or as it says in the original Greek text: xxx xxxx ^-^ac. According to this, it is as clear as daylight: no man is so clever and perceptive that he could, by virtue of his cleverness, say what the meaning of Scripture is in this or that passage; a right interpretation is only that which the Holy Spirit Himself gives of His words, and if one can therefore not only say that a passage can **be** interpreted in this or that way, that it can have this or that meaning, but that it **must** be understood in such a way that it **must** have this or that meaning. **It** cannot be otherwise, for if one would, could or must accept a human interpretation, of which it could not be proven with certainty that it is necessary for the correct interpretation of the true meaning, then one would, could or would have to build one's faith on human beings, and our faith would be based on human beings.

We have proved this extensively in an earlier volume of the "Lutheran", to which we would like to refer the dear reader.

Faith would then be nothing but a mere human opinion, assumption, supposition. It is true, of course, that there are many obscure passages of Scripture about whose actual meaning different opinions are held even among orthodox interpreters, without anyone being able to claim that his interpretation is the undoubted and only correct one, and yet these interpretations are not rejected; but this is only the case when the truths which orthodox interpreters take from such obscure passages are already irrefutably proven and known from other passages of Scripture as biblical truths. It therefore always remains certain that only that is an acceptable interpretation of which one can prove at least from some scriptural passage that the Holy Spirit Himself made it, and that only that is the correct interpretation of a certain passage of which one can prove that one can not only interpret in this way, but also that one must interpret in this way. Luther therefore writes to the above-mentioned passage 2 Pet. 1, 20: "Hereby is laid down and struck down all the fathers' own interpretation of Scripture, and it is forbidden to build upon such interpretation. If Jerome or Augustine or any of the fathers have interpreted it themselves, we do not want to be. Peter has forbidden here.": You shall not interpret it yourself! The Holy Spirit shall interpret it himself, or it shall remain uninterpreted. Now if one of the holy fathers can prove that he has his interpretation from Scripture, which proves that it should be interpreted in this way, then it is right; if not, then I should not believe him. Thus Peter attacks even the bravest and best teachers; therefore we may be sure that no one is to be believed, though he himself interprets and interprets the Scriptures. For no right understanding can be made by one's own interpretation. Here all teachers and fathers, as many as there are, who have interpreted the Scriptures, have failed. As when they interpret the saying of Christ Matth. 16, 18: You are Peter, and on this rock I will build my church - to the pope: this is a human interpretation of their own devising; therefore one should not believe them. For they cannot prove from the Scriptures that Peter is called the pope. But this we can prove, that the rock is Christ, and faith, as Paul says. This interpretation is correct. For of this we are sure that it is not devised by men, but drawn from God's Word." (S. Interpretation of the Other Ep. St. Peter. L. Works, Hall. A. Tom. IX. P. 857. 858.) Luther faithfully applies this rule in his refutations. Thus, for example, he writes against Erasmus (in the writing: "Daß der freie Wille nichts sei"): "We have not enough on it-if you therefore say: There can be a trope (an inauthentic figurative idiom) in the saying or is a verblümet word; but one asks whether it is also such a saying, which is not different from the other.

can nor should be understood in a tropical way". (XII, 2275.) Luther therefore reproaches Zwingli and Oekolampad for the same thing, who wanted the sacramental words to be understood in a non-genuine or figurative way. He writes (in his writing: "That these words: This is my body, still stand firm") the following: "In order that one may see how far they fall short of the truth, they are not only guilty of proving from Scripture" that the body is so much as a sign of the body, and the essence so much as an interpretation, but one more thing: if they have brought up such a thing in one place of Scripture, which is not possible, they are nevertheless also guilty of proving that it must also be so here in the Lord's Supper, that the body is the sign of the body. . Consciences want to be sure and certain in this matter." (XX., 976.)

To a right interpretation of the Scriptures and to a right judgment about all interpretations, however, belongs the observation of two rules in particular.

The first is given by the apostle in Rom. 12:7: "If any man have prophecy, let it be like unto faith." The apostle means to say that there are a number of passages in the Scriptures which clearly and plainly state what a man must believe if he wants to be saved; these truths are the holy Christian faith, about which there can be no dispute among Christians, for whoever is a Christian is so precisely because he has accepted this faith and carries it in his heart through the Holy Spirit. If someone has the gift or the office of "prophesying," which here means nothing else than to interpret the Scriptures (1 Cor. 14:26-32), he must, if he does not want to go astray, observe the rule that all his interpretations be "similar to the faith"-that is, that they do not contradict or agree with those articles of faith which make a man a Christian and on which the whole of Christianity, the whole of the Christian religion and the church rests, but harmonize or agree with them in the most exact manner. That this is an important and indispensable rule of faith, we must not only believe because the holy apostle says so, but it is also easy to see, for although in human writings one cannot always count on the author never contradicting himself, since all men are subject to error, and either can forget what they formerly asserted, or often do not see at once that the one assertion which they make is in conflict with another which they also make. With the sacred Scriptures, however, it is a completely different matter. The Holy Scriptures, however, are of a completely different nature. The Holy Spirit Himself inspired it, not only the content but also the form, not only the what but also the how, not only the thoughts but also the words, as we read in Matthew 10:19, 20: "When they therefore shall deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not you who speak; but your Father's Spirit it is that speaketh by you." Further, 1 Cor. 2:13: "Which also we speak, not with words which man's wisdom can teach, but with words which the Holy Ghost teacheth." Now it is certain that the Holy Spirit neither forgets what He has previously testified to, nor should not know what would conflict with one another. The holy spirit does not contradict itself. Therefore, as certain as all the articles of the Christian faith are that the Holy Spirit has revealed to us men in the Scriptures through the prophets and apostles, it is certain in advance that every interpretation of a passage of Scripture is a false, erroneous, wrong one if

it conflicts with and overturns those articles of faith, and that only that interpretation can be a correct one which agrees with these articles of the Christian faith in the most perfect way. Here also belongs this: if the holy Scriptures speak of one and the same thing in different places, and what they say in one place without explanation, they themselves expressly explain in another place, then of course only that is the right explanation which the Scriptures themselves expressly give in another place. For example, Luc. 11:20 says: "If I cast out devils by the finger of God, the kingdom of God will come to you;" but what is meant by the finger of God is explained by Scripture itself, as it says in Matt. 12:28: "If I cast out devils by the Spirit of God, the kingdom of God will come to you." Therefore, in the good editions of the Bible, almost every verse contains other passages of Scripture, which are called parallel passages, in which one can find the explanation that the Holy Spirit Himself has given to these verses.

The last particularly important rule of interpretation is that every passage of Scripture has a literal meaning. Already some of the Fathers of the Church have claimed that many passages of Scripture have a multiple meaning; in the Papacy, however, one has finally come so far as to establish as a rule that most passages have a "fourfold" meaning. *) Also many reformers have for the ambiguity of the Word of God. The papists wanted to prove that the Bible was obscure and an unreliable judge in disputes over faith. The reformers used the principle to prove, for example, that the word "eat" in Holy Communion meant, in part, eat the bread with the "bodily" mouth, and in part, eat the body of Christ spiritually with faith. It is clear, however, that precisely because the Scriptures are clear and certain according to their own testimony and sufficient for everyone to attain the knowledge of salvation (2 Pet. 1, 19. 2 Tim. 3, 15-17.), their words can be applied to one and all:

*) Namely, a literal and mystical, which latter they again divide into the allegorical, tropologjsche [or. moral] and anagogical; hence the verses: *Litera gesta docet; quid credas, allegoria; Mxxxxx quxt agas o tendas, anagogia.*

If this were not the case, then Scripture would be neither clear, nor firm and certain, nor sufficient for the attainment of beatific knowledge for everyone, but a swaying reed, which could be bent back and forth at the will of each so-called interpreter, a waxen nose, which could be formed and reshaped according to the arbitrariness of the so-called explainers. As the Jesuit and Cardinal Bellarmine really writes: "The Scripture takes on different meanings and cannot itself say which is the true one; therefore it is dark and cannot be a judge. †) - It goes without saying that the words of Scripture can be applied or accommodated to the most diverse objects, and that the things which the one literal sense contains can still mean and indicate many mysterious things; nevertheless, the principle remains firm that every passage of Scripture has only one literal sense intended by the Holy Spirit. And in our day we must hold to this principle all the more firmly, the more the delusion that many passages have a double or multiple meaning is abused, even by theologians who are regarded as orthodox, to explain the clearest prophecies of Christ as speeches which, according to the first sense, were written by men who lived at the time of the prophets, but which could only be understood according to another (so-called secret, higher) sense of Christ. In this way, one finally comes to the conclusion that there are almost no direct prophecies of Christ in the Old Testament, and that the apostles and evangelists only drew such speeches of the prophets, which were directed to completely different people, to the Lord Jesus (if they wanted to express their heart's opinion, they would rather say: they drew and stretched). The teaching,

that the words of Scripture have a multiple meaning, every orthodox Christian should therefore flee like poison, even like the evil enemy himself. Luther therefore writes in the church postilla in the sermon on the epistle on Christ's Day, and specifically on the words from 2 Sam. 7:14, quoted in Ebr. 1: "I will be his father, and he will be my son," as follows: "They have also made this saying dull, as if they were teachers only for the reason that they should weaken the Scriptures; and say that this saying has two meanings: once it is to be understood of Solomon, as a figure (model) of Christ, the other time of Christ. But if this is admitted, that the Scripture does not exist in a simple (single) sense, then it does not argue at all" (that is, then the Scripture has no probative force, because, Luther wants to say, if in the passage cited in the Letter to the Ebraeans

†) "Leiiptliil varios Zensus recipi, nec potest ixs" äicere, "zuis sU v^us; vrAO odscueg. es!., nee zotest esse juüex." (Os Verbo vei Nb. 3. cup. 9. § 1.)

is actually speaking of Solomon and not only of Christ, the author of this letter has badly proven with that passage that Christ is God's true Son, which he wants to prove with it).

In the following we will see how, according to these undeniably correct rules of interpretation, those passages of the prophets are to be understood and interpreted which seem to proclaim a still future general conversion of the Jews and the establishment of a glorious visible kingdom of the same in the holy land.

The Lutheran hymn according to E. Koch.

(Continued.)

The Nuremberg Friends and Promoters of the Reformation.

Lazarus Spengler, born March 13, 1479, in Nuremberg, where his father was a city council clerk. He was the ninth of his parents' one and twenty children. In 1494, at the age of 16, he went to the University of Leipzig to study law. After his return, he was employed in the town hall of his father's town and became the town clerk in 1507. He showed such skill that he once had six clerks write about six different things, going from one to the other and talking to each one in a special way. Already in 1501 he married Ursula Schulfreister, whose mother he took in because she was old and ill. Soon he became one of the first promoters of the Reformation, not only in Nuremberg, but everywhere. No sooner had Luther begun to fight the abuses and errors of the Roman Church than Spengler also stepped forward and in 1519 published a treatise written by himself: "Schutzrede und christliche Antwort eines ehrbaren Liebhabers göttlicher Wahrheit der h. Schrift, auf etlicher Widersprechen, mit Anzeigung warum Dr. Martin Luthers Lehr nicht als unchristlich verworfen werden, sondern mehr als christlich gehalten werden soll. This writing went through five editions in one year. However, he and his friend Willibald Birkheimer were banned by the Pope and Dr. Eck sent the bull of banishment with a handwritten letter to the high council of Nuremberg with the request to proceed against the followers of Luther according to the contents of the bull. The council's confidence in Spengler's skill and honesty was so great that it sent him as Nuremberg envoy to the Diet of Worms in 1521, where Luther so heroically answered for himself. After his return from Worms, he made a special effort to improve the school system and therefore traveled to Wittenberg himself in 1525,

*) In the indicated sermon, which the reader may look up himself, Luther proves in detail that the values in 2 Sam. 7, 14. are only about Christ, but the same words in the historical book 1 Chron. 23, 10. are about Solomon alone.

in order to discuss with Melanchthon and to hear his advice", how the new grammar school at St. Aegidien should be established. At the confession of faith handed over in Augsburg in 1530, where Spengler was present as the foremost council clerk of the city of Nuremberg, which had signed the confession, he was asked for his objections when Melanchthon and others wanted to give in too

much to the proposed settlement. He gave the same and it seems that his insight and firmness brought Melancthon back from his too much yielding. The greatest men of his time were his friends. Luther called him only "his Lazarus" and in 1534 he gave him his complete translation of the Bible, which is still in the Nuremberg library. He enjoyed the greatest reputation in Nuremberg and far and wide, among princes and lords, for he was a wise man of good character, of true unfeigned piety. In all persecutions and slander, which he often had to experience, he put all his trust in God, who always faithfully helped him through and protected him.

The many jobs he had weakened his health, so that he made his will already in 1529. When his weakness increased more and more, the high council kept him his own carriage so that he could drive to the town hall in it. Later, in 1531 and 32, he suffered from fatal stone diseases; but with Christian patience and surrender to God's will, he was able to overcome them. painful illnesses and looked forward to his end with longing. Once he had recovered a little, he wrote to his dear friend, the preacher at the Sebaldus Church, Veit Dietrich, to whom he always opened his whole heart: "I am indeed still weak and do not know how God wants to do it with me. But it behooves me to submit to my faithful God; he will do with me according to his divine will. If he wants this old jar of broken pieces to fall to pieces, let his will be done. When at last the last illness came upon him and he felt the approach of death, he found the greatest comfort in the saying 2 Timothy 4:18. 4, 18: The Lord will deliver me from all evil and help me to his heavenly kingdom. He also drew up a written confession of faith, which Luther published in 1535 with a preface in which he says: I have let this confession of the fine, worthy man Lazari Spengler go out, as in it a right Christian with a fine life took God's word seriously, believed heartily, did great and much with it in deed, and now in his departure and death has blessedly confessed and confirmed such faith, for comfort and strength to all weak Christians, who now suffer much trouble and all kinds of persecution for the sake of such Lazari faith. He died on September 17, 1534 in his 56th year. He understood the old music very well and composed several spiritual songs, of which especially to mention:

Through Adam's fall, all is corrupted. A true doctrinal and confessional song of the Protestant faith, composed in 1524. In the Concordia formula, this song is drawn from the total depravity of human nature, in that it is railed against the synergists, who teach that not everything good that belongs to spiritual, divine things is completely lost, and that it is not as one sings in our church: "Through Adam's fall, human nature and being is completely depraved. This song, originally written in German, was soon translated into Latin, and later into Greek, French, Bohemian and Low German.

To the 7th verse Avenarius tells about a man from a rich, noble family, who came around, his means and was unhappy in everything, which he wanted to begin. He became so sad about this that he had the desperate thought of murdering himself in the morning with his sword in bed. Now, however, God decreed that his sister sucked this song around the house. As she passed the door of his chamber, she sang in a cheerful voice: He who hopes in God and trusts in him will never be put to shame. Then the brother, who had heard the sister sing this verse so confidently, felt his heart opened to the good content of the song, and all his sorrow fled. Ashamed of his heart and full of great remorse, he repented God of his sin, and from then on he became confident and calm in his heart and soon experienced the help that God has promised to all who rely on him.

A pious advocate Reinhard of Altenburg had chosen this 7th verse for the funeral text, which prompted him to do so: After his parents' death, he had no more than two pennies. When he began to think about how he was going to survive, he remembered this verse, which he sang with heartfelt devotion and immediately chose as his funeral text, also drawing comfort from it, that God would nevertheless provide for him, regardless of his small fortune. And such hope did not let him become a disgrace.

(Submitted.)

Zechariah not a chiliast.

In No. 9 of the "Signs of the Times" an unnamed person tries to defend the chiliasm. However, the alleged proofs he cites only show how void, groundless and contrary to Scripture chiliasm is. And this is also a not insignificant benefit of his work, for which we sincerely thank the author. Although he endeavors to wrap chiliasm in the garb of biblical sayings, he naturally does not succeed. Because the chiliasm is not in the word of God, it can neither be interpreted from it nor put into it, not even in the prophet Zechariah.

For this one in particular should convince us that there is nevertheless a visible coming of Christ to the millennial kingdom. The unnamed says about this: "If he wants to believe the prophetic prophecy about the visible appearance of the kingdom of God on earth, then he should look at Zech. 12, 2-14 with reverence and without his own interpretation. There it says: "And in that day will I purpose to destroy all the nations that are come against Jerusalem. But on the house of David and the citizens of Jerusalem I will pour out the spirit of grace and prayer, and they will look at me whom those have stabbed, and they will mourn for him as one mourns for an only child, and they will grieve for him as one grieves for a first child." Now "Pastor Fick" has among the many (?) a prophecy which deals with a visible return of Christ to the tûsendjâhrige kingdom (?), and which at the same time expresses the loud lamentation and conversion of the sons of Israel (?), when they see the God-man crucified by their fathers and now glorified coming in the clouds of heaven."

This attempt to make the holy prophet Zechariah the patron saint of chiliasm is now completely futile and ridiculous.

For as far as the time is concerned, the prophet is not talking about the beginning of a thousand kingdoms but about the time of the New Testament in general. He is talking about the time of the New Testament in general. This is already shown by the context of the whole passage Cap. 12, 2-14, where the prophet prophesies that the Lord will protect His church in the time of the New Testament, fill it with His spirit and gifts, protect it against its enemies and strengthen and preserve it in the true faith. When it says, for example, in v. 8, "And it shall come to pass, that he that shall be weak among them in that day shall be as David," etc., this has nothing to do with the thousandfold kingdom. This has nothing to do with the kingdom. Rather, the prophet prophesies herewith, which is also a well-known prophetic teaching, that at the time of the New Testament, when the Messiah had appeared, the church would possess a greater measure of the Holy Spirit. This is also said by the comparison with David. Just as David overcame the giant Goliath with strong faith in God, so should those who are weak in comparison with the strong believers be heroes of faith like David at the time of the New Testament and defeat sin, the world and Satan in the name of Jesus. Furthermore, the prophet himself specifies the time when his prophecy shall be fulfilled. He does not say: at the time of the millennial kingdom, but: "at that time", by which he understands the time of the New Testament in general according to the general prophetic usage.

Now when the prophet says, "And in that day will I purpose to destroy all the nations that are come against Jerusalem," we cannot find any chiliasm in these words either.

Rather, the correct interpretation is as clear as day. God hereby promises the church of the New Testament, the spiritual Jerusalem, his shield and protection against their pagan persecutors. This prophecy was first fulfilled at the time of the first three centuries after Christ, because at that time the pagans offered all their power and authority to eradicate Christianity. But in vain. The Christians

overcame the idolatry, superstition and false wisdom of paganism, and God visited the pagans, a Julianus 2c. with his judgments and finally exterminated them. With full right, however, we also draw comfort from this prophecy that God will always powerfully help his church against its persecutors.

Just as little is the chiliasm in the following words (v. 0): "But on the house of David and the citizens of Jerusalem I will pour out the Spirit of grace and prayer," as every child knows, Christ promises the outpouring of the Holy Spirit on the spiritual house of David and the citizens of the heavenly Jerusalem, namely on His Church, which happened on the feast of Pentecost in an extraordinary, direct way, but now happens indirectly through Word and Sacrament.

Completely wrong, however, is the interpretation which the unnamed one gives of the following words: "For they will look at me whom they have bruised; and they will mourn him as one mourns an only child, and they will grieve for him as one grieves for a first child. Hereby the visible return of Christ to the thousandth kingdom is prophesied. A more foolish misunderstanding of this passage is hardly conceivable.

If we now ask when this prophecy is fulfilled that they will look upon and lament the one who was destroyed, i.e. the Lord Christ, the text itself gives us the clearest answer, namely not at the beginning of the millennial kingdom, which is not hinted at here with a single syllable, but at the beginning and at the time of the New Testament. Immediately before in the same sentence the prophet prophesies the outpouring of the Holy Spirit. When this took place, the believing contemplation and lamentation of the crucified Savior also took place, namely on the feast of Pentecost. This testifies Cap. 2, 36. 37. For when Peter concluded his sermon with the words, "Know ye therefore all the house of Israel, that God hath made this Jesus, whom ye crucified, both Lord and Christ," it says, "when they heard this," it went through their hearts, "then they acknowledged and lamented their sin, wherewith they had bruised Christ, and looked upon him with the eyes of faith, and were baptized that day of three thousand souls.

The prophecy of the prophet Zechariah Cap. 13, 1, which follows immediately, also leads us to the same time: "At that time the house of David and the citizens of Jerusalem will have a free open fountain against sin and impurity. As is well known, the means of grace of holy baptism is promised here, which Chri

stus at the foundation of his church. Both prophecies, of the outpouring of the Holy Spirit and of Holy Baptism, were fulfilled at the beginning of the New Testament era, just as on the feast of Pentecost whole multitudes flocked to the "free and open fountain against sin and impurity.

But so that the last doubt about the fulfillment of the prophecy about the appearance and lamentation of the stabbed Savior disappears, let us hear Joh. 19, 33 - 37: "When they (the soldiers) came to Jesus, when they saw that he had already died, they did not break his legs, but one of the soldiers opened his side with a spear, and immediately blood and water came out. And he that saw it hath borne witness, and his testimony is true: and he knoweth that he speaketh the truth, that ye also may believe. For these things were done, that the scripture might be fulfilled: You shall not break his leg. And again another scripture saith, They shall see in whom they have bruised." In Christ's passion, therefore, our prophecy was first fulfilled, as the Holy Spirit expressly assures us. For then the disciples of Christ, the pious women and other believers, Nicodemus, Joseph of Arimathea, 2c. saw with the eyes of faith the one who had been stabbed for them, not only bodily but also spiritually, and lamented and mourned him with the warmest affection.

Affliction and Rene about their sins.

Hereby it is proven from God's word that the prophecy: "They will look at me whom they have stabbed" was first fulfilled at the beginning of the New Testament church. But of course it is also fulfilled further on at all times of the kingdom of grace. For all true Christians, who look at the Lord Jesus with the eyes of faith, lament and grieve most grievously over their sin, by which they have caused his bitter suffering. That is why Jerome, for example, says: "We see and experience that after Christ's coming this will be fulfilled in us daily."

If we look at this and see who are the ones who will look at and mourn for the one who has been destroyed, our gate answers that they are the ones on whom Christ will pour out the spirit of grace and prayer, namely the Hans of David and the citizens of Jerusalem. But these are not the physical descendants of David and the hardened Jews at the time of the Thousand Years' War. This is not the physical descendants of David and the stubborn Jews at the time of the Millennial Kingdom, as the unnamed man assumes, but the spiritual house of David and the citizens of the heavenly Jerusalem, that is the Christian church gathered from Jews and Gentiles. This is also meant in the following v. 12-11, when individual Jewish tribes and families are mentioned by name. This means the believers of all classes, countries and peoples from the beginning of the sun until its decline.

In contrast, the carnal, grossly chiliastic interpretation of the unnamed leads to a complete impossibility and inconsistency. It says namely

lich vv. 11-14: "At that time there will be a great lamentation in Jerusalem, like that of Hadad Ri-mon in the field of Megiddo. And the land shall mourn, every family specially: the family of the house of David specially, and their wives specially; the family of the house of Nathan specially, and their wives specially. The family of the house of Levi in particular, and their wives in particular; the family of Shimei in particular, and their wives in particular. So all the rest of the families specially, and their wives also specially." Now the unnamed one understands this nonsensically as if the bodily descendants of David-Nathan, Levi and Simeon and the other special families of the Jews were to hold the lamentation of the thrones at the beginning of the thousandth kingdom. Kingdom should hold the lamentation of the thrones. However, as is known, the Davidic royal house died out long ago, and since the genealogical registers of the Jews have all been lost since the destruction of Jerusalem, no Jew now knows to which lineage and tribe he belongs. Therefore, the prophecy cannot possibly be fulfilled in the crude, carnal sense, which the unnamed imputes to it.

But our interpretation is not contradicted by the passage Rev. 1, 7: "Behold, he cometh in the clouds; and every eye shall see him, and they that have seen him; and shall howl throughout all kindreds of the earth. Yea, Amen." For here St. John does not speak of Christ's return to the thousandth. For here St. John does not speak of the Second Coming of Christ to the Millennial Kingdom, but of His glorious appearing at the Last Judgment; here he does not speak of a penitent lamentation of the Jews, but of the howls of anguish of the unbelievers at the Last Day.

By the way, it is instructive to get to know the way of interpretation or rather the arts which the chiliasts use to gain at least a biblical appearance for their rapture. First, they prophesy the millennial kingdom from such prophetic passages, which already find their fulfillment in the church of the New Testament. The above serves as proof. Secondly, they obviously make false additions to the word of God. The prophet Zechariah says:

"They will look at me, which one those have punctured."

To this the unnamed makes the false addition: at the "visible return of Christ to the millennial kingdom, when the sons of Israel shall see the God-man crucified by their fathers and now glorified coming in the clouds of heaven."

If the chiliasts declare by means of addition, then they can prove everything with the Bible, not only the chiliasm, but also the general conversion of all Jews, all reprobates and all devils, which has already happened by some. However, they should

consider Deut. 12:32: "All things whatsoever I command you, that shall ye keep, to do them: ye shall not add unto them, neither shall ye do of them."

Hermann Fick.

The Christian Messenger."

It is strange that those who wrongly punish others are often in it themselves. Thus the "christl. Ambassador," an organ of the "Evangelical Community" (Albrechtsleute), complains in the number of March 25 of this year about the bigotry of the "Lutheran," the "Lehre und Wehre," the "Lutheran Herald" and the "Informatorium," and writes: "The Irishman in the Roman church can get drunk like cattle - as long as the civil court does not put the person on the scaffold and the person firmly professes his church - then he is a good Catholic and a faithful son of the church. If, however, it should happen that someone should learn to see that more is required to become blessed than a stiff adherence to the "church" - and if he should perhaps even get light enough to see and testify that his preacher himself is not converted and that the church, with all its self-restraint, is quite in decay - then he would be rejected as a heretic on whom "the church" hurls its banistering rays and, if possible, destroys him bodily and spiritually. It is similar with some of these strictly believing church parties. Whoever believes firmly - that is, in his church - will be blessed" 2c. - Can there be a more bigoted and unjust assessment and treatment of a community different from one's own than the "Christian messenger" allows himself herewith against the Lutheran church? Is it not a blatant injustice to equate the Lutheran Church, because it strictly adheres to pure doctrine, with the antichristic Pabst Church, which requires no repentance, no conversion, no rebirth, no living faith, but is perfectly content, It is perfectly content if a man submits only to the priesthood as to the holy church, and uses some mechanical means to make up for his unfaithfulness, and even persecutes and banishes a man who has come to the living faith in its bosom, if he lets himself notice it, out of innate enmity against all true Christianity!

But this has become more and more the custom, especially here in America, that one rebukes the alleged bitterness of the polemics of Lutheran papers and, with the same breath with which one rebukes them, spews out poison and bile, lies and slander against them from the bottom of one's heart and mouth.

Church News.

Mr. P. H. Grätzel, formerly assistant preacher in Logansport, Ind. followed a call from the Lutheran congregation in Bremer Co., Iowa, and took up his duties there on the 27th Sunday after Trinity. year ago. May the Lord of the Church bless the work of this servant of his to the salvation of many souls.

The address of the I. brother is: Bev. K. Oraetriel, Xont-reUo, B. O., Bremer ssonu.

A. Slater.

After the Candidat des heil. Eduard Kähler of Hamburg, hitherto a pupil of the Seminary at Fort-Wayne, had received and accepted a regular call from the Lutheran congregation at Dwight, Livingston Co., Ills. he was ordained and installed in office by the undersigned in the midst of his congregation on March 26, by order of the Rev. Bünge, Vice-President of the Western District of the Synod of Missouri, Ohio, &c.

May the Lord Jesus Christ richly bless the work of this newly called servant of the Word for the salvation of many souls!

The address of the l. brother is: Diu

H. Miracle. "

Chicago, Ills, March 31, 1857.

, " k', ^-7. 3,!

Announcements.

The, Southern - Indiana Districts - Conference will meet April 21 - 23 incl. at the church of the Rev. Fricke in Indianapolis.

T h. Wichmann, Secretair."

The St. Louis Districts-Confercnz will meet at St. Charles, on the second Friday after Easter, i. e. April 24, this year, according to the resolution passed at its last meeting.

A. Lehmann.

Secretair x. t.

Pastoral Conference - Display.

Tuesday post Huu8imoäog6nüi, April 21 to 23. H. incl. the Southwest Indiana - Conference will hold its sessions at Lanesville, Harrison Co. yes.

E. Husemann, Secretair.

Display.

Since I had to resign from my service at the local parish school due to a chronic throat ailment, I have, in addition to maintaining the Bible and hymnal agency, taken up a

Defeat of Lutheran books erected here.

This defeat is located Market Street No. 61, north side, between Second and Third Streets, in the business premises of Messrs.

Beehler & Lange.

where I can be found during normal business hours, and from where those living in and around St. Louis now seek to obtain their possible need for such books.

Therefore, in commending myself to the further favor of my honored friends and patrons, I humbly announce that from now on I will import books from Germany more often and more regularly than before, and will therefore be able to fulfill all orders in this regard.

A list of books and prizes will be sent directly by mail after receipt of various shipments and will also be published otherwise.

St. Louis March 24, 1857.

Otto Ernst.

Receipts and thanks.

I hereby certify with heartfelt gratitude to have received \$1 from Mr. Deinzer and \$3 from the Virgin Society in Detroit through Mr. Volk.

" - .. Friedrich Lutz.

\$1.00 for poor students received from the wife of Mr. Pastor A. Lange at California, Mo. attests with heartfelt thanks.
C. F. W. Walther."

Sincerely thankful undersigned certifies \$4.00vm worthy virgin perc in Cleveland to have received.

* George H. Dieter ly.

Fort-Wayne, March 21, 1857.

"

" 7--

Warmly thankful Uirterzcichueter \$2.00 received from I. G. Hubinger in Frankenmuth.
Christian Schäfer.

Fort-Wayne, Lere March 26, 1857.

With heartfelt thanks to God and the benevolent givers, the undersigned certifies to have received the following gifts of love - .
from the collection bag of the St. Johannes-Ge
municipality in Town 13, WiSc. §1<l,70

A. Capcile, G. Scholz, I. Müller ü. 50 CtS., 1.50
I. Leaf stone 1,00

A. Ferk 56 CtS., Hilger 15 EtS., Jartke 13
CtS., Janke9 Cts., 0,93

(st. Scholz, Chr. Gerzmchk, Jac. Haas,
Cobbler 4 25 CtS., 1, (X)

From a wife (undisclosed) -1.20

50 CtS. from an unnamed person, of the same
chen 121 CtS., 0.624

2§ 16,95z

" > !.W ihelm Hopp e. Fort-Wayne, March 25, 1857.

The undersigned gratefully certify \$7.00 collected at the wedding of Mr. Joh. Schrobt in Frankenmuth; likewise the latter \$1.00 received from H. Vates there.
I. List.

G.M. Sugar.

Concordia College, April 3, 1857.

With heartfelt thanks I acknowledge, \$3,00 to my support received from the JünglingSvereine to Detroit.

sE . Schnitz. -

Coneordia College. .. : .

With heartfelt thanks, I hereby certify to have received \$5.21 collected by' Herr Pastor Kühn from the wedding of HerruHeinrich Miller.

L. Lochner.

Coneordia College.

With heartfelt thanks, I hereby certify to have received \$20.00 from the Young Men's Association of Cinmmati.

L. W. C. Schick.

Coneordia College. M » -

For poor pupils and students.

\$55.00 from the local Young Men's Association, from the net proceeds of the public lectures given by the association to Prof. Dr. Seyffarth in the Mercantile
Library Halle, certified by

C. F. W. Walther.

For Michigan sophomores

has >been received by the undersigned in gifts

77: from 1 Nvv. 1856 to 1 Mar; 1857:

CÄec?e from Ferrit Kundinger's baptism of children in Detroit -IM from the Jünglings Verein in Monroe 5.00
by K. Mohr" " i,oo

" Mrs. Stuckert "" 1,00

" of the municipality . "" 3,00

" the 6)cmcindc dcs Mr. Pastor Lemke 4.20

Collecte on Mr. Schemms wedding in Roseville 3,00^ from the Gem. of Herru Past. Trautmann ... 6,00 Collecte on Mr. S. Bock's wedding in Mr. Pastor Nauschert's
parish 3,67

Collecte on Mr. Kbpscls wedding - - 7: 1.11

from the common in Frankenmuth 18,60

" .. " .. Frankcnlust 7,95

"Mr. Anton Braterin Frankcnlust 1,00

"" Past. Sievers" " 6,00

"" sresemeyer "	0,50		
" A. C. Schmidt " "	0,75-		
"" I. Hartmann" 1 ,50			
" " I. HerboldSheimer in Amelith 0.50 " " Chr. Bach in Nuchville-2.	50/		
Collecte on Mr. I. Krumsc's infant baptism	1.51 from the congregation of Herru Pastor Clöter	6.00 " Mr. Töpel in Detroit	IM
offi Detroit Virgins Association	Z,gÜ^		
Detroit Collecte	8,18		

_ C. I. H. Fick'

Received:

u. to the Spnodal-Missions-Casse:

by Past. Trautmann from an unnamed person.-. - § 1.50 from the (stcm. dcs Hrn. Past. Brauer in Advison, Ills. 25.62 and namely:
L5,00 from Mr. Thomar, \$2,00 from the Schnl- kin of Mr. LehrerMrchner, \$5,30 from the Schnlkinderit of Mr. Lehrer Bartling as a Christmas gift, \$1,0(1 from Mrs. Tegener, \$12,35 from the bell bag.

for the Minnesota mission:

from Mrs. Stutz
" Th. N. IM

b. for the maintenance of Coneordia College.

by drr -Gern. of Mr. Pastor Nordmann in Washington City, D. C. 7 .86

o. for poor pupils and students in Coneordia- College and Seminary:

of genieiudc members of Mr. Pastor Brauer in Addison, -Ills. for Fr. Wescmann\$26 .40

namely:

L- Rotermond\$1,00, E- Ahrens \$1,00, H. We- senbrink jrm. \$5,M, F. Frillmanu \$1,00, H. Coke \$1,00, F. Stänket \$2,5)0, H. Heitmann \$11,00, H. Keller 41,10, A. Strebet? 1,00, B. Wicken \$1M, W. Precht \$1,00.

F- W. Barthel.

For the Lutheran have paid:

the 12th year:

Messrs. F. Kiünder (-1 ex.), L. Ruft, H. Marqnacht. the 13th year:

Messrs. Pastor Müller, Lvchaas, G. Klein, Past. V. Klein, Prof. M. Loy, Bro. Ockmaun, Beyer, Rösmgrr^ Knaupe, Topei, Maul, Ritz (50 CtS.), Pastor Somincr, Wolfram, L. Meier (50 CtS.), St. Kirchner (50 CtS.), H. Pvhler, Bro. Meier, H. Mescnbrink, Bro. Eickhof, Bro. Krage, W. Reinkc, H. Bartling, H. Rotermond, E. Ah. cens, B. Willen, W. Leseberg, H. Coke, D. Gehring s-50 Ctö.), D. Krnse, W. Stüukel, St. Kirchner (50 Cts.), Pastor Röder (\$2,26), M. Jaus (\$1,26), Pastor Sauer (5 Ex.), V. Hofmann, I. Kühl (50 CtS.), Mrs. Dcichmüller, Fr. Stutz, Freudeubergcr, H. Heitzeniuüer.

the 14th year:

Messrs. St. Kirchner (50 cts.), I. Kühl (50 cts.), vi. Gotsch.

Year 13, St. Louis, Mo., April 21, 1857, No. 18

From the hope of a still imminent

general conversion of the Jews.

(Continued.)

Among all the principles of correct interpretation of Scripture listed in the last number, the highest and most important is undoubtedly that which the holy apostle Peter 2 Pet. 1, 19-21. establishes in the words: "We have a firm prophetic word; and you do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. And this you shall know for the first, that no prophecy in the scripture is made by your own interpretation. For no prophecy has ever been produced by human will; but the holy men of God have spoken, impelled by the Holy Spirit." *) Hereby the apostle wants to say this: You dear Christians certainly do well that you pay attention to the prophetic word as to a light, but above all it is necessary that you recognize and mean that the prophecy of the Scriptures, that is, the divine revelation contained therein, †) is not of your own will.

The readers will forgive us for pointing this out once again. The matter is so important, and this is the fruit of the attacks that false teachers make on the pure doctrine, that the church is driven deeper into God's Word.

†) This is how the word "prophecy" is to be understood here v. 20, as can be seen from v. 21; although, if others under it the interpretation of Scripture also here, as Rom.

It is an interpretation, that is, not to be interpreted according to the thoughts and opinions of any man. That is, it cannot or should not be interpreted according to the thoughts and opinions of any man, lest, in spite of your attention to the divine Scriptures, you be led into vain, groundless, erroneous thoughts of men; for the Scriptures were not written by men in such a way as to be produced by their will and reason, but in such a way that the Holy Spirit Himself inspired them in the holy writers chosen by God. As the apostle says that every human writer is the best interpreter of his own words, so the Holy Spirit, the actual writer of the Scriptures, Ps. 45:2, is not only the best, but the only right interpreter of the divine things contained in the Scriptures, of which no man knows anything by himself.

As important as this principle of correct interpretation of Scripture is in general, it is above all of the highest importance and of easily understandable necessity when it comes to the interpretation of the prophets, where they deal with the future. Where this is not done, it is sufficient if the Scriptures are understood according to the natural and actual sense of their words, with consideration of the context in which they stand and the relevant parallel passages, and according to the similarity of faith. The understanding gained in this way is without 12,7. and 1 Thess. 5, 20. 21. to understand, the meaning of our passage remains the same.

Doubt of the right one and an interpretation according to it, which any man presents, is then not his "own," not a human one, but the interpretation of the holy spirit itself. ‡) It is different with the prophetic proclamations of things to come. The actual way in which they will happen and the time when they will happen cannot be known and determined by anyone in advance. The key to such prophecies must either be success, i.e. fulfillment, so that the actual opinion of the Holy Spirit becomes clear and evident, or God's will. The key to such prophecies must either be the success, i.e. the fulfillment, so that the actual opinion of the Holy Spirit becomes clear and obvious, or God must raise up prophets who also give the interpretation and explanation to the prophecy. As God expressly said to Daniel: "Seal up this scripture until the last time, and many shall come upon it and find great understanding." Dan. 12, 4. Therefore Luther writes in his larger preface on the prophet Daniel to Cap. 11, v. 39: "Hereupon now follows how the papacy shall fall and perish. And these are very secret and sealed speeches, which are difficult to make before they are fulfilled. Just as all prophecies are hidden from the devil himself before they are fulfilled.

‡) Therefore, it is quite appalling when the unrighteous say that the difference of the teachings in the various Protestant parties is based on different human interpretations, therefore it is a poor hope if one of these parties wants to insist that just their interpretation is the right one and must be accepted by all Christians. This principle makes the whole of Scripture a false light on which no man can rely without fear of going astray.

will be completed. As God said to Moses in Exodus 33:20: "My face thou canst not see, but my back thou shalt see," that is, when I have gone and done, thou mayest look after me; but toward the front, whither I go, no living man can see." Further to Cap. 12, 4: "Here the angel clearly says that this book of Daniel is to remain sealed, and yet not forever, but until the last time; then it is to be opened and great understanding is to be taken from it. We are now working on this, as said above: that the prophecies are not to be fundamentally sealed until they are completed. After that, when it is done, they bear witness to the work. Just as Christ, Luc. 24, 27, after his death, first opened their minds to understand the Scriptures. And before that he said, These things I say unto you, that, when it is done, ye may believe. The same was already noted by the great church teacher Irenaeus, who died as a martyr around the year 202. He wrote: "All prophecy, before it is fulfilled, is a mystery; but when it is fulfilled, its interpretation and understanding is evident." *)

It is therefore a great error if many believe that they could determine in advance with the help of the prophecies of the Holy Scriptures what is still in store for the Christians before the end of the world. They do not consider that all their interpretations concerning the future are nothing but "own" interpretations, human thoughts, which can be wrong and on which no man can nor may rely.

Perhaps some will object: but for what purpose, for example, would the Revelation of John be given to Christians if no one could understand it? How could John say: "Blessed is he who runs and hears the words of prophecy and keeps what is written therein"? (Rev. 1:3.) We answer:

First, the holy book contains not only prophecies of the future, but also many other divine truths, for the sake of which the book is already so precious that it infinitely surpasses all the treasures of the earth in value; and secondly, at least so much of the prophecies contained therein is clear enough for every Christian that the church will have the most terrible enemies to the end and will have the most difficult

I will have to fight through struggles and endure tribulations upon tribulations, but I will emerge victorious and glorious from all struggles and sufferings. How? Is this not already enough light for the time before the fulfillment?

Others will perhaps object: According to this, even to the Christians the holy prophets would still be a closed book! That is impossible! - We answer: indeed it is impossible; but this does not follow from those principles, but rather the very opposite. This is precisely the error of those who now take from the prophets the very

*) "Oinnis xroxlcetia, xrius^uam coinpieatur, L6vi\$ülL est; cmn Lutem imptetL ost, mavikestam üabet exxvstionem et intelliLSntiaia.^ üanrcL. üb. 4. c. 43.

to determine all that still lies ahead for Christians, while the Old Testament has already been interpreted and opened up in the New; as the Church Father Augustine very beautifully says: "What is the Testament called the Old but the concealment of the New, and what is that called the New but the unveiling of the Old?" *) And in another place, "In the old the new is shut up, in the new the old is shut up." †) Even

This is, as I said, the great evil error of the chiliasts, that they pass by the interpretation of the prophets of the OT, which the Holy Spirit has already given in the New Testament through the holy apostles, disregard it, make their "own" interpretation and thus contradict the highest, the only true and certain interpreter, the Holy Spirit, to his face.

We will now show this with a few examples.

As often as the prophets of the Old Testament speak of the "last times," the chiliasts interpret it as referring to a time that is still future for us, immediately before the second future of Christ; when it says

z. Hosea 3:5 bites: "After this the children of Israel shall return, and seek the LORD their God, and David their king; and shall honor the LORD and his mercy in the latter days." But how does the Holy Spirit in the N. T. interpret the prophetic expression "in the last time, in the last days"? - Thus Peter-Apostg. 2, -16-21. speaks of the outpouring of the Holy Spirit on the first Christian feast of Pentecost: "This is it that was spoken before by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." 2c. Furthermore it says 1 Pet. 1, 20.: "Who (Christ) indeed before verse-

before the foundation of the world was laid, but revealed in the last days for your sakes. Yes, the apostles go even further; they declare the whole New Testament time, including their own time, not only to be the last days, but they even write: "But it is written for our warning, upon whom the end of the world has come. (1 Cor. 10, 11.) Further, "But the end of all things is at hand. (1 Pet. 4:7.) Further, "Children, it is the last hour; and as ye have heard that the antichrist cometh, and now are many antichrists: therefore we know that it is the last hour." (1 John 2:18.) Is it not, then, a mere

*) "HuilZ esl. quoä Uicitur ^estuinentum Vetus, nist vecultatio Novi? et czuid "st -Niuci, quoä^<ücitur!7ovliin, nist VeteriZ revelatio?" ve civit. Usi üb. 6. c. 26.

†) "In Veteri l^ovum tatet, in Kovo Vetus patet." In üxocl. Huaest. 73.

Here also belong the following styles 1 Tim. 4, 1. cf. 6. 2 Petr. 3, 3-9. where the dear apostles also prophesy about the last times and at the same time indicate that what they prophesy about it will already begin to be fulfilled in their time, cf. Jud. 18. 19.

Is it just human thought when the chiliastes, as often as they teach about the "last times" in the OT, want to conclude and prove that this prophecy has not yet been fulfilled?

Furthermore, as often as in the prophets of the Old Testament and in the Gospels it is prophesied of the preaching of the Gospel and the reception of the same in the whole world, among all nations, among Jews and Gentiles, and of the gathering of the same into one host, the chiliasts interpret it to mean that this is still to be expected and that therefore the last day cannot yet come so soon, since the Gospel has not yet been proclaimed to all nations, has not yet been accepted by them, and Jews and Gentiles have not yet become one host. But how does the Holy Spirit interpret all prophecies? - St. Paul writes: "Have they not heard? Their sound has gone out into all the earth, and their words into all the world.

te." (Rom. 10, 18.) "Which (gospel) **IS** preached among every creature that is under heaven. (Col. 1, 23.) "By the word of wisdom in the gospel, which is come unto you, and into all the world, and is fruitful, as it was in you, from the day ye heard it." (Col. 1, 5. 0.) "Great is the mystery of God: God is revealed in the flesh, justified in the Spirit, appeared to the angels, preached to the Gentiles, believed by the world, except in glory. (1 Tim. 3, 16.) "For he (Christ) is our peace, who hath made both Jews and Gentiles one, and hath broken down the fence that was between them, in that he hath made them one. by his flesh took away the enmity. .

And came preaching peace in the gospel to you (Gentiles) who were far off, and to those (Jews) who were near . . So now you (Gentiles) are no longer sojourners and strangers, but citizens with the saints, and members of God's household 2c." (Ephes. 2, 14-22.) Accordingly, the oldest church teachers testify in their writings that already in their times the prophecies of the preaching of the gospel and the reception of the same in the whole world, as well as the prophecy of the One Host under One Shepherd had been fulfilled. Justin Martyr (died in 163) writes: There is no people on earth to whom the name of Christ has not been made known. should." *) Irenaeus, already quoted: "The Church is spread over the whole circle of the world to the ends of the earth." †) Tertullian (born around the 1st 150, died around 220): "The faith in Christ was accepted by the different tribes of the Getulians. and many lands of the Moors and places inaccessible to the Romans of the Britons and the Sarmatians and the Dacians and the Teutons and

*) „Julius in Wi-I-L z)0^uws,cui non innotuerU 6ÜÜSÜ nowon.^ Ouü. c. livpü. p. 270.

1) "Tcelesia xer univei snin ordem usyue ää ünes terrae "eminata est." üaer. üb. 1. c. 2.

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of the Scythians and many distant peoples and provinces and many islands unknown to us, which we cannot enumerate." ‡) Chrysostom (d. 407): "Within twenty or thirty years the gospel completed its course to all the ends of the world, after which the end of Jerusalem had come, Matt. 24:14".) Ambrose (d. 307): "The preaching of the name of Christ was heard everywhere and reached all places; for where there was no preaching man, there at least the sound and the rumor reached." **) Jerome (d. 420): "I do not believe that there is any people left who do not know about the name of Christ." †) Cyril (d. 444): "The whole world, as far as heaven reaches, has been caught by the evangelical preaching as by a net."††) This, of course, is not to say that with the holy apostles the necessity of preaching the gospel among the nations has ceased, but only this, that for the sake of the prophecies no one can rely on the fact that there must first be a general preaching of the gospel and a general conversion of the nations before the end can come. God has already kept his promise.

Furthermore, as often as the prophets of the Old Testament prophesy of a future glorious kingdom on earth, the chiliasts interpret it as if the same is still to be expected. But how does the Holy Spirit interpret these prophecies in the New Testament? - Already the angel who announced the conception of Christ to the holy virgin said: "He will be called great and a son of the Most High, and God the Lord will give him the throne of his father David; and he will be king over the house of Jacob forever, and his kingdom will have no end. (Luc. 1, 32. 33.) And when at last the Lord came out publicly, His first message was, "Repent, for the kingdom of heaven is at hand." (Matth. 4, 17.) He called His whole Gospel "The Word of the Kingdom" (Matth. 13, 19.) Then the Lord described His Kingdom, how it was actually constituted, when He was curiously asked by the Pharisees: "When does the Kingdom of God come?" with the words: "The Kingdom of God does not come with outward gestures. Nor will one sa

‡) „Crediderunt Christo Getulorum varietates et Maurorum multi fines et Britannorum inaccessa Romanis loca et Sarmatarum et Dacorum et Germanorum et Seytharum et abditarum multarum gentium et provinciarum et insularum multarum nobis ignotarum et quae enumerare non possemus. 41 Adv. Judaeos c. 7.

*) "Viginti annis aut ad sexagesima triginta ad omnes orbis oras ev. transcurrit, post haec Hierosolymorum finis adfuit. 44 Homil. 76. in Matth.

**) "Ubique audita est et in omnem locum pervenit praedicatio nominis Christi; ubi enim praedicantis hominis praesentia defuit, Sonus tamen et fama pervenit." In c. 10. Rom.

†) „Non puto, aliquam remansisse gentem, quae Christi nomen ignoret. 44 In c. 24. Matth.

††) "Orbis totus sub coeli complexu ev. praedicatione tanquam reti captus est. 44 Lib. 5. in Jes. c. 62.

Behold, here it is, or there it is. For behold, the kingdom of God is within you. (Luc. 17, 20. 21.) Nevertheless, Christ defended it when He was also greeted as king at His last royal entry into Jerusalem with the words: "Hosanna, praise be to Him who comes in the name of the Lord, a king of Israel." (Job. 12, 13.) Yes, when Ibm was presented in court with the decisive question, "Are You the King of the Jews?" He answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight because I was not delivered to the Jews; but now my kingdom is not from hence." And when Pilate replied, "Are you still a king?" the Lord answered clearly and firmly, "You say it, I am a king. I was born for this purpose, and came into the world, that I should bear witness to the truth. He who is of the truth hears my voice." (John 18:33-37.). All the parables in which the Lord calls what he has come to establish a kingdom belong here. From all this, however, it is as clear as daylight that, according to the interpretation of the Holy Spirit himself in the New Testament, the prophecies of the prophets concerning a kingdom to be established through the establishment of the kingdom of grace of Christ on earth or of the Christian church by means of the gospel have already been fulfilled; to still hope for another kingdom on earth is nothing other than the old "Jewish" delusion of a kingdom other than that of faith, from which delusion our church has again publicly renounced in the 17th article of the Augsburg Confession. Article of the Augsburg Confession, because the same, as now again, also "occurred" at that time. It is true that even after Christ's resurrection the dear disciples were not completely rid of this delusion, which had penetrated deeply into the whole Jewish people, so they "put the question to Christ": "Lord, will you at this time again establish the kingdom of Israel?" But what did the Lord answer them? He said, "It behooveth you not to know the time or hour which the Father hath reserved for His power: but ye shall receive power from the Holy Ghost, which shall come upon you: and ye shall be My witnesses in Jerusalem, and in all Judea and Samaria, and unto the ends of the earth." (Acts 1:6-8) Hereby the Lord refers the dear apostles, as far as the kingdom on earth is concerned, to the kingdom which they should and would establish in the whole world through the preaching of the gospel; but at the same time he gives them to understand that after the last day, which however no one knows, not even the angels, not even the Son in the state of humiliation, the kingdom of eternal, perfect glory will begin. It is undeniable that the holy prophets also prophesy of a kingdom which is not yet revealed. The chiliasts interpret these prophecies of a still future kingdom on earth. But how does

Does the Holy Spirit express these prophecies in the New Testament? - Of the kingdom of glory, of the kingdom of honor, which will be revealed after the last day and judgment, or of the "triumphant" church. - Just compare the following passages: "I therefore testify before God and the Lord Jesus Christ, who is to come to judge the living and the dead with his appearing and his kingdom. (2 Tim. 4, 1.) "Seek ye first the kingdom of God" 2c. (Matth. 6, 33.) "Then the righteous will shine like the sun in their Father's kingdom." (Matth. 13, 43.) "Come, inherit the kingdom prepared for you from the foundation of the world." (Matth. 25, 34.) "Until the day I drink it new with you in my Father's kingdom." (Matth. 26, 29.) "It is better for you to enter the kingdom of God with one eye, than to have two eyes and be thrown into the fire of hell. (Marc. 9, 47.) See also Luc. 13, 29. 22, 29. 30. Joh. 3, 3. 5. Apost. 14, 22. 1 Cor. 6, 9. 10. Gal. 5, 21. Ephes. 5, 5. 1 Cor. 15, 20. 2 Thess. 1, 5. All the glorious promises of a new heaven and a new earth, which are presented in the New Testament by the Holy Spirit as to be expected after the last judgment, belong here as well, see 2 Pet. 4, 10-13.

So, for the time being, we have seen how in the New Testament the Holy Spirit himself interprets the prophecies of the last times, of the preaching and acceptance of the gospel in the whole world and of the kingdom. No one who wants to be a Christian can doubt that this is a right and certain interpretation. But as undoubtedly correct and certain as it is, it is also undoubtedly false and based on mere human conceit. Every other one, which does not agree with it, is based on my opinion and imagination. Whoever looks for another key of the prophets of the Old Testament than the one given to us in the New Testament, and applies it, looks for and finds a false one, which excludes nothing but the wrong thoughts of his own heart. If there is really something in the Old or in the New Testament to which the Holy Spirit has not yet given the key, it is foolishness, even sacrilege, to try to unlock it oneself. This will unlock the success, the fulfillment, and it is our duty to wait for it in humble faith and patient hope; as, for example, the Christians of the first time had to wait until the success excluded the prophecy of the Antichrist, who appeared in the Roman

papacy.

Now, as we have already noted, there are still many prophecies in the prophets, according to which it seems to be clear to some that a general conversion of the Jews, the return of them to Palestine and the gathering of them into a glorious kingdom there is still to come, while others deny this. Some say that all the passages in question must be understood in the true sense, others that they must be understood in the false sense.

The one castigate the other to a carnal interpretation, the other to an all-spiritualizing interpretation. Who is to decide now? Men? - That would be sad indeed, because then we could never come to certainty. But thank God, the New Testament, this key of the Old, also opens up these prophecies for us; also for these we have in it the interpretation of the Holy Spirit himself. The difference between the interpreters is not that some interpret literally, others too freely, but that some understand the Old Testament as Old Testament, others as New Testament, some as mixed, others as Christian. But what this New Testament, Christian understanding, opened to us by the Holy Spirit Himself, is, that shall be our next task.

(To be continued.)

Will people outside the Lutheran Church also be blessed?

In answer to this question, Pastor L. O. Ehlers, in this year's preface to his "Kirchenblatt für die ev.-luth. Gemeinen in Preußen" (Church Bulletin for the Lutheran Congregations in Prussia), gives the following, among other things, which is most appropriate and worth taking to heart:

We should also not look askance when, through God's goodness, repentance and faith are preached not only in our church but also in other ecclesiastical communities. To strive for God to work only among us and for his word to be powerless outside our church would not be a good and holy, but a most incomprehensible zeal. We want to punish the errors of other ecclesiastical communities and be zealous against them; but if what can make the blessed is preached in them, then we want to rejoice. For this should be the wish and desire of our hearts, that, as we ourselves, so also our fellow men (whom we should love as ourselves) may be saved. We find such a spirit of love in the apostle Paul, who writes to the Philippians: Some preach Christ even for the sake of hate and hatred, and then add: But what is to him? That Christ may be preached in all ways, whether by chance or by right, I rejoice in it, and will rejoice in it (Phil. 1:15, 18). If we Lutherans are accused of narrow-mindedness because we do not want to unite with other Christian church communities without first having become one with them in the confession of faith, we must put up with this; for we cannot act against our conscience, and those who narrow-mindedly reproach us for this do not want to accept the reasons we give for our refusal: If those who narrowly reproach us for this do not accept the reasons we give for our refusal, we are comforted and strengthened by the Word of God and by the fact that the most enlightened and pious members of the church have acted as we have. But would we not heartily rejoice when members of other church communities attain to the forgiveness of sin and to grace, because

they do not belong to our church: then we would not only be unlike the apostle Paul, but also like the angels in heaven, of whom Christ assures us that there is joy among them when a sinner repents. We would also be at odds with ourselves and thus fall into untruth and hypocrisy if we, who keep ourselves separate in order to keep the saving Word of God pure, were to be angry about the fact that here and there it demonstrates its saving power in the souls of men. But if someone says, "Let us admit this, or let us boast so much, that the Spirit of God is also active outside our church and saves people through the Word of God," they will say, "So you admit yourselves that it does not matter to which church you belong, since you admit that people can also be saved in other churches: The answer to such a one is: it will bring bad blessings if we want to strengthen our church by denying or at least putting aside the manifest deeds of God which He works here and there. Furthermore, it is easy to make clear to those who want to accept it how, notwithstanding that a person can also be saved in other ecclesiastical communities, and notwithstanding that God also works there, it is nevertheless by no means indifferent whether the Christian belongs to a community. It is the duty of the faithful disciple of Christ, who wants to remain in His speech, to adhere to this church and to bear witness with it for the truth and against error for the glory of God. - This is the proof of faithfulness on this very battlefield, that the Christian is not content with the outermost, but that he strives for the best; - Here, "wanting to be content" is not humility and modesty, but cowardice and sloth, and "striving for the highest" is not arrogance and presumption, but belongs to the courageous and diligent pursuit of perfection willed by God, a pursuit that is inseparable from a vigorous life in Christ.

Although we Lutherans want to keep to ourselves for the sake of God and our conscience, we nevertheless have open eyes and hearts for what God is doing in the rest of Christendom in our day, and praise Him that His Spirit is working powerfully in many parts of Christendom, thanking Him especially that in our day many messengers are being sent out among the Gentiles, not only from our church, but also from other ecclesial communities, and that the Lord is establishing His church among many peoples.

Further down, theure Ehlers continues to write:

We Lutherans who keep ourselves separate from the Lutheran Church of Prussia are not the only Christians in Prussia among whom repentance and faith are preached. This is also done by preachers of the regional church in their common people. And, as I have testified above, we separated Lutherans are able, notwithstanding our narrow ecclesiasticism, to elevate ourselves and to take such an ecclesiastical standpoint that we can heartily rejoice when outside our congregations is preached what can make human souls blessed. But we do not conclude that the ecclesiastical union that has taken place in Prussia

is a work pleasing to God because God's Word is preached here and there in the unchurched church. Rather, we say to ourselves again and again that an ecclesiastical community, which in its public confessions confesses contradictory doctrines as truth, cannot be pleasing to God. For God's nature is light and truthfulness, which bites, God is in perfect harmony with Himself, there is nothing contradictory in Him; how then should He, the true God, be pleased with a two-column confession? For - say what you will - in the united church of Prussia it is permitted by law to teach in several articles of faith what contradict each other, e.g. Christ died for all men and Christ did not die for all men: He did not die for all men. If a church declared that it had not yet reached the necessary clarity about this or that article to issue a unanimous, firm confession, this could be heard, and in the confession this inability of theirs would be truth; but to allow contradictory propositions to stand in the creeds of one and the same church, and to permit one to confess and teach this, and the other the opposite, as certain divine truth, such is contrary to truth and a work of the spirit of lies. For this simple and easily comprehensible reason we see, in spite of the fact that individual preachers of the national church preach repentance and faith, nevertheless in the national church not a true Christian church; but see in the fact that within it here and there repentance and faith are preached, only a proof of the great long-suffering of God and that He, according to His immeasurable kindness and luminosity, is everywhere endeavoring to make poor sinners blessed.

Among the preachers in the united church of Prussia who preach repentance and faith, there are also those who do not want to be united at all, but exclusively Lutheran. Some of them reject all the heresies of the Reformed Church, which every preacher in the Protestant Church of Prussia is free to preach by virtue of the Union, and have been striving for years to get out of the Union net in which the One Church of Prussia keeps them imprisoned and ecclesiastically connected with those of other faiths. They have often thought that they were close to achieving their purpose, but then had to admit again and again that there was still little or much missing. This has continued until the present day. They cannot deny it, with all in the evang. national church of Prussia

to be one ecclesiastical cluster, one united by sacramental communion and ecclesiastical regiment, with all the followers of Calvin's doctrine and with all those who plead deeply under Calvin and themselves reject much of what all Christendom confesses as truth.

Whether the Lutheran preachers within the united national church can preach repentance and grace with full joy? I do not believe it. For according to God's order, the kingdom of heaven on earth appears in the form of the visible church, that is, a union of Christian people resting on the foundation of a common, united confession of faith. And the Lutherans within the Union recognize this very well, and strive to get their own Lutheran church government and to become a separate church body, preferring to have no more sacramental communion with the non-Lutherans in the national church. But they do not and cannot achieve their purpose. Thus they find themselves in a very bad situation: they recognize what they have and should be, and yet they have it and are not; they zeal for churchliness and yet must confess to themselves and others that their ecclesiastical condition is in truth quite unchurchly. And at the same time they must tell themselves that no external power compels them to remain in this condition, but that it is their own free will that keeps them in this situation, which is so extremely oppressive for them. Under such difficult circumstances, where can one find joy in the preaching of the divine word and in the vigorous conduct of the ministry? He who is at odds with himself does not have the consolation of Paul, who says: "Our consolation is that we have a good conscience. But where this is lacking, preaching is not good. It pains me to have to speak like this, but I cannot help it. A strong repentance and preaching of faith can be assumed much sooner from such preachers of the national church who consider the union a good work and the united church a right church, than from those who completely reject the union and call the united church a Babel, and nevertheless remain children of the union and do not go out from the united church, and besides, in order to justify their remaining, blame our leaving the national church, and thus accuse us of carnal secessionism and make us suspect of sectarianism. - How can a rotten tree bring forth good fruit, or how can one gather grapes from thorns?

[Conclusion follows.]

Statement of the First Lutheran Congregation at Pittsburgh.

Since our congregation, through its undersigned church council, has met the condition required by the Ohio Synod of Eastern District for the appointment of a preacher to the Synod of Missouri, Ohio and other states, and its The synod of the Eastern District of Ohio, as the judge in this matter, also recognized by Pastor Zeumer, has given the following decision in a letter to Mr. P. Brauer: "I am very pleased that the church council of the first Evangelical Lutheran congregation in Pittsburgh has fulfilled the conditions set by our synod, and I believe that under the right circumstances there is nothing more to prevent you from accepting the call on the part of our synod. Lutheran congregation at Pittsburgh has fulfilled the conditions set by our Synod, and I believe that under the present circumstances there is nothing more to prevent the acceptance of the call on the part of our Synod, and I wish you the blessing of the Lord for the administration of your office": thus we hereby declare the designation of himself made by Mr. P. Zeumer in his inaugural sermon to North Wollword (see Informatorium Nro. 6), as a "preacher forced to resign by his former congregation through disobedience to God's Word", for a false self-glory, for a dishonest attempt to give our newly appointed preacher, if possible, a place on the very popular list of "Rottenführer", and for a public defamation of our congregation. For it is a lie that Pastor Zeumer is "forced to resign by the disobedience of the congregation against God's Word". The congregation had nothing at all to do with the whole matter, not even one congregational meeting on this matter was held by Father Zeumer himself. Not the congregation, but his own sad behavior forced him to leave the congregation, and the church council of the congregation made the mistake of accepting the resignation of Father Zeumer without further admonition to him.

On behalf of the community
the church council.

Christian Wagener, Vice Chairman. Johannes Keil, Secretair. Michael Freislaben.
Wilhelm Niemann. Adam Schmidt. Hermann Hinnem. Victor Kemper.
Johann F. Otte. Nikolaus Schwartz. Georg Pinik, Peter Sihevatz.

Church News.

After Mr. Pastor E. A. Brauer, with the consent of his former congregation, had accepted the call as pastor of the first German Lutheran congregation in Pittsburgh, he was installed in his new office by the undersigned on Sunday Judica. The May the Lord help his servant to produce much and abundant fruit in this place as well!
Address: Rov. U. ^4. Draner lottor üox 1253 1>itt8durAÜ, ka.

W. Keyl, P.

The dear readers of the "Lutheran" are hereby notified that Mr. M. Stephan, formerly pastor at Kalamazoo, Mich., of two Lutheran congregations in and near Oshkosh, Wis. was lawfully and duly called and installed in his office on Sunday Invoc. of this year by the

undersigned. The hopes which had been entertained for the spread of the gospel in the place first mentioned, almost entirely disappeared, according to God's almighty counsel. Not only was a recognition of the denominational differences required, but the worldly love and enmity against Christ was to be revealed through the testimony of pure doctrine. The few who distinguished themselves from the great multitude were themselves forced, although unwillingly, to advise the withdrawal of their preacher, after he had tried in vain all means to remain in great distress. May the part now assigned to him by the Lord of the Church bring a more joyful harvest.

O. Fuerbringer.

Pres. p. t. of the Northern District of the Missouri Synod.

Address: Hov. Uurttn Ltopünn,

(From the Preuß.-yutp. Kirchenblatt.) **Church news from P. Hein from Nassau. *)**

On the 3rd Sunday of Advent I had announced a service in Nordenstadt and arrived there early in the morning, when the day had hardly dawned, after a three and a half hour walk in heavy rainy weather with the Lord's help. We did not delay a moment, but held private confessions and discussions in order to be able to begin the service at the right time. When the bells began to ring for the unprompted meeting, I was just preparing to hold the service when 4 men armed with thick sticks entered the house. I saw them, since I was standing behind the door, only from behind and thought they were merchant Jews because of their dirty appearance and the sticks; but I was quickly disappointed, since they asked for me, and I already recognized the mayor by his angry voice. He had taken the village servant, the night watchman and a third to help him catch me safely. When I said, "Here I am," they shouted, "now with me, now we've got you, and so on. I demanded to see the arrest warrant issued by the authorities, but since the citizen's

The title of the following story could also be this: How the United Church is carrying out its union love!

They grabbed me by force and dragged me through the courtyard to the street, not even giving me time to take my coat and hat. Only the hat was allowed to be brought to me by my parishioners, and now I was taken to the mayor's office under curses and imprecations, to the cheers of the unlearned, who were just going to their church. One of our boys wanted to accompany me, but the mayor pushed him away and threatened him with beatings if he did not turn back, but he followed faithfully, only he was not allowed into the mayor's office. To describe the scene there, where I was held back for almost two hours, is beyond my capabilities and cannot be achieved with words. As long as only 4-5 people were there, I talked meekly with them, which was admittedly in vain, for some snorted with malice; soon, however, the large room filled up, from where on I spoke not a syllable more, but let the streams of Belial flow over me unhindered. So I have never experienced what it means to be a "spectacle of the well and a fegopfer of all people". Mau soon began to speak to me on a first-name basis, and whoever came and addressed me as "you" was taught how I was stripped of all honor and shame, like them, and ordered to address me as "Duzen". The mayor cursed me for having lain in wait for me for more than 25 nights, from evening to morning, calling the gunman sitting there as a witness, who testified: "You don't know how much you have watched; more than 50 nights. A woman cried out, "Let him be beaten to death, the scoundrel!" One of the wise men said: "No, that would be too quick, but mau should tear out one limb after the other and bake it. They even tried to set the shooter's dog on me, but it remained motionless like a lamb, although it was used to being set on. - Only the power of the mayor, who had to see to his own welfare that he did not let a prisoner get hurt, prevented that they did not actually attack me, and I am convinced that if I had said even one word to the mob, even they would not have been strong enough to protect me. Under all this, I was of good cheer, thanking the Lord God who delivered me from the hell in which I was visibly sitting and gave me faith to overcome it, seeing the exit to Him. - Finally, the 2 people who had brought me to the

But the others protested that they should wait until the church service was over so that everyone could see me; in the meantime, they could cool their heels with me. No sooner had the service ended than the whole street in front of the mayor's office was full of people, schoolchildren and old people, men and women. Now we could leave; but first the local servant, a furious man, had to tell me all the

Pockets visitiren in skirt, vest and leg clothes, whether I have nothing suspicious, for example "a gun" with me. The mayor ordered a detour, probably so that the university priest would also see me. We were followed by all the people; angry women wanted to grab me, so that my companions and the local servant had trouble covering my body, because they had to answer for it. In front of the parsonage a hellish viva was shouted. But at the same time the Lord should also be known by our people. As the crowd rolled behind me toward the end of the village, we passed the house in which I had been arrested; there our relatives stood in the windows, their faces shining, and an old, aged widow shouted louder than all the shouting of the people, so that it could be heard from afar: "Be of good cheer, Father! A strong fortress is our God!" To which I could cheerfully answer that the Lord is with me and may also remain with them. But they were forbidden to do so, and the local servant had to hold them back at the last house, which cost him enough effort, so that my 2 companions, probably out of concern that something worse might happen, did not think they could give me time to put on the coat I had meanwhile acquired, but pushed and shoved me ahead. Now there was some silence on the mouth noise of hell. A cigar, given to each of the 2 people who were transporting me, made them lenient so that I could preach Christ to them on the way, which they had not accepted during the 3 years that I had been preaching Him to them every Sunday. When we arrived at the office, we found the bailiff absent, so the secretary took me in, and I was locked in the waiting room for about an hour until he appeared. He then read me an order of the government from April 1854, which was still in full force, according to which I was to be arrested if I was present in Nordenstadt and, for the first time, directed to my home town with a forced passport, and for the second time, brought there by shuttle. I protested against this unlawful act of violence, for which I must consider it, received your forced passport and was released again. I would not have accepted the passport, but because for years the government has been most carefully avoiding letting anything in writing come into our hands, it was like a welcome piece of paper with which I happily went home, because now the rotten peace has finally suffered a serious breach. We will not fail to take the necessary steps with the courts and authorities. The Lord, according to His grace, create good for us out of this evil! Amen.

1. it is known to the readers that the former Baden pastor Haag, soon after he had resigned from the Baden State Church for the sake of the Lutheran confession he had recognized as true and preached vigorously

The first time that he left his homeland, he joined the unchurched church of Prussia and had himself employed at the Berlin Missionary Seminary. This was a saddening event for all those who love the Lutheran Church, and they deeply lamented it. But the gracious God and Lord turned the sorrow into joy, and the sack into a round dance. The proposition asserted by the "Lutherans within the national church" that the Lutheran church exists within the united church of Prussia was recognized by Pastor Haag as

untenable, and after wavering for some time he decided to dissolve his connection with the united church of Prussia. He applied to the pastor of the Lutheran congregation in Berlin, Kirchenrath Lasius, to be accepted into our church, explaining that his conscience no longer allowed him to remain in the bosom of the unchurched church of Prussia, and that he wished to be accepted into our church even if he had no prospect of being employed as a pastor in it; he had to take this step for the sake of the peace of his soul. The pastor, repentant of his ecclesiastical sin, could not be rejected. He was accepted and on the 27th Sunday after Trinity his public acceptance took place before the congregation in Berlin. This important celebration was heightened by the fact that of the seven students of the Berlin Missionary Seminary, whose plans to join us were recently reported in this paper, four (the other three unfortunately withdrew) and fourteen others were received into our church at the same time as Pastor Haag. - Praise be to the Lord that the trouble has been lifted! Some of those who left the unchurched church of Baden with Pastor Haag have returned to it, of course; but those who remained faithful, who sought the fellowship of the Lutheran church when Pastor Haag still belonged to the unchurched church, and who did not approach the person, now praise God that He has guided their former shepherd and leader along the same path, and have been strengthened by this event in the conviction that their path is God's path.

(Preuß, luth. Kirchenblatt.)

2 From Baden. At the beginning of December 1856, there are still continuous conversions of individuals and several from the united state church to the Lutheran church in the Ispringen district - around Pforzheim. During my almost weekly official visits there, there are always registrations or admissions. In the two towns of Wilferdingen and Röttingen, where the departed Rev. Rohde held services until shortly before his departure from Baden, those who had left the church in the past year stayed away from our church for the longest time; in the former place, only three adults from a considerable congregation turned to our church; the others wavered for a long time; although also the others remained in the church.

Rev. Rohde gave them the advice on the day of his departure to convert to our church. Finally, all of them decided firmly and joyfully in favor of the conversion, since they did not want to fall back into the Union, and in the course of this first week of Advent, I will travel to the place in question in order to solemnly carry out the acceptance, after I have examined those who are to be accepted. In the neighboring town of Röttingen, too, all those who have left the church are gradually joining our church. In the two towns of Ispringen and Gäbrichen, however, after Rohde's departure, probably the greater part of those who left with Father Haag have fallen back into the Union. They were not of us, therefore they did not remain with us. Our Lutheran congregation in Gäbrichen near Pforzheim is now under particular scrutiny. The united clergyman there had preached many of his parishioners out of the church through his rationalism; under Past Rohde's leadership, the previously small number of those who had left the church had increased to eighty; half of them converted to our church at the beginning of September. The others were not yet firmly resolved to do so.

Suddenly, the Ober - Kirchenrath in Karlsruhe retired the unconverted pastor and sent a young parish administrator to the village, who seems to have the mission to bring the converted Lutherans back into the Union and to hold back those who are still undecided; he seems to have succeeded with the latter, but not yet with the former, although he visits them in their homes, assures them that he is completely and totally Lutheran, preaches Lutheran and administers Holy Communion Lutheran, and asks and implores them to become one again with their fellow citizens. He asks and implores them to become one again with their fellow citizens, whereby they would be spared great sacrifices and the paternal church building, in which they were baptized and confirmed, would be opened to them again. If a Lutheran pastor thus seduces the unconverted, he would be severely accused of proselytizing, as has happened to the Rev. Eichhorn has been accused of this for years; however, the unite parish administrator refers to the discharge of his church authority, and believes himself to be safe. Danger for the young Lutheran congregation in Gäbrichen is nevertheless present, since the young parish administrator occupies approximately the same position as Past. Rohde, under whose spiritual leadership the congregation was until recently. We therefore recommend the Lutheran congregation in Gäbrichen to the special intercession of the fellow believers, all the more so since the Lutheran pastor E. can only visit the place temporarily, since the unite parish administrator has the police power against him. Fr. Frommel was to be arrested there, but obstacles that had arisen kept him from visiting the place. In Ellm er dingen, an elderly woman on a serious sickbed asked to be admitted to the Lutheran church and to receive Holy Communion. Holy Communion. Father Eichhorn was called there after nightfall, and he gladly went to the church in the cold winter.

He made the four-hour journey, faithfully accompanied, to fulfill the request of the seriously ill woman. He performed the reception, confession, absolution and communion between 11 and 2 o'clock at night, and another woman, who had been denied Holy Communion three times by her spouse, was also refreshed with it in the quiet of midnight. Another woman, whose spouse had refused her Holy Communion three times, was refreshed with it in the quiet of midnight. With loud praise of God we parted; the old sister in faith has since recovered somewhat.

The care of the newly admitted congregation in and around Ispringen is still the responsibility of Pastor Eichhorn. Father Frommel from Reinswalde had come to help out in October by urgent invitation and visited most of the places in the district, also held a service in Pforzheim, to which members of all the parishes came, but since he had only taken leave of absence from his parish of Reinswalde for a few weeks, we had to see him leave us again. Now, for the time being, the spiritual care of the congregation will be taken care of by the undersigned in such a way that the individual congregations will be visited as often as possible during the week and provided with the sacraments, with church service and instruction, and after several weeks, a general church service will take place at one of the congregation locations of the district, to which the members of all congregations will come. On the 27th Sunday after Trinity, such a service was held in Buchenbronn, a place high in the mountains; the weather was extremely unfavorable, rain and snowstorms filled the air, the roads were very bad: nevertheless, the parishioners came streaming in from even the most distant places, 3-4 hours away, and in the midst of the storm roar of the mountain winds, we had two joyful services and communion. On this Sunday, the conversion of our dear pastor Haag in Berlin to our church became known to the entire congregation and aroused joyful and grateful rejoicing among them. This news was received with the deepest emotion, even with tears of joy.

The opponents, however, do not fail to act: in some places in the district they try to disrupt the church services and to hold down the work of the Lord, or to suppress it completely. In particular, those unrighteous pastors and mayors oppose our church services and spiritual visits with police force, who thought that with the departure of Pastor Rohde, Lutheranism had been brought to ruin again, and who have now been thoroughly deceived. On Friday, November 28, Pastor Eichhorn was in the town of Ispringen and held an evening service in the church building, which was attended by the entire community of the town and several outsiders. After the service there was a lot of singing, probably for 2 hours. This attracted the police. The police brought the priest Eichhorn before the mayor of the village, who ordered him out of the village at 11 o'clock at night and even drove him by three men to the

neighboring village, a little hour away from the church.

From here on, Pastor Eichhorn had to travel another hour under thick snow flurries and through deep snow, but under faithful escort, in order to get back to a place where Lutherans live, which he reached after the midnight hour. For almost a quarter of a year no arrest had occurred.

Pastor Ludwig writes from the Oberland: "We now have complete freedom in Ihringen; the grace of the Lord be praised-
E...

(Preuß, luth. Kirchenblatt.) -. —.

"Noth Defense Sheet."

This sheet, already announced in a previous number, has appeared. We confess that we are very pleased to be able to report this. The attacks of Mr. Pastor Grabau and his followers on our Synod and the activities of these gentlemen, against which the "Nothwehr-Blatt" is initially directed, do not touch a large part of our readers at all; we can therefore, as I said, only be heartily pleased that our dear brother, Mr. Pastor Lochner, has yielded to the urgent pleas of the brethren to take up the fight that has been offered to us. The "Luthetherner" and "Lehre und Wehre" are thus relieved of having to arouse the suspicion of guilt either by silence in response to the most scurrilous attacks or the displeasure of many readers by defending themselves against them. We are sincerely sorry to see a disgrace, which we had the honor of bearing alone up to now, rolled onto a dear brother in this way; our comfort, however, is that disgrace before men for the sake of truth has honor before God and the feeling of His comfort as companions.

As was to be expected, the first number of the "Nothwehr-Blatt" already shows that the paper will fight an open and honest battle. It is true that not only those who are already infected by the spirit against which the paper directs its weapons, but even those who do not share the principles of our opponents, will condemn the paper as a troublemaker; law alone must remain law and all pious hearts will finally fall for it. After Pastor Grabau, in almost every number of his Informatorium and in almost every one of his synodal letters, has for a long series of years now publicly cursed us in the true sense of the word, condemned us, condemned us, and poured over us with every conceivable invective as if with a flood, We believe that all those who still have a sense of justice and equity in their hearts will find it just and fair when that paper resorts to the utmost of self-defense.

We once again share the conditions of the

the new magazine. Where possible, it is published monthly. Subscribers are obliged to subscribe to a whole series of 6 numbers, each number at 5 cents, and must pay the amount of 30 cents in advance or immediately upon receipt of two numbers, which can be postmarked by individual signers. All letters with business content (orders, cancellations, payments 2c.) must be addressed:

Hin. Uoaeomer,

clu o ok Uov. I?. I'oeellner,

Papist comfort in death.

It is an old custom in the papacy, that when wrongdoers are to be executed, they are comforted by the fact that their death on the gallows, on the scaffold 2c. is a sacrifice for their sins, which they can and should comfort themselves with. The other day, when the priest Aerger, who had murdered the Archbishop of Paris, was to be executed, he finally declared, after having tried to resist the execution of the sentence in vain, like a madman: "Freely and sincerely I will offer my life as a sacrifice for my sin." Thereupon the wicked man received absolution in a kind of confession, and after that his last word was: "I offer my life as a sacrifice for my sins!" - This is how the Pabst Church, which wants to be such a good mother, sends its fallen children into eternity. Woe to her! (S. Truth Friend of March 5 of this year) - . »5, 2. ,

Rant and seriousness

Avarice has blinded the eyes of the pope and brought him into misfortune - so we may well speak when we look at the outward appearance of things. For if his companion Tetzl had not so irritated our Luther with his accursed indulgence, the little monk would not yet have come out. But again, if Luther had left it at that, for example, to punish the miser or otherwise to mend a defective spot on the animal's red skirt, but had not struck him in the heart and broken the scepter of tyranny - the great lord would have put up with that for jokes and amusement, and the poor Augustinian monk could have continued to live as quietly and calmly as that Barefoot or Franciscan, of whom we are sharing a bit today. It is indeed coarse enough in its way, but it is just a joke and a disgrace; no reformation, no matter how honest, would have overturned the chair of Antichrist in its head and limbs if it had not begun with the doctrine. - John Pauli, of Jewish descent, called John the Barefoot, lived for a long time as a "reading master" at Thau in Alsace. In 1522 he published under the title "Schimpf und Ernst" a collection of anecdotes, stories 2c., which gives a very significant picture of the life and condition at that time. We highlight only two tales and leave it to the reader to figure out both rant and serious.

what an old woman begs from the babst.

On one occasion a bishop rode overland, and an old woman, a beggar, came to him and asked him for a shilling for God's sake. He said, "No, it is too much!" The woman said, "So give me a shilling! He said, "No!" And the woman said, "Give me a creutzer!" He said: "No!" The fraw said, "Make the blessing over me!" And he made the blessing over her: and the woman said, If your sweep were worth a penny, you would not have given it me. So the woman went away and said, "I'm blessing you. you in the blessing."

2. from a priest who went through the cath to an exemplar.

In a village there was a priest who had children and was a gambler, and his subjects were angered by him. He was a good preacher, but the people followed his works more than his words. The good priest thought, "How do you teach him to break the Lewt to the right way?" And at one time he went with the sacrament to a sick person, and went after the sacrament in a very mean way; then the priest went through all the dirt and cath, where it was thickest. The mercy of the greedy people took the clean way over the holes and rocks, as it would be in the desolate villages. Dä nun der priester mitten im dreck was, da kort er um und sagt zum Volk: "Lieben unthertbanen, ckärumb gond jr mir M nach?" They said, "We have a good clean way; what were we going to do in the cat?" Then the priest pleaded with them and preached to them that they should not follow him in the unclean way of vice, if they had the pure way of virtue.

Ah Judas!

When in 1573 in Hungary a lot of Protestant preachers were persecuted, the papists tried to persuade them to apostasy also by offering them money. But none of them accepted these offers, except the only preacher of Warm in Trenèin County, named Matthias Suhajda. He had already renounced his faith on September 30 and made an anagram of himself from his name Suhajda: Alas! Judas!

Another preacher, Fekete, tried to escape to Germany, but he was caught and brought in chains to Bratislava. Worried about his

life, he converted to the Catholic Church, received the host from the hands of Bishop Kollonits in the Cathedral Church of St. Martin, received important gifts and soon became a town judge in Güns, where he proved to be one of the fiercest defenders of the Catholic Church.

(Ah Judas!) (From: History of the Protestant Church, p. 250). (Ah Judas!) (From: History of the Protestant Church in Hungary, p. 250.)

Received:

a. on Concordia College construction: by Balthasar Lochaas through Past. Lehmann	\$1.50	" Mr. Hcwon in Addison, Ill.	1.00
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quon, WiSc.	IM		

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ton City 7.	86
"Auguste Egggers in the^M. of Hrn. Past.	
Miracle	ZM

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For the Lutheran have paid: the II. Volume:

Mr. H. Rinker.
the 12th year:
Messrs. I. Keller, Fr. Strand, H. Rinker.
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Messrs. D. Dvps, I. Strecker, H. Hilskötter, H. Grupe (50 cts.), Fr. Hobmeper (50 cts.), Past. E. Kähler, T. Richter, Ph. zum Mallen, H. Richter, H. Fruth, C. Heilmann, H. Scharf. G. Schäfer, G. Brandstcttnr, A. Kalb" H. Ncuwald f50 CtS.), I. Keller, Wittmann, Bohnenttiel, G. Grob, Past. Wichmann s36 Ex.), H. Riiken Cbhardt s50 CtS.) Fr. Preuser s70 EtS.)

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St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio a. p.-

Nor do we praise God for His work, the Reformation through Dr. Luther.

Art. II.

The Lord God has laid down a principle for the mutual conduct of men, which should serve as a guide for all men, Christians, Jews, Gentiles, Turks and Roman Catholics: "I the Lord can fathom the heart." For this reason, everyone who still has some respect for the words of God should refrain from judging the reason of the heart of his fellow men, whether they are still alive or deceased, according to his own discretion. All that we humans can judge are expressions of the structures of the heart that fall within our field of vision. But because our power of judgment can easily be corrupted, we must sit in judgment even over the words and actions of our fellow men with the greatest caution; all the more so if they are the estate of those who have already passed away. This truth had such validity even among the pagans that they established the principle: "*De mortuis nil, nisi bene.*" It is a boyish and dishonorable work to fight with the dead in such a way that their words and actions are distorted. Do they suffer bats to sit on their coffin, do they not raise a hand when they flutter under their noses; how then should they defend themselves against untruths which their descendants burden them with! - —

However, the writer in the "Kirchen-Zeitung" acts contrary to both the principle which God Himself has established and the assumption of well-mannered heathens, when he attributes to Dr. Luther "self-love, ambition and jealousy," pure instincts of the heart, as motives for the Reformation. Of course, only far-reaching and profound causes could have compelled the man to such a violation of all divine rights and human morals; and if one wanted to fight against him in the same way in which he takes up arms against Dr. Luther, then one could not only pay him in the same coin, but attribute to him a dozen worse motives in addition to self-love, ambition and jealousy. But I do not want to have anything to do with his heart; only his words have become known to the world. They read in the essay: "If we are allowed to remove the halo, of which the Protestants are not lovers anyway, from Luther and his great work, in order to show how he became the praised reformer, we want to put the simple course of history briefly before everyone's eyes as a benevolent reminder" The reason, then, that compels him to judge Luther's heart is to remove the halo from Luther and his great work; the means to this end is to suspect the instrument from within; (according to the well-known principle: "the end justifies the means.") Only then, however, when these necessary precautions have been taken, is it possible, on the part of Rome, to present a "simple course" of the Reformation.

mation history. - It's like Hans saying to Peter, "Listen, Peter, I'm going to prove to you that your mother was a bad woman. "How so?" asks Peter. "Well, says Hans, you must first allow me to call your whole family a dishonorable pack and believe it, then I can just tell the story." How Peter will put up with that is easy to guess. But we Lutherans want to use excessive patience for once, we want to assume for the time being that everything the writer in the "KirchenZeitung" says about Dr. Luther is true, - so let us assume that Luther really started and carried out the work of the Reformation out of pure self-love, ambition and jealousy, what harm does that do to the "great work"? Do the great works of antiquity or the artistic creations of modern times lose their value because self-love and ambition were involved in their production? Does the writer perhaps want to call St. Peter's Church in Rome a hopeless work, because Leo X was also motivated to build it by a good portion of ambition? It is customary in the world we inhabit that one first looks at a completed work and judges it, then the person who made it comes into consideration, and only in the very last instance does one ask about the motives that may have given rise to such a work. - It is therefore always a new proof of how unimpeachable the work of the Reformation is that, if one wants to storm against it, one has to refer again and again to the

The reason for this is that Dr. Luther is said to have been prompted to do so. This proves nothing in the world but the untenability of the Roman polemic. Even if we reveal Luther's entire personality, this does not do the least harm to the Reformation. - At the same time, however, it is proof for us that the Reformation is not a work of Luther's ambition, otherwise he would have built it on his personality and the work would have to fall with it. But since he was only the instrument with which God reached into the jaws of hell and plucked his own out of the fire like fires in order to place them on the sure ground of the Word, Luther can remain or perish, the work remains without him. - Therefore, may the popes learn so much that, if they want to harm the Reformation, they must speak of it alone, without judging Luther's heart. They may attack the work and throw it over the heap, and if they cannot do that, then they may learn to be ashamed and silent; but if they cannot do that either, then they may suffer it nolens, volens that they are the incorrigible ones, even in insolence.

Now, however, it is still far from the case that we would have to drop Luther as a prodigal son, as the popes have to do with some of their popes. The very accusations which the essay in the Church Newspaper raises against him are ridden out by Perrone, who has plucked them out of the air or borrowed them from Varilles. The latter, however, has the same pious as well as learned L. Seckendorf had long since played his part, of whose defense, for the sake of brevity, only the concluding words may stand here: "He (Luther) gave no test, not even the appearance of vanity and ambition, while he would have had so many reasons to do so. Content with the lot that had once fallen to him, he respected all others more than himself." (Oowm. äo vutü. vib. I. Sect. 8. 8 8.) Even the Jesuit Maimburg could not deny that Luther possessed modesty and humility; although he wants to take back his confession by saying that Luther achieved these virtues by dissimulation.

But let us take a look at Luther in his own men thing hear. He is once a strange man. Since he is still under the papal spell, he cannot find peace. So it not infrequently occurs to him to throw a few bombs into the Roman camp, just to pass the time. But those inside have such respect for this kind of amusement - because on such occasions they always go through each other like the inmates of hell when the Lord Christ came down - that they would have absolved him long ago, if Luther had not expressly forbidden himself this grace. Thus Luther writes in response to the accusations which an essay in the "Katholische Kirchen-Zeitung" has raised against him:

"Beginning of Lutheran Learning.

But because he does not want to know who started this Lutheran Lermen, I will tell it here. with say publicly,... It happened in the year written 17. that a preacher monk, with Name Johannes Tetzel, a great clamant (screamer), whom Duke Friederich had previously redeemed from the sack at Jnspruck, for Maximilian had sentenced him to be drowned in the Inn (you can well think, for the sake of his great virtue).... The same Tetzel now led the indulgence around, and sold grace for money, as expensive or cheap as he was able from all his strength.* At that time, I was a preacher here in the monastery, and a young doctor, recently come out of the chimney, hot and merry in the Holy Scriptures. Scripture. When many people ran from Wittenberg to Jütterbock and Zerst 2c. in pursuit of indulgences, and I (as my Lord Christ has redeemed me) did not know what indulgences were, as no one knew: I began to preach neatly that I could do better, that would be more certain neither to release indulgences. I had preached such a sermon before, here in the castle, against indulgences, and with Duke Friederich.

I deserved bad grace with it, because he also loved his foundation very much. Now that I come to the right cause of the Lutheran learning, I let everything thus

go as it went. However, I am confronted with horrible, terrible articles, which I will name some of them, as Tetzel would have preached, namely:

He would have such grace and power from the pope, if someone had weakened and impregnated the holy Virgin Mary, the mother of God. If someone had weakened and impregnated the Virgin Mary, the Mother of God, he could forgive where he put in the box what was due.

The red cross of indulgence with the pope's coat of arms, erected in the churches, would be as powerful as the cross of Christ. If St. Peter were here now, he would not have greater grace or power, neither would he.

Item, he did not want to divide in heaven with St. Peter: because he would have redeemed more souls with indulgence, neither St. Peter with his preaching. - If someone put money in the box for a soul in purgatory, as soon as the penny fell to the ground and sounded, the soul would go to heaven. - Item, the grace of indulgence would be the very grace by which man is reconciled with God. Item, it would not be necessary to have remorse or sorrow or repentance for sin, if one would have the indulgence or the Bought letters of indulgence, ... and also sold future sin. And he did a lot of this, and everything was about money. But at that time I did not know to whom such money should go..... So I wrote a letter with the *propositionibus* to the bishop of Magdeburg, and asked him to put a stop to Tetzel's preaching, and to prevent such clumsy preaching, because it might cause discomfort; this was due to him as an archbishop. I can still post the same letter, but I did not receive an answer. Similarly, I also wrote to the Bishop

of Brandenburg as Ordi-

nario; in whom I had very gracious bishop. To which he answered me: I attacked the violence of the churches, and would myself He advised me to let it go. I can well imagine that they both thought that the Pope would be far too powerful for me, such a miserable beggar.

Thus my propositions went out against Tetzel's articles; as one may well see in printed ones. The same ran through all of Germany in 14 days: for all the world complained about indulgences, especially about Tetzel's articles. And because all the bishops and doctors kept silent, and no one wanted to tie the cuffs on the cats (for the heretics, the order of preachers, had chased all the world into fear with fire, and Tetzel himself had also driven in some preachers who had revolted against him), Luther was praised as a doctor, that one day someone would come who would intervene. The rub m was not dear to me, because (as I said) I did not know myself what the indulgence was, and the song wanted to become too high for my voice.

This is the first, right thorough beginning of the Lutheran learning, which the bishop of Maynz has done through his Beuteldrescher or Beutelschneider,

Tetzel, rather by the same blasphemous sermon has begun.

The other beginning of this learning is the most holy father Pope Leo, with his untimely ban. In addition, Dr. Sau and all the papists helped, also some rough asses, since everyone wanted to become a knight on me; they wrote and shouted against me what only a pen could stir. But I hoped that the pope would protect me, for I had so guarded and armed my disputatio with scripture and papal filth that I was sure the pope would condemn Tetzel and bless me.

Book also many Cardinals very well. For I was then better Papal, neither Maynz and Heinz themselves have ever been, nor may be. But while I was waiting for the blessing from Rome, thunder and lightning came upon me; I had to be the sheep that would have clouded the wolf's water; Tetzel went out freely and I had to let myself be eaten. In addition, they dealt so finely with me, the poor, that I was condemned to Rome for 16 days before the citation came to me. - If a lesson has now come out of this that hurts them, they must thank themselves. Why did they do things so sensibly, against all law, truth, scripture and their own filth? They must not blame anyone else but themselves. Let us laugh at their lamentation in our fists, and mock them to their detriment, and comfort ourselves that their hour has come. For

Even today they do not cease to act as blinded, stubborn, nonsensical fools, as if they wanted to perish wantonly. üHW. Tb. XVII. p. 1703 ff.

general conversion of the Jews.

(Continued.)

It is true, as we have already admitted, that if one reads the writings of the holy prophets of the Old Testament only cursorily, without asking how the Holy Spirit himself has opened up and interpreted the prophecies of the same in the New Testament, then it seems as if the most glorious things, even what the prophets have prophesied about the time of the New Testament, do not concern the Christians, but the Jews, the people of Israel. But at the same time we have already seen that the Scriptures are "not designed for interpretation", that all self-made interpretations are nothing but unreliable human thoughts and opinions, with which the Christian faith has nothing to do, that only that is a true interpretation of the Scriptures, which is taken from the Scriptures themselves, and that especially the true key of the Old Testament is the New.

If we now take the New Testament, what kind of interpretation of those prophecies do we find there? - Let us see.

The prophets proclaim not only that the Messiah will be a king in general, but also that he will ascend the throne of David and rule over Israel as king. Compare 2 Sam. 7, 12, 13., Ps. 89, 2-5., 132, 11., Mich. 4, 7, 5, 1, Zech. 9, 9, Isa. 9, 7. How does the Holy Spirit explain this in the New Testament? Already the angel Gabriel announces to the holy virgin that the one to be born of her will come into the world to ascend the throne of David: "Behold, thou shalt conceive in the womb, saith he, and bear a Son, whose name shalt thou call Jesus. He shall be called great, and the Son of the Highest: and the Lord God shall give unto him the throne of David his father: and he shall be king over the house of Jacob for ever: and there shall be no end of his kingdom." (Luc. 1, 31-33.) The old Zacharias, full of the Holy Spirit, therefore already exults over the still born Jesus: "Praise be to the Lord God of Israel, for he has visited and redeemed his people. And hath raised up for us a horn of salvation, in the house of his servant David. As he spake of old by the mouth of his holy prophets." (Luc. 1, 68-70.) Therefore, when the wise men from the east came to Jerusalem with the question, "Where is the newborn King of the Jews?" Then the Holy Spirit led them partly through the prophetic word, partly through a miracle star to Bethlehem to Jesus. (Match. 1, 1-11.) Furthermore, when Nathanael, this true Israelite, in whom there was no falsity, came to know Christ more closely, he exclaimed, enlightened by the Holy Spirit: "Rabbi, you are the Son of God, you are the King of Israel!" (Joh. 1, 49.) The same was shouted by the people awakened by God at the Psalm

On the first Sunday of the Lord's Supper Christ said: "Hosanna, praise be to him who comes in the name of the Lord, a king of Israel!" (Joh. 12, 13.) Yes, after Christ had testified before Pilate about His dignity as "King of the Jews" and the reality of His kingdom (Joh. 18, 33-38), Pilate himself had to write over Christ's cross the heading in all the main languages of the world: "Jesus of Nazareth, King of the Jews". (Joh. 19, 19, 20.) Finally Peter declares on the first Pentecost and also later that Christ ascended the throne of David and took over the full government as King of Israel. He took up the full reign as King of Israel through His resurrection and ascension. Acts 2:25-36, cf. 5:30, 31, 13:32-34, 17:7. According to the interpretation of the Holy Spirit Himself, Christ is not to become the King of the Jews, but already is.

The prophets also proclaim that the Israelite people will be gathered again by the Messiah after the dispersion and captivity, and that the Israelite kingdom will be restored to order and built up gloriously. Amos 9:11 says: "At that time I will raise up the tabernacle of David, which is broken down, and will fence the breaches thereof; and I will build it again, as it was in old time; and it shall possess the remnant of Edom, and the remnant of all nations, upon whom my name shall be preached, saith the LORD that doeth this. (Cf. Jer. 30:7-11, 31:28, Hos. 3:4, 5.) Now how does the Holy Spirit Himself interpret this in the New Testament? - When the first church meeting was held in Jerusalem, James stood up and said, "Men and brethren, listen to me. Simon has told how God first visited and accepted a people from among the Gentiles for his name. And there agree with the words of the prophets, as it is written (Amos 9:11, 12), Afterward will I come again, and will build again the tabernacle of David, which is fallen down, and the breaches thereof will I build again, and will set it up: that they which are left of men may inquire of the Lord, and of all the Gentiles concerning whom my name is called, saith the Lord that doeth all things. (Acts 15:13-17) From this it is clear that when the prophets proclaim the re-establishment of the kingdom of Israel through the Messiah, nothing else is to be understood than the establishment of the church of the New Covenant, first through the conversion and entrance of the Jews and then through the conversion and entrance of the Gentiles into it. It is the raising up of the Christian Church and nothing else by which the "fallen tabernacle of David" was to be raised up again and "its breaches rebuilt" and have been built. Particularly strange in the

In the interpretation of the prophecy of the prophet Amos Cap. 9, V. 11. 12. by the holy apostle, Jacobus interprets the words of Amos: "That they may possess the remnant of Edom" in such a way: "That what is left of men may ask after the Lord. We see from this that the prophets sometimes prophesy something about a Gentile people, which in their time was a neighboring people known to the Old Testament people of God, such as the Edomites, but by this they mean the Gentiles in general in an exemplary manner of

speaking. This gives us the key to many prophetic prophecies, which at first sight seem to refer to this and that old already vanished Asiatic people and country, but which according to the interpretation of the Holy Spirit in the New Testament speak of the Gentile peoples living outside the New Testament people of God in general. Of course, it goes without saying that when the prophets mention a particular people, such as the Edomites, this people is also the model of a class of people corresponding to it according to its peculiarity and its peculiar relationship to the people of God of the Old Covenant.

But we go further.

Furthermore, the prophets speak in such a way that it seems, on a cursory examination of their words and without the key of the New Testament, as if the Messiah is to contest a special kingdom consisting of Israelites or Jews alone, precisely in Canaan, with a renewed **Levitical** priesthood, with the renewed sanctuaries and ceremonies and with a temple on the mountain of the Lord, the mountain Zion, which is more glorious than before, from where the law is to go out and where all nations, as the headquarters and center of the kingdom of God, are to flow and serve Israel. Compare Isa. 2, 2-3., 60, 1-15., 61, 4-6., Ezek. 36, 22-38^ 37, 1-28" Cap. 40-48., Joel 3, 1-5., Mich. 4, 1-2., Zeph. 3, 5-17., Hagg. 2, 7-10., Zech. 8, 20-23., Mal. 1, 11. - How does the Holy Spirit Himself interpret this in the New Testament?

First, in the New Testament, the Holy Spirit declares not the physical "unbelieving" descendants of Abraham, but the believing Christians to be the right proper Israel of the "New" Covenant: "Look at the dogs, writes Paul, look at the wicked workers, look at the cutting up" ("Cutting up" is what Paul calls here, punitively, the unbelieving Jews, because they boasted of being God's people for the sake of circumcision). "For we, continues the apostle, we are the circumcision, who serve God in the Spirit, and boast of Christ JEsu, and do not rely on flesh." (Phil. 3:2, 3.) Further, the same apostle writes: "Ye therefore know mm that they which are of faith are the children of Abraham," (Gal. 3:7.) Further, "But if thou keep not the law, thy circumcision is already become foreskin . For

This is not a Jew who is a Jew by heart, nor is it circumcision by heart in the flesh; but it is a Jew who is hidden within" 2c. (Rom. 2, 25. 28. 20.) Furthermore: "But the sign of circumcision he (Abraham) received for a seal of the righteousness of faith, which he still had in the foreskin; that he might become a father of all them that believe in the foreskin.... Therefore righteousness must come by faith, that it may be by grace, and that the promise may stand fast unto all seed, not only to him that is under the law, but also to him that is of the faith of Abraham, who is the father of us all." (Cf. Rom. 4, 11-24.) Finally Peter writes to the believing Christians from

Jews and Gentiles: **"You are the** chosen generation, the royal priesthood, the holy nation, the people of ownership. Who once were not a people, but are now God's people." (1 Petr. 2, 9.10., Rom. 9, 24-20.) Hereby the holy apostle takes all the glory of the people of God from the Jews, who are only "by heart", and puts it with the believing Christians, declares those to have lost the name "Israel" and the Christians to be the right Israel in the New Testament, denies them the inheritance of the promise and makes them heirs of it.

But just as, according to the interpretation of the Holy Spirit in the New Testament, the prophets themselves understand nothing else under the believing Israel of the New Covenant than the believing Christians from the Gentiles and Jews, so also the prophecies of the prophets about the running of the nations to Mount Zion and to the temple in Jerusalem are to be understood of nothing else than the conversion of them to Christ and their entry into the Christian church. For example, Ebr. 12, 22. says of the believers in Christ: "You have come to Mount Zion and to the city of the living God, to the heavenly Jerusalem;" and this is then expressed in the 24th verse without a picture: "To the mediator of the new testament, Jesus."

Furthermore, when the holy prophets declare the institutions of the Old Testament, priesthood, paschal lamb, circumcision and sacrifice, and other worship customs, partly as perpetual customs, partly as things of the New Covenant, the Holy Spirit interprets all this in the New Testament as already fulfilled in the Christian church. According to the interpretation of the Holy Spirit, the high priest of the New Testament is Christ (Ebr. 7, 26.), the priests of the New Testament are Christians (1 Petr. 2, 9.), the paschal lamb of the New Testament is Christ (1 Cor. 5, 7.), the circumcision of the New Testament is the holy baptism (Col. 2, 11. 12.), the sacrifices of the New Testament Christ's atoning sacrifice on the cross and the sacrifices of thanksgiving of the Christians (1 Petr. 2, 24. Rom. 12, 1.), the incense of the New Testament the prayers of the saints (Rev. 5, 6.), the altar of the New Testament Christ (Ebr. 13, 10.), the mercy seat of the New Testament Christ (Rom. 3, 25.), the curtain of the New Testament before the holy of holies Christ 'flesh' (Ebr. 10, 20.), the true tabernacle of the New Testament Christ's human nature (Ebr. 8, 2. 9. 11.), the holy or holy of holies of the New Testament heaven (Ebr. 9, 24.), the house of God and the temple of God in the New Testament the holy Christian church (1 Tim. 3, 15., Ephes. 2, 21., 2 Thess. 2, 4.), the cornerstone of this temple of the New Testament Christ (1 Petr. 2, 6. Ephes. 2, 20.), the sprinkling and washing of the New Testament the cleansing by baptism in the blood of Christ (Ebr. 10, 22.) and so on.

That when the holy prophets speak of a Jerusalem and a Canaan in the New Covenant, we are not to understand by this the place of the old Jerusalem and the old Canaan, but the place of the New Testament "contending and triumphant" Church of Christ, The Holy Spirit clearly indicates this in the New Testament by testifying to us that Israel did not come to rest by being brought into the Promised Land, but rather that "there is still rest for the people of God" and that it is the believer who enters this rest (cf. Ebr. 4, 1 - 1), yes, through faith Abraham was already a stranger in the promised land, than in a foreign land, because he was already waiting for another land and another city, "for a city that has a foundation, whose builder and maker is God". Ebr. 11, 9. 10. Hereby the Holy Spirit rejects all carnal thoughts of the old Jerusalem and Canaan when considering the prophetic passages that seem to point to these places. These passages must not be understood and interpreted in a carnal way, just as the New Testament interpretation of the Holy Spirit does not allow us to think of a road construction, when it says: "Prepare the way for the Lord, make a level path for our God in the land. All valleys shall be raised up, and all mountains and hills shall be made low; and that which is uneven shall be level, and that which is crooked shall be made bad." Cf. Luc. 3, 3-6. It would be bad indeed if the Christians wanted to wait for a city in Canaan, after even Abraham waited for a completely different city and a completely different fatherland.

Something most strange, however, is that the holy prophets speak of the messiani

The kingdoms already speak as if the Israelites ruled over the Gentiles and the latter served them and took refuge in them. For example, when it says: "Strangers shall sift and feed your flocks; and foreigners shall be your husbandmen and your husbandmen. But ye shall bite the priests of the LORD, and shall be called the servants of our God: and ye shall eat the goods of the heathen, and glory in their glory. (Isa. 61:5, 6.) Further, "In that day shall ten men of all tongues of the Gentiles take a Jewish man by the tail, and say, We will give with you; for we hear that God is with you." (Zech. 8, 23.) Now how does the Holy Spirit put this in the New Testament itself? - The apostle Paul gives us the interpretation Rom. 11, 17. 18. where he addresses the converted Gentiles thus: "But if some of the branches (of the Jews) are broken; and thou, being a wild oak tree, art grafted among them, and art partaker of

the root and of the sap of the oak tree: boast not against the branches. But if you boast against them, know that you do not bear the root, but the root bears you." From this we see that although the people of God of the New Testament are not the unbelieving physical descendants of Abraham, nevertheless the root and trunk of the tree of the New Testament church is the actual, but converted believing Israel; all the glory of the Christian church is therefore really a glory of the actual Israel and a fulfillment of the glorious promises made to it; the Gentiles are only planted as foreign branches in this tree; what they have of spiritual goods they have from the Jews; they do not bear the Jews, but the Jews bear them; by the spread and filling of the Christian Church with converted Gentiles, therefore, the Jews have first been honored; before, the Jews were a despised people in all the world, now the wisest and most powerful among the Gentiles have sought admission to the tabernacles of Shem and Israel, have moved into them, and serve in them. The holy apostles, who were all Jews, are now the teachers of the whole world; all the Gentiles sit at their feet. Not only ten, but thousands and thousands of Gentiles have already seized Paul "by the tail" of his garment and said: "We want to go with you, because we hear that God is with you. Already multitudes of kings have become Israel's nurses and princesses his nurses. Is. 49, 22. 23. - We must never forget, as I said, that as often as the holy prophets speak of the right Israel in the time of the New Testament, they speak of the Christian church as the "spread out" tree, whose root and trunk is the real but converted Israel.

[Conclusion follows.]

Catechism Interpretation

from Luther's writings and the symbol. Writings compiled by

Ernst Gerb. Wilhelm Keul, pastor of the Lutheran St. Paul's Parish in Baltimore.

Volume II. Second main part.

New York by H. Ludwig. 1857. (81.00.)

This work, which has already been announced in No. 10 of the current issue of the "Lutheraner", is in our hands. We therefore hasten to inform our dear readers of the completion of the work. We hope that this will be sufficient to induce all local Lutherans, preachers as well as laymen, if they have not yet ordered the book, to purchase it immediately. It is not an ordinary catechism with an interpretation for school lessons, but a collection of all the profound thoughts, hints, explanations and remarks which the indisputably greatest theologian after the apostles, our dear Luther, has written down about the words and truths of the catechism. Here we have not only what Luther gives in the writings that directly interpret the Catechism or some parts of it, but also those sayings that Luther has included in "his" various other writings about important parts of the Catechism, and this in an admirable selection that is precisely calculated for the needs of our time, so that even those who have the complete works of Luther and are no strangers to them will be surprised again and again by the light that Luther's words shed on the catechism text, which are often borrowed from his writings, in which one has sought nothing less than keys to the catechism and has not found them in one's own reading. The book serves partly as a supplement, partly as a correction of any other interpreted catechism, is excellently suited for lecturing during the preparation of a family service *) and at the same time contains a treasure trove, in which one can easily find advice on the most important theological truths for the most diverse purposes. Especially this second volume might be the most important of all, since it contains the whole marrow of the Gospel. It forms a whole; even those who do not own the first volume on the main pieces and cannot buy it because of poverty, have with it not a fragment, but a complete work. It is to be hoped, of course, that as soon as possible the still missing main pieces may appear in the same treatment, but this will depend precisely on whether this second volume sells quickly, and thereby the author and publisher will be encouraged to continue cheerfully in their faithful blessed work. It is therefore, in our opinion, for every preacher and influential

*) In the morning, a householder might use the Altenburg Bible, which is rapidly approaching completion, and in the evening, the Lutheran catechism interpretation.

It is a matter of double conscience for rich Christians to take on the distribution of the newly published volume (of X and 429 octavo pages) with all zeal. After all, there are only a few who lack the necessary means for this. Most of them unhesitatingly spend a dollar for this and that, which, if not completely unnecessary and vain, is incomparably less necessary and valuable than the precious book; it would therefore not be justifiable before God if a Lutheran wanted to spare the small expenditure of a dollar for such a treasure of the soul offered to him. A preacher cannot wish for a better helper in his ministry than such a book. That such a work can now be started in our Lutheran Church of America is a clear proof that we are living in a time when God the Lord is graciously visiting this dear church of ours. God forbid that He should have to lament over us as over Jerusalem: "If you knew, you would also mean in this your time what is for your peace. But now it is hidden from your eyes. For the time will come upon you when your enemies will surround you and your children will make a fortress of you" (here not in the flesh, but in the spirit, to keep us spiritually hungry) - "because you have not known the time in which you are afflicted." Luc. 19, 42-44.

What Luther once wrote when, after a long period of papal darkness, the bright light of the Gospel shone forth again in Germany through preaching and writing, should also apply to us now in the same measure, since, after a long period of rationalistic and enthusiastic darkness, the light of pure healthy doctrine has once again broken forth powerfully among us in words and books. In 1524, Luther wrote the following in his "Letter to the City Councillors of all German Cities to Establish and Maintain Christian Schools":

"Truly it is necessary that we do not throw to the winds the grace of God, and that we do not let him knock in vain. He stands at the door; good to us if we open to him. He greets us; blessed is he who answers him. Let us see him pass by; who will repeat him? Let us look upon our former misery and the darkness because of which we have been. I think that Germany" (not America too now?) "has never heard so much of God's word as now; there is nothing to be found of it in the histories. If we let it go on like this without thanks and honor, it is to be feared that we will suffer even more terrible darkness and plague. Dear" Germans, buy, because the market is at the door; collect, because it seems and is good weather; use God's grace and word, because it is there^ For this you should know, God's word and grace is a driving downpour, which does not come back, where it once was. It is He was with the Jews, but now he is gone, they have nothing. Paul brought him into Greece; gone also is gone, now they have the

Turk. Rome and Latin land also had him; gone is gone, they now have the pope. And you Germans" (also here in America) "must not think that you will have him forever"; for ingratitude and contempt will not leave him. Therefore grasp and hold who will grasp and can hold; lazy hands must have an evil year." (Works, Hall.A. X., 539.)

(Sent in by Rev. A. D. Stecher.)

From the story of an American Lutheran congregation.

The request to the "assembled" pastors to publish particularly interesting incidents in their congregations by the Lutheran, which has become loud at several synodal meetings, could "justify" my making the following announcements. Guilty gratitude to those congregations who have shown their sympathetic love for us by making generous contributions to the purchase of our church land makes it my duty at the same time to inform them whether their gifts have served the best of our synod or to strengthen our enemies. Finally, verbal and written requests have been made to me on several sides to "share with the Lutheran what the Lord has made my congregation experience in suffering and joy". Since this should be to the glory of God, to strengthen the faith of persecuted congregations, and to teach and warn others, I will briefly recount the course of the matter, according to the extensive material.

1) Beginning of the whole trade.

In February 1852, 2 members of the congregation had to be put under church discipline because of gross public drunken disturbances, for which some other members of the congregation took part, so that the negotiations about this, with continued drunken disturbances, were delayed until Pentecost. On the Feast of the Trinity, Dr. Sihler attended a congregational meeting, and after much reluctance, both finally agreed to make a public apology to the congregation through my mouth. As soon as Dr. S. had left, however, they forbade me the apology and declared their apostasy from the congregation, which was publicly announced with the consent of the congregation members. They then not only continued their life of vice, but also tried to snatch it from the congregation by paying for it on church land, and to start a row with the members of the congregation who were friends of theirs. They found a pretext for my expulsion in the fact that, according to the community's decision, I had made a will, by which the community was bequeathed \$50, the

my neighbor had to pay as the buyer of the decedent's property, before the expiration of the legally prescribed period of 20 days, and because I had made the proposal in the community meeting to have our community incorporated. This was the basis for the accusation that I wanted to play the community property into the hands of the synod. As a result of this rottenness, a third person soon had to be taken into church discipline, because he lied to me in the congregation meeting, scolded me for being a liar, and also caused trouble by excessive drinking and mistreatment of his children. Because the congregation could no longer do anything with him in verbal negotiations due to his raving madness, I reproached him by letter for his gross sins and exhorted him to repentance. He came to the congregational meeting again and was convicted in all matters, but he did not want to repent, but to give way, and since then he has avoided our church. Nevertheless, the congregation did not cease to pursue him with exhortations and invitations, but in vain. Pity for the poor soul of this not untalented man also induced a teacher who was related to him to come here for his sake, but he almost tangibly repaid his exhortations. Since everything, even the last invitation of the community remained unsuccessful, his self-exclusion was also publicly announced according to the community's decision. A fourth, who now also obviously showed hostility and avoided the church, was also taken into church discipline, but refused and remained a member of the congregation.

Although we now had turnip again within the community, the raving of the renegades made me suspect nothing good, and my fears were also confirmed. Probably a musical serenade, which was brought to me in the night of September 10, was supposed to be an ironic prelude of what was to come. On the night of September 14, at about 11 o'clock, I was startled out of my sleep by two such heavy blows that I felt as if it were the dawn of Judgment Day. The first blow had bounced off the window frame, but the second had broken it, torn off the curtains, broken a hole in the wall above my head, and fallen onto my pillow without harming a hair on my head. The shards of 8 large panes lay scattered over bed, cradle and floor and glittered in the light of the full moon. That nothing special happened to my wife, with whom two human lives were at stake, was a special grace of God.

My suspicion fell on one of the first apostates and was strengthened by the fact that he was present when I ordered shutters for my apartment, and the next morning I received a letter in the mail to the effect: "If I had not left the city in four weeks, I would infallibly be killed; shutters could not protect my life." Since this person that night, on top of everything else, was with I had him held responsible by a court of law. But he was acquitted and thus the opinion of my neighbor, a shoemaker, was confirmed, who wanted to recognize the third renegade by the footsteps of the culprit in the soft garden land. But the latter now also openly joined the enemies because of the debt in the will. On October 1, he attended with them a meeting for my expulsion, during which a letter was written and signed by Dr. Sihler, in which I was charged with four serious offenses and which concluded with the threat that I would have to choose another path if I was not soon replaced by another pastor. Four signers of the letter had only the Sunday before explicitly declared in our congregational meeting that the decision of the Fort Wayne Conference of September 21-23: "Under the present circumstances one must not give way to the devil and I must not be called away," showed us the only right way, because if a transfer took place now, the whole congregation would go to the ground. One of them, however, immediately returned to the community in repentance, and the mob cruelly repaid him for his repentance.

The remaining three, my neighbor and a pair of brothers, were now also taken into church discipline. Since they did not appear at our invitations, rejected other punishments with rude words and wanted to see who would get the church first, I punished them by letter with reproaches of the Word of God and some SS of our church order; but they did not listen. On Sunday, October 2, when I was preaching in Whitby Co., a neighbor came, "with the whole crowd," together with their drinking companions, altogether 14 men, to wrest the church keys from my wife with threats. But since she told them the truth and reminded them of the legal protection of women in this country, they left again without carrying out the intended burglary of the church.

To our Gemd. October 6, we still invited the 3 enemy members. But they came again with the crowd, in order to prevent the intended election of new trustees by stormily demanding the church keys, broke into the church after our refusal, threw out our things, screwed on a new lock, locked with heavy chain and padlock also my study room door into the church, and went away with mocking laughter. The next day our lawyer came with a new lock, broke open the church again, had our things re-entered, and gave us the keys.

On October 9, Dr. S. came for the second time to investigate the matter, and the enemies also appeared to hear his verdict. H., the third apostate, complained about the content of my letter, which had already been discussed once in the Gemd. Assembly, and claimed to have been unjustly banished; for which reason he was allowed to participate in the hearings concerning himself. to take part in it. But he was convicted of all the offences of which I had accused him, and when Dr. S. now called upon him to atone, H. ran away in a rage, scolding him as well. The accusations of the enemies against me in that letter to Dr. S. were revealed after thorough investigation to be just as many lies. This time, too, the congregation did not want to accept my dismissal. Since the three hostile members also did not listen to all further verbal and written punishments and summonses, the public announcement of

their self-exile was decided on October 23.

(To be continued.)

From Sweden

Both the evangel. Hengstenberg's church magazine No. 103, as well as Kliefoth's church magazine, 12th issue of the previous year. The journal of the church by Kliefoth, issue 12 of the previous year, gives news of a great revival and movement that has come over the church in Sweden. High up in the country, where the northern light illuminates the long winter night, in the provinces, which have a thin population in relation to the area, but where a strong and healthy people earns its meager food by the sweat of its brow (they are farmers, blacksmiths, Weavers and miners), there in the woods in the twenties a strong urge for the word of God awoke and religious movements arose, which, however, according to the testimony of all, even those who came there on public business, faithfully adhered to the church. Living far from the parish church, people gathered quietly and joyfully for common devotion in their homes, and soon these quiet congregations shone far and wide with doctrine and life, that "it was said of their faith throughout the land." But mockery also took hold of them; they were scolded as "readers." They loved to read the Bible and Luther's writings. At the same time, in the southernmost part of Sweden, the provost Heinrich Schartau appeared, who as a preacher, catechist and pastor exercised extraordinary influence in the widest circles. It was exceedingly lovely to read in a description of the man's life, which, about 13 years ago, was in Pilger's hands, as when he held catechism exams in Lund, the professor of theology sat next to the poor shepherd boys and Schartau asked them one after the other and all answered with joyful participation. The movement is now spreading to all areas. In recent times, the capital Stockholm has also become a stronghold from which religious revivals are promoted by the distribution of writings and tracts to all parts of the country. Admittedly, this is not always done in a healthy way; these small writings of religious content are mostly translations from English, come from reformed authors, and do the Lutheran Church a great deal of harm.

The honored of our days do not have time to read the books of edification, which our fathers had time enough to write. The honored of our days do not have time to read the books of edification, which our fathers had time enough to write; is it not a misery for this hasty generation? But besides Luther's writings and the Swedish Rohrborg Postille, J. Arnd, Heinr. Müller's Herzensspiegel, P. Gerhard's Lieder, Rambach, some writings by Löhe and Delitzsch are in blessed use. How crowded the churches are in Smaland, for example. Already early at 8 or 4 o'clock the people are in full motion on all roads and approach with torches a brightly lit house of God, which shines there on the hill or deep down in the valley towards the Christmas guests and where a popular preacher breaks the bread of life. The torches are all thrown on one house and the Christmas psalm is sung in the church: A child is born to us this day. That is a song! That is a congregation! Moreover, rich peasants have had special prayer houses or prayer halls built here and there in villages, and Christian landlords offer their homes for gatherings of men, women and children, where they are edified every Sunday with singing and listening to a Bible explanation. - —

Where the Lord builds His church, should not the devil also try to build his chapel next to it? Certainly, he has done so in Sweden, too, through a threefold movement: the antinomian, the Baptist and the Free Church. Alongside the old "readers" a new type arose, of which those were soon despised as works saints; "only he is righteous before God who wallows that he believes!" they taught; the silent sighs of those who complained about their weak faith were pitied or ridiculed as signs of a deadly compulsion of the law.

There was also no lack of those who were bold enough to say: "only believe and do what you want! Quite a few left the church, (they used as a pretext the so-called "new books," the catechism explanation, church agendas and hymnal from the years 1809 ff. as not leading the right doctrine; and these books are weak, however;) handed the sacrament of the altar to each other, preached, married 2c. and the civil order was threatened in a very alarming way. The secular authorities intervened. Not min- The activities of the Anabaptists are confusing, but they have hardly gained a thousand followers and only fish secretly and in the

Trüben. The free churchmen no longer recognize any church association, desire unlimited religious freedom, have the applause of the political liberal party and are the rallying point of all the displeased. - The antinomians fight against Lutheran doctrine, the Baptists against Lutheran sacrament, the free churchmen against Lutheran church and constitution. - But this is only a blessing for the true believers, because they have to find a brighter way of life.

Awareness of the Grace Treasures of the Evan-

The Lutheran Church in Sweden has come out of the wide, false realm of self-loving piety and has fled to the immovable ground of the great deeds that not we, but God has done for us, and must now also learn what the Church is, not fragmented conventicles, but a body created by God under Christ our Head. And the two theological faculties at Upsala and Lund stand on the Lutheran confession, and the "Swedish Church Newspaper," published by some professors from Lund, testifies how the Lutheran confession is in full earnest. Much is ill, that is true. But a new ecclesiastical life is approaching its birth; our children - writes a Swede - will experience it. The law must remain the law, and all pious hearts will fall to it, God willing, amen. (Pilgrim a. S.)

"Der Wahrheits- Freund," as it calls itself, now edited by a Mr. Brandecker, writes in its number of April 23 of this year that Luther "left the Catholic Church because of a woman." Since Mr. Brandecker, as far as we know, still belongs to the "Greens" in America, he can be forgiven if he thinks that America is a country where one can say such stupid things without being reminded of the length of one's ears.

The **"Reformirte Kirchenzeitung"** of Chambersburg, Pa., according to its number of April 15, believes, as far as the controversy of the "Lutheran" and the "Signs of the Times" about the millennial kingdom and the conversion of the Jews is concerned, that the truth "lies in the middle," that is, that neither the "Lutheran" nor the "Signs of the Times" are in the right. She writes: "The view which we emphasize differs from both of these in that we believe in a still imminent so-called millennial kingdom and accept a general conversion of the Jews in the future, but with the general Christian church, which faithfully holds to the apostolic confession, we place the personal, visible return of the Lord in the time of the final judgment.... We believe that the new period of His church will begin by an extraordinary outpouring of the Holy Spirit will begin." We are glad to see from this that the local Dentsch Reformed, for whose organ one may well regard the above-mentioned paper, apparently at least do not pay homage to crude chiliasm. If, of course, by the "new period of the church" they mean a new divine housekeeping, as the words "extraordinary outpouring of the Holy Spirit" suggest, then it is not a new period of the church. If they understand by the "new period of the church" a new divine housekeeping, as the words "extraordinary outpouring of the Holy Spirit" seem to imply, they should nevertheless consider that the present housekeeping, according to clear passages of the divine Scriptures, is the last one, which will not be changed again like the Old Testament one. Cf. Ebr. 12, 25-28. We go into this evening time of the

The world does not look forward to a morning on earth, but to the dreadful midnight, which will be followed by the morning of the eternal wedding of the Lamb. Matth. 25, 5. 6., Luc. 12, 35-40.

The "Informatorium" reports to its readers in the number of April 15, apparently to suspect the editor of the "Lutheran" that the same had been "Stephen's Secretair". This is again a genuine piece of Grabauian reporting on the Missourians, that is, - a blatant untruth. In Germany, we did not visit Stephan more than about three times for a few hours, in order to avail ourselves of his advice, as a recognized experienced pastor, and corresponded with him once for the same purpose; here, we saw Stephan about as often for a few hours before his release. Probably the "Informatorium" was once again not "reported" differently. As a "spiritual teaching journal for all Christians" it should not, however, continue to give its reports on the basis of hearsay and from uncertain sources, especially if they are supposed to prove something to the disadvantage of the opponent, as in the present case. Since the "Informatorium" obviously places life above doctrine, it should consider that truthfulness also belongs to life.

The word of our God abides forever.

It was the pious Stephan Pilarik in Hungary whom Count Franz Nadasdy expelled from the market town of Beczko with an armed hand and had all his books and belongings taken away to his castle in Csejthe, an hour away. Here the exuberant count ordered to light a fire in his castle and to throw all books of the pastor into it. The bible, however, was put on a spit and turned around, while he and some of his companions watched the spectacle with pleasure. Then divine providence arranged that several leaves were torn out of the fire and carried around by a developing wind. One of them flew straight into the count's lap and was picked up by Baron Ladislaus Revay and taken from Nadasdy's hand. Then the count read the words (Is. 40, 8): "The word of our God endures forever," and immediately the pale count left his seat, while the impression from above was strengthened not a little by the shout of his court jester, who said to the hurrying count: "Count, what will you feel when the devils roast you in this way in hell!

(From: History of the Protestant Church in Hungary.)

Annual contributions to the maintenance of the church.

The following estimate is the probable sum to be contributed by each member of the Church to the maintenance of the Church in the United States. The estimate is based on the latest The. States Census. A Baptist or Methodist K3,40; a Presbyterian H7; a Cvn-gregationalist H10; a Roman Catholic H14; an Episcopalian K18; a Dutch Reformed \$22; a Unitarian \$23. - How much do you, Lutheran, give annually to church purposes?

Display.

This year's District Preachers' Conference for Michigan will be held, God willing, at Grand Rapids, Mich. on June 12, 13, 14 and 15. All members of the same are hereby requested to arrive early on the evening of June 11. ,

Ferdinand Sievers,,'

d. Time secretary.

Teacher Conference!

The Chicago - Milwaukee - and Michigan Teachers' Conference will meet this year at Chicago at the residence of the undersigned from Wednesday after the Feast of Pentecost, when June 3-5.

Chicago, April 9, 1857.

Theodor Büniger.

Secretary pro teinp.

Receipts and thanks.

With heartfelt thanks, the undersigned certifies to have received from the local parishioners at Columbia Noad through Mr. Steub, Jr, \$1.55, from Philadelphia through Mr. Past. Hoyer \$2.00. Our Heavenly Father vcrgcltx it to the dear givers abundantly in body and soul, your most devotedFr. N-Tramm.
Fort-Wayne, April 21, 1857.

Cordially thanking, undersigned certifies to have received \$2.00 from Mr. Leonhardt Tauberschmidk, as well as 82.00 from Mr. Carl Heit- müller in Washington City.

August Hritmüller.

Fort-Waync, April 20, 1857.

By Mr. Professor Crämer dahier 83,00 from Mr. F. Dorffmeicrs wedding by Mr. Past. Klinkcuberg, \$2,00 from Mr. Steinmiiller from Ohio City, certifies gratefully
G. Brüstle.

Fort-Wayne, April 20, 1857.

uiff

815.00 from the congregation of Mr. Past. Sauer, Jackson Co., Ind. received.
May the good Lord repay the Christian glue-makers a thousandfold for these kind gifts:

A ron Hol I enberg.

Fort-Wayne, April 20, 1857.

With heartfelt thanks, the undersigned, through Mr. Past. Heid full of the young men and young women of the congregation to Pomeroy 810.00, and to have received from the Chester community at Pomeroy 81.30.

"

John Rnpp right. '

Fort-Wayne, April 20, 1857.

With heartfelt thanks I hereby certify to have received 87.00 from the Young Men's Association in Frohna, P. C..

L. Lochner.

Concvrdia College 1857.

85.00 gratefully received from the Young Men's Association of Father Müller in Chicago.

G.A. Keller.

Fort-Wayne, April 20, 1857.

Sincerely thanking God and the benevolent donors bcschei, nigc I hereby, through Mr. Past. Steinbach from Christoph Nöhrborn 81.00, from Friedrich Seifen and Friedrich Baum together 81.00, from's ommer and Heinrich Herbst inTown Wilson 81.00 and 80.50 from H. Bcichcl to have received.

H. Lvßne r.

Concordia Collegc, April 22, 1857.

With heartfelt thanks to God and the benevolent donors, I certify that I have received 85.00 from the Buffalo Young Men's Association for my support.

I. Christopb Winterstein. .

Fort-Wayne, April 8, 1857.

Cordially thanking undersigned certifies to have received 81.00 from Hrn. Hascrodt, a parishioner of Hcrrn P. Jüngcls, in Liverpool, Medina Co. for his support.

Friedrich Keller.

Fort-Wayne, April 17, 1857.

With heartfelt thanks, I hereby certify to have received \$1.00 from Mr. Boknccht, a parishioner of Hcrrn Past. Fritze, for my support.

Friedrich KahmeierJ'

Fort-Wayne, April 17, 1857.

Cordially thanking undersigned certifies to have received from the municipality of Frankenmuth \$7.00 for his support. Karl Nittmaie r.

Fort-Wayne, April 17, 1857.

The undersigned certifies with heartfelt thanks that he has received \$8.00 from the community in Frankenmuth, and \$ 1.00 in particular from Mr. Leonhard Weiß, a member of the community there, for his support.

Johann Nüchter.Icin.

Fort-Wayne, April 17, 1857.

Thankfully, undersigned certifies to have received \$13.00 from the congregation of Mr. Past. King in Lafayette, Ind-, having properly received. Johann I. Röker.

Fort-Waylik, April 23, 1857.

With heartfelt thanks to God and the benevolent givers, undersigned certifies to have received \$5.00 from Mr. Past. Fritze in Adams Co., Ind. and \$3.20 from "several members of the congregation" there.

Wilhelm Hoppe.

Fort-Wayne, April 23, 1857.

With heartfelt thanks I certify to have received -5,IX) for my support from the Young Men's Association at Frohna, Perry Cv, Mo. S- Key I.

Loncortia Collegc.

With heartfelt thanks, I certify to have received \$10.75 for my support from the Gemcindr of Hcrrn Past. KeyI at Baltimore.

P. Citizen.

Coucordia College, May 3, 1857.

' Get

to the Synodal Casse Middle District: by Mr. Past. Daib for sold synodal reports \$ 1,10 from the congregation of Hcrrn Past. Huömann in Ma
rion Township, Allen Co, Ja. 6.60
by Hcrrn Past. HuSman 1.00
from Mr. Past. Köstering 1,00
by Mr. Pasti Wichmann 2,00
from the congregation of Mr. Past. Ziingcl (late) 10,00

Chr. Piepenbrink.

Get "M

a. for the seminary building in Fort-Wayne: from the congregation of Mr. Past. Fricke in Indiana
polis \$15,00
by Mr. Past. Brohm from a Mkmn from ddr
Savings bank 3.25
of individual members in Mr. Past. Werselmannö
Community 19M
from the parish of Mr. Past. Stürkcu in Lo-
gansport 20,00
of members of the Filial Getycinde pes Mr. Pastor
Mounts in Fulton Co, O. 8.50
from two branch parishes of Mr. Past. Fr. König 7.70 ans of the Centcasse of the parish in Lafapelte, Ind. - - 5M from Mr. Past. Bro.
5/1»
for two obrings of an unnamed person 2,00
from the congregation of Henn Past. Fick in Detroit- - - 32,00 from some members of the congregation of Mr. Past. Tetzter
in Dessance 10,5.0
rnrd though: \$2,50 Michael Schmidt,

4.00 Joachim Müller, 5.IX) Julius Dolke, 5.I)0 Chr. Lücke.

d. to the Synodal casse Lliittlern Districts: of Mr. schoolteacher Kirsch §1M

„ Past. Reisinger 1,00
„ „ Kvnig IM
„ „ Werfelmann for sold synodal
reports 0 .55
from Mr. Past. Reisinger, ditto 0.03
„ „ King, ditto 0,75
/, „ Stink, ditto. 0.75
„ the Huntington community, Ind. 3.88
„ Whitlp Co, Ind. 3.20

Chr. Piepenbrink.

Receipt for the Lutheran.

I. Received from Mr. Past. Th. Wichmann in Cincinnati for 8 copies of Keyf's Catechismus with postage

zg gg

II. received from Mr. Pastor A. Wagner for 6

Exempl. of Keyf's Catechism with postage 6.72 III. received from Mr. Past. I. L. Daid for 5 copies

s Keyf'schen Catechismus nebst Postage - 5M I. W. Bergmann.

New-Uvrk, March 6, 1857.

Letters received.

Since some brothers are concerned whether their letters with the taxes for the widows will arrive correctly, I think that from now on and from time to time they should be reported. In detail, however, only the extraordinary contributions are to be acknowledged. Since the month of November until the end of January, letters have been received from the pastors: Wunder, Klinkenberg, Stecher, Lochner, Fritze 2, Detzer, Föhlinger 2, Holls, Streckfuß, Kuuz 2, Steinbach, Daih, Niemenschneider 2, Köstering, Iüngel, Kühle 2, Wagner, Zage! 2, Reichhart, Lindemann, Lemke, Lehmann, Fricke, Kühn, Jäbcker, F. König 2, Geyer, Jor, Lange, Nordmair, Heid, Bünger, Fick, Schulmann, Sommer, Wambsganß, Fürbringer, Brauer, Schieferdecker, Ottmann. Bon the teachers: Käppel, Noschke, Iul. Koch, Wolf 2, Bartling, Riedel.

Special gifts received, for Wittwe Pinkepank: by Past. Kühn by Fridr. Melchor \$1.00, by Past. Fricke by F. Schildmeier and C. Schwomeier L Z1,00, by Past. Lindemann by H. Tröge 30 CtS., by C. Griest \$1.50, by F. Walker 50 CtS., by N. N. 90 Cts., by the congregation at Baltimore by F. W. Barthel \$10.00. For Wittwe Fick: by Past. Daib collected at the wedding of I. Pfeifer \$1.50; likewise for Wittwe Heid \$1.55. For the same from Th. Kühle by Past. Hoyer \$1.00, from teacher Limon 30 Cts. For the widows in general: by Past. Nordmann by Hd. \$1,50 and F. N. 50 Cts., by Past. Brauer's congregation \$8.00.

Eden, January 31, 1857.

N. Ernst.

N ote. The above notice and receipt appears late, having been lost during the initial mailing.

A. E.

The receipt slip can not find space in this number due to lack of space.

I. W. Barthel.

Year 13, St. Louis, Monday, May 19, 1857, No. 20.

(Sent in by Rev. A. D. Stecher.)

From the story of an American Lutheran congregation.

(Conclusion.)

2nd, Victorious progress of the Rotteri.

After the elimination of the enemies, we were allowed to enjoy peace within the congregation; but since the enemies had found a leader in a Würtemberger who had run to them from Fort Wayne, and who had formerly served a pack in the district of Father Pollak, the challenges from outside became more violent. This Belser, now pastor in Mansfield, O. (- because he has not given the slightest sign of sincere remorse for his years of cowardly ruthlessness, I think it advisable, for the sake of his poor soul, not to conceal his name -), had been a guest for some time in the parsonage at Fort Wayne and had been advised by Dr. Sihler, because of his weak knowledge and false doctrine, never to take up a profession as pastor again. After his origin, he received a fatherly letter from D. S. through me as a warning, but he did not consider it worth answering and scornfully rejected my brotherly warnings. By lying distortion of my communications to him, he even tried to agitate the enemies even more. Father Hochstätter, who had come with him by sea and whose warning letters he also ignored, came here himself, with a commendable trustworthiness, to from here, but in vain. B. also broke the promise to follow him on foot and left his friend's later warning letters unanswered. Of a couple of butcher's assistants, his daily companion, one in particular was his bosom friend, whose name "Reinhardt" must be mentioned here as a warning against this dangerous person.

Made even more audacious by obtaining a Rottirer, the enemies not only came for the third and fourth time to demand the church keys, but also sent, under threat of \$50 fine, a constable to me to obtain them. As a result of my refusal, I was summoned to court on Nov. 4 under penalty of Hil)0. On the basis of 3 false oaths of my neighbor and other disgraces, the 6 jurors decided that I was to be sentenced to 1 cent fine and the costs and had to vacate the parish apartment on April 1. In the meantime, one of the first to fall away went to his deathbed as a result of his life of vice. A Pennsylvan. A Pennsylvanian pastor had refused him Holy Communion and exhorted him to reconcile with me, but Belser, whom the sick man had not wanted at first, absolved and communicated to him, since he hardly showed any clear consciousness, let alone sincere repentance, and beatified him at the grave. A renegade from Dr. Sihler's congregation scolded me in a funeral eulogy.

During our congregational meeting on Nov. 19, 1853, the constable demanded the fine and costs, along with the church trunks, and since we refused to hand them over, the enemies broke into the church for the second time and threw out our belongings; but since the visual inspection showed that my household goods were not worth \$300, they refrained from appraising them to cover the costs. So on the 26th Sunday after Trinity, for lack of another place, we had to worship in a private house, confessed to the Lord in a sermon of repentance that we had well deserved such and greater chastisements with our sins, and asked Him to be merciful to us again. But His ways are not our ways, our time is not His time. It pleased Him to further test our faithfulness to the church of the clean confession, so that those who are righteous may be made manifest and those who have long enough mocked His grace and longsuffering may be put to shame, in remembrance of the word of Paul: "Do not be deceived; God is not mocked."

Belser now held his meetings in our church, and I had to be an ear-witness to his weekly sermons and congregational meetings if I did not want to leave. Of the former I will remain silent. In the latter, he zealously fought for the elimination of the Augsburg Confessions. Confessions, which no theologian of note in Würtemberg would allow any longer, and whose X. Art. was particularly offensive to him. But H. defended their retention with success. Appointed for hire, B- committed himself to stay and to go

and likewise the pack to keep him and release him if they wished. Hearts and lips overflowed with brotherly love. "But now it should come differently as with Stecher, this Jesuit disciple of Sicher!"

On Nov. 21, the enemies declared that they wanted to appraise my household goods after all and appointed Fort-Wayner to do so, who hoped to bring out the necessary sum and, for example, had 4 volumes of Luther's works, which had cost me \$7, billed at \$31. They were not only after my wife's things, but also wanted to use this opportunity to make me dishonorable, so that it would become morally impossible for me to stay here. Belser was an eyewitness to the good progress of his case. Towards evening, H. and my neighbor tried to cut off my return to the house and, in the presence of a constable, three tarators, my wife and children, and others, demanded the blackboard that served as my linen drawer. Since I refused to surrender it, he fell with the exclamation, "You cursed scoundrel!" 2c. 2c. and hit me in the head and neck with his clenched fist until the constable intervened. H. now immediately ran into town to lay down the voluntary sentence with a friendly squire and thus forestall a complaint from me. But the pennsylv. confederate did not accept the punishment, because there was still a way to get completely free. The constable now had to bring the suit in the name of the state before the same judge, and although all testimonies corroborated the penalty of \$25, 10 days imprisonment and guarantee for my safety, H. was acquitted completely. To the scornful laughter of the enemies I replied: "This is your hour and the power of darkness. Since God has not allowed to be punished by that unjust judge, H. will, in case of continued impenitence, be punished according to His strict justice." Shortly thereafter, several head of cattle fell to him, but this chastisement passed without a trace. We hoped that the Circuit Court would decide the matter and had to be careful not to miss anything. Some Lutherans who had moved here were accepted into our congregation. However, the enemy's interrogations did not cease until my move, because they still hoped to finally wear me down and make me willing to leave. Thus, for example, they drove my community members, who were building a shack to store household utensils and grain, apart, threatening them with violence, which is why those things had to stand outside the whole winter without protection. And in addition to these external hardships, there were all kinds of other crosses. I gratefully recall the fatherly advice and heartfelt consolations of Dr. Sihler, who bore my burden on his heart as his own and never tired of standing by me with the wisdom of an experienced pastor.

3. improvement of our situation and renewed fury of the enemies.

We only had to take the trouble of our Obed Edom to prepare his apartment for our services for the second time, because on our request we were allowed by the school officials of the city to use the new school house for our services, and did so from December 18, 1853 to January 28, 1857 without any rent.

The Court declared the earlier complaint of the enemies against me unjustified. Because they did not hand over the keys, our advocate, while I was in Whitley Co., led my parishioners to the church and opened it. Then, however, the enemies came streaming in, threatening, on the orders of their avocats, to beat to death anyone who did not voluntarily give way. And indeed, one of the butchers beat the one who had walked with them for a day so bloody that he was brown and blue in the face for months. Belser calmly watched this and thought that his taxes were in vain, that they did not obey him. Of course, my congregation gave way to such brute force for the sake of conscience, the advocate out of fear of man. We would have used the help of our bribable authorities against these gangs in vain, and so it was still necessary to hope where there was nothing left to hope for, because our proposal for a peaceful confrontation was rejected with derision. At the end of March I moved into a rented house, on which occasion I was still robbed.

My new neighbor, an advocate of the enemies, told me on my questioning that we could easily get back the church, which was our property, if we only followed the regulations of the Indiana Laws, Volume I. Chapter 101, and then became actionable again. The reading of the law convinced me that our congregation was not yet legally constituted, which is why we had been able to be a plaything of hostile intrigues with impunity for so long. The community decided to hand this matter over to a lawyer from Fort-Wayne. He took special care of it and made all kinds of regulations for its initiation, the careful execution of which required a lot of time.

Belser traveled to the Ohio Synodal Assembly in the fall, but was only accepted on the condition that he leave the local congregation. He returned seemingly repentant and publicly confessed his wrongdoing after the sermon. However, when he was somewhat persuaded, he remained for five quarters despite the Ohio Synod's reprimands.

It was not until October 1855 that our petition for a deed to the names of our new trustees was filed in the Court, whereupon the enemies took quite a different tone. They tried all sorts of things to get us to withdraw the petition. Belser's lease for a further year was not renewed and he was comfortable to preach a farewell sermon on New Year's Day 1856, his offer at the end of which, "if he is retained, he will gladly continue his membership in the Ohio Synod. was roundly rejected, to his well-deserved disgrace.

The closer February Court came, the more the enemies were at a loss as to what would happen to the now empty church. Many attended our services again. There was talk of settling accounts, fear of great costs, repentance, and the like. Mau confessed quite naively that no one had intended to push it to this point, and that it would never have come to this, if one had known everything

beforehand, etc. Since the public verdict had long since been on our side, we would have been oh so happy to reunite with the community in order to cover our own disgrace with its honor: But because only a repentance of the mind, not of the heart, moved the people, I was still a thorn in their side; for they were still too reluctant to accept the thorough atonement of their given grievances that I had demanded. Therefore, they tried to win over the newer members of the congregation to the idea of withdrawing the complaint and to jointly appoint another pastor instead of me, and to hold a meeting to discuss this. My people protested against my removal and exclusion from this meeting, but when I preached in Whitley, an invitation to my congregation to a meeting in the house of a banished man was actually issued after the reading service. I did not suspect a word of this. After my return, this mistake was made good to the best of my ability, but no matter how well-intentioned it was, it soon became apparent how dangerous it is to dare to do anything on one's own without a valid congregational decision.

When H. heard that I would not accept their invitation, nor would my church members, he came to me on 27 Feb. at noon and invited me to their church meeting at 3 o'clock so that the complaint would be withdrawn. When I declined the invitation, stating my reasons, he threatened to travel to Fort Wayne this very day to bring men to judge between brother and brother. "Even if I were a murderer, they would have to hear me!" he said. If he wanted Dr. Sihler's verdict, he could save the trip, because I was expecting Saturday. But he called him a "hierarch" and ran away.

In order not to be an obstacle to a Christian reconciliation on my part, I still followed him, against the request of my wife, who feared new maltreatment, and told him: If they wanted to bring the church keys and a written confession of their wrongdoing as a sign of their sincerity, I would be willing to accept their invitation; but without any sign of their repentance, never ever. At the same time, I reproached him with a whole series of his sins and clearly demonstrated that he had obviously sinned against knowledge and conscience in his stagnation of knowledge. Although he had grieved me so often and grievously, I nevertheless do not hate him, and if he would only repent, I would gladly extend my brotherly hand to him first. Not in spite of them, but out of conscience.

duty, I had remained at my difficult post. But it was God's long-suffering against them that I was still here. As if this had softened him, he replied: "You are right, Father! But as if another spirit suddenly came over him, he said with a raised fist: "You would probably also have beaten, if you had had the bones to do so!

The next morning he really went with the church neighbor on the railroad to Fort Wayne. On the way, however, he became furious, shouting at the top of his lungs that he wanted to see Prof. Wolter, that K. was a peace man, and so on. In the seminary, H. asked again about Prof. Wolter, and when his companion told Prof. Crämer that they had come to receive another pastor instead of me, and how H. had become insane on the way, and how he now answered him, H. raged at him with a clenched fist. Firm students then escorted them across the seminary border. Dr. Sihler really came on January 26 and returned on Monday morning. The night before, H. had escaped, after he had shuffled a piece of wood through the window to his traveling companion, because he did not want to bring out whisky. First seeking admittance to the jail, he had walked 10 miles in the deep snow without pants, stockings and hat to his 40 acres of brush land and was brought back to the sled on January 28. Because he jumped off the sled to give fisticuffs to the Fort-Wayners, he was put in chains in the Jail. When now all the world ran out and in to see him, he armed all our enemies with blows and punitive sermons, while he received all my parishioners with kindness. A telegram was sent to the asylum in Indianapolis, but as if God wanted to show that He also counts these interim days, the dispatch was lost, and the answer by letter did not arrive until H. had served his 10-day prison sentence, for he was not taken to Indianapolis until February 7. Because he had repeatedly asked for me, I also visited him beforehand. Instead of raging at the sight of me, as I feared, he lay on his knees before me, his chained hands together, greeted me reverently and said: "All God's blessings are yours! I have arranged everything, you will remain pastor in Huntington," etc.

The Court sessions began, but our case had to be pushed back 6 months due to lack of time. As the August Court approached, the enemies again made attempts to persuade us to withdraw the suit; some came to the church once in a while and spoke of reconciliation, but as often as they were taken at their word, they withdrew. The Court, which fell in the middle of the excitement of the presidential election, came and again the advocates succeeded in postponing our cause for another 6 months by wasting time with political speeches. While the enemies, who had now regained their appetite for a new

While the people of the church were not hardened, our church was quietly built and increased by people who had been seduced by the enemy and had grown weary of it.

4th, The miserable end of the game. At the beginning of October 1856, a certain A. Hermann came from Peru and was appointed by three of the Rotte as preacher for the same. An abenthen woman, whose son cr could well have been, he passed off for his wife. Because Fr. Stürcken had preached in Peru for a long time, I asked him on the synodal trip about Hermann and learned that he was a man of forty-eight and had kidnapped the wife of a shoemaker in Peru. After my return from Cincinnati he had already become the lion of the day for a certain class of people. A day school for mostly Catholic children and a private evening school for mostly Catholic young people were started, and in the former the Catholic biblical story by Frd. Schmidt was introduced. Advance payment of school fees was a fixed rule. Nevertheless, he was somewhat hindered in some things. He had been in Peru again in vain to pick up the pledged household equipment, which made his Amazon lose her composure, who, armed with dagger and bullet, did not have to fear three men even at night, even boasted of having trampled Constabler underfoot. But only when their host advanced the necessary sum, the things arrived, and now the couple moved into the church rooms.

Of course, I occasionally warned against the man who is to be "recognized by his fruits". On Nov. 28, a letter was brought to my house that begins with the apostolic greeting and closes with the words: "I will let you know that I will summon you before the court, because you will be judged. I will let you know that I will demand that you appear before the court, because such defamation as you have pronounced is against my honor, to declare me an adulterer and my wife insane.

Rev. A. Hermann."

In my current answer, I asked for counterevidence, in which case I would give him complete satisfaction. If he still wanted to sue, I would have to command the matter to God and have my friend come to the appointment along with the necessary witnesses. In my heart, however, I was not a little challenged about the possible consequences of my letter. Day and night I sighed to the Lord that, if there should be any human error, He might, according to His wisdom, power and grace, let this also be done for the honor of His name and the blessing of His church. He wanted to have me punished for \$3,000, he had said to one of my people shortly before receiving my answer. Yes, he was so bold as to read it out in public after his sermon in the church in order to negotiate the claim. But then they said: I could also be right; the matter had to be investigated. So he was interrogated first, then the man, and it was found that

he was living with someone else's wife and deserved 5 years in prison. He was therefore advised to leave the country for 8 days

after having preached a farewell sermon.

On Mondays, the little students came back without lessons and said: "Our priest is in a frenzy! In the evening, the young people waited an hour in vain for their language and writing teacher. When he arrived drunk and they wanted to refuse his rudeness, he fetched a dagger and pistols and threatened to shoot down immediately anyone who still murmured. All ran away except one, whom he locked up in the church for 24 hours with water and bread. When the others came for his uncle at night and he wanted to release the prisoner, the indignant Herm took him by the collar and made him his prisoner. Whether he wanted to pay off and repay his creditor and former guest, I don't know; but that is a fact, the sum he paid was not covered by him, but by the subscription list for the preaching ministry. Now Fort Wayner, who always led the legal party against us and is now squire, was called. The latter seized the church key and dismissed the prisoners. The farewell sermon was now also cancelled.

H. now had the school fees in his pocket, but not the fees for a baptism. So far, the child's father had excused himself with lack of money. Now it is tried with a nightly reminder visit, and when the man, who is already in bed, repeats the old excuse, he angrily replies: "The matter must now be settled; if he does not get any money, he will take the child's baptism away again. If H. hadn't quickly brought up other saints, he would have received tangible "fees" from the father who was angrily getting out of bed. After he had preached in a grocery for liquor that he believed neither God nor devil, neither heaven nor hell, etc., he rolled away.

Since the New Year, almost all of them came back to the schoolhouse and to our church. The first apostate, who had to sell his house, but who now showed a sincere change of heart, first urgently asked to be readmitted to the church. Then one of the last to be excommunicated, who had previously suffered significant losses, which he himself declared to be God's righteous judgments against him, made a wholehearted confession of repentance against me. Hermann had, without wanting to, exorcised their reluctance against me. These first two trustees of my congregation, whose names are also on the Deed, now also brought the church keys, which we have been using again since February 1. After a public confession and apology of all his sins and the vow of sincere correction, the first was reinstated. After that, several others who had not taken part in the persecution joined the congregation. The second then also did public penance, and we had the first Holy Friday,

with crowded church, 50 communion guests. Some others will wot with time still think better of it.

Our lawsuit has taken the course of the Rhine River and, strangely enough, has not yet cost me or my congregation a dollar. All our care and effort must be lost and of no avail, so that the Lord, through His help, may reveal the abundant riches of His wisdom, power and grace to us, and all glory and honor be given to Him alone. Yes, praise be to His glorious name! He strikes and binds, He leads into hell and out again!

However, I cannot close without briefly mentioning what has become of our other enemies. H. was brought back from the insane asylum on April 22, which is closed for the time being, and seems to be completely incurable. He soon thinks of himself as King David and boasts that he is all of Basel, soon as a member of the congress and rejoices in his Paris hat. His constant laughing and grinning is gruesome, his eating with his mouth, without hand and fork, animalistic.

Several other fellow persecutors became "like chaff scattered by the wind." One of the butchers moved away from here and died morally immersed in misery. Belser's bosom friend also had to leave town and later married a farmer's daughter. When a letter arrived from his wife in Germany, whom he had left in poverty with several children, he also left this second wife and one child. If I had not traveled to the synod in Cincinnati, the nefarious man would have gotten the daughter of my landlady there, who consulted me about him because he had forbidden her to mention his name in my presence, as his third wife. Soon after his apostasy, the church neighbor suffered a heavy loss of several hundred thalers, a reminder to him that the unjust heller consumes the just thaler. When this did not soften him, he was put on a severe sickbed, which made him almost unfit for his trade. But instead of repenting, he ran to the reformed church. His inheritance debt has not yet been cleared. On April 28, his wife also died in childbirth without spiritual support, leaving behind two other underage children in addition to the 12-day-old infant, and leaving him in physical and spiritual misery in the world. But even this hard blow did not change his mind; he let the reform. He let the reformed pastor preach the funeral sermon.

But if in the past I sometimes asked in righteous indignation: "Make your attack, Lord, null and void, let them strike the evil matter, and plunge them into the pit, which they make yours for the Christians," now it should be said:

"Fill with thy grace those who are led astray. Even those so secretly in their mind a false delusion sees. And what else has gone astray to thee, Seek thee with mercy, And heal his wounded conscience, Let them have part in heaven!" Amen.

As one writes who calls himself "the evangelist."

This is the name of a newspaper published by a certain Mr. Ruetenik in Tiffin, Ohio, as an organ of the local Reformed Church. In this paper, in the number of May 1 of this year, it says among other things: Now, however, many are again demanding the old hymnals and are seeking to introduce them into the congregations. Especially in Prussia, for example, one would like to have the old ""Porstische"" hymnal. This old hymnal contains many strange songs. For example, in a Passion hymn

"O great still!

God himself is dead."

So another song is:

...,O Jesu, take me dog by the ear, Throw me the grace bones.
And throw me sin-lout Out to your heaven.""

And this hymnal would like to reintroduce the new super-Lutheran party.... But it is certainly not a good sign when a preacher or a party causes discord in congregations because of such a trivial (!) subject." - So much for "the evangelist."

We are indeed astonished at the, to put it mildly, appalling ignorance, frivolity and rationalistic spirit which is expressed here. First of all, it presupposes the greatest ignorance when "the Evangelist" assumes that the hymnals, whose abolition is now being sought by the faithful preachers in Germany, differ from the old orthodox hymnals only in insignificant matters concerning form. The writer of an "ecclesiastical" magazine should know at least this much, that the hymnals, whose elimination is sought, contain the most wretched, unbelieving, godless stuff. - Furthermore, it presupposes the most inexcusable carelessness that "the evangelist" copies it from the most godless lying sheets, in the witty godly Gesaust book of the blessed provost Porst also sifts the above-mentioned second rhyme; which contains nothing but a godless parody *) of the glorious song by Paul Gerhard, entered by the mocking spirit: "Herr, ich will gar gern bleiben, wie ich bin, dein armer Hund 2c." This song is essentially a touchingly humble penitent appropriation and execution of the words of that Canaanite woman, who answered to the word of the Lord: "It is not good to take the children's bread and throw it to the dogs," "Yes, Lord; but yet the little dogs eat of the little bread that falls from their masters' tables," Matth. 15:26, 27. Now if it is too despicable or too unpoetic for you to say to the Lord, with that humble fighter of the faith and with Father Gerhard, "Lord, I will gladly stay in your house.

*) Parody of a sacred song means a transformation or rather inversion of it in order to make it ridiculous.

let him see how he gets to heaven, or let him rather say: "Lord, I do not like to remain as I am - a rich arrogant Pharisee. - Finally, it also presupposes a quite rationalistic spirit when "the evangelist" finds it offensive to sing, "O great distress! God Himself is dead!" For who was he, Mr. Evangelist, who died on the cross? Was it not the Lord of glory, the Prince of life, of whom even a pagan had to confess just under the cross: "Truly, this was the Son of God"? Was it not the true "God who purchased his church by his own blood"? (Compare 1 Cor. 2, 8. Apost. 3, 15- Matth. 28, 54. Apost. 20, 28.) Or was Christ a mere man? - Mercy God on the poor reformed church of America, if such an "evangelist", as we have now come to know him, is their organist!) Quite the same thing that this "evangelist" has mentioned, has not long ago also a local political paper, which is foamed by a wicked atheist, given to its readers for the characterization of the old Christian-believing hymnals to the best. The "Evangelist" will of course say that he does not know the Porstian hymnal and that he has copied its contents from others; but shame, shame on a paper which, contrary to the truth, pretends to know what it is talking about, and at the same time mocks and blasphemes, into the day, godly writings that have already given millions edification and the consolation of heaven, by means of lying distortions that it has made its own! - —

Only recently the "Evangelist" called the Lutherans in Prussia an "arch sect. To this the "*Lutheran Standard*" makes the remark that this new idea can only be the product of an in sect. We would like to think that the "evangelist" reveals more and more his bashing nature, gives God that he goes into himself and soon emerges transformed as a being of another realm.

The Respectable Church

The "Informatorium" is currently making every effort to prove that we have claimed from the Missouri Synod that the church is never visible, or only invisible, but that according to the Lutheran, i.e. biblical, faith the church is always visible. The "Informatorium" could spare itself this trouble. We have continued to believe, teach and proclaim that the church that is not really so called, that is, the church with the

*) We cannot refrain from confessing to the honor of truth that the "Reformirte Kirchenzeitung" published in Chambersburg, thank God! is written in a completely different spirit, however sorry we are to see the theology of the Heidelberg Catechism represented in it.

At the same time, however, we have believed, taught and confessed over and over again that the church actually so called (proprie, says the Latin Augsburg Confession, Art. 8.), which is an assembly of believers only and who believe according to the apostolic symbol, is always invisible. It is therefore an easy but wasted effort to assemble all kinds of testimonies of the old teachers, who declare that the false church, the outwardly true church, to which every Christian must adhere if he loses his salvation, is visible. That is to say, they made the fight too easy for themselves. No one who knows and believes in God's Word, and who has common sense and a healthy five-fingered mind, denies this.

has in mind. But if the "Informatorium" wants to achieve something, it must prove that the congregation of the saints or of all believers, not counting the hypocrites and the ungodly, is visible and is called visible by the orthodox Lutheran teachers. Ilio Hüöäü8, lne 8-ütñ, äoiüms! d i. here is the knot, here prove your art, my dear Lord!

We cannot refrain from casually giving an example of how the "Informatorium" understands how to prepare testimonies of an old Lutheran theologian for itself. Luther says that the church is built "invisibly in the spirit, on Christ". Of course, the "Informatorium" is not a little amused by this. What does it do, therefore, to get rid of such fatal expressions of Luther's, which do not permit any pfäffische conception of the true church? First of all, it mentions other words of Luther and then adds: "Here Pastor Brauer sees what Luther means: 'to be built up in Christ invisibly in the spirit'. He sees that it is not the faith of the individual (of each person) that is meant, but the unity of all in the spirit, i.e. in the pure doctrine (!) of the Gospel. He calls this unity the spiritual edification. The edified

but be done by bodily voice of the Gospel in holy preaching." - This is again a similar exegesis as that of the "Informatorium", that "being gathered in the name of JEsu! (Matth. 18, 20.) does not mean in faith in JEsu, but to be assembled with the proper orthodox preaching office! What these people probably mean by may be imagined to be of faith and under the spiritual edification?

By the way, in Mr. Pastor Grabau's head it obviously becomes more and more confused. In the latest number of the "Informatorium" he complains to the audience in even pitiful terms that mau demands of him to submit to our books and platforms! He writes, in addition to a new flood of the usual judging and condemning about our Gesin-

The following is one of them: "We should discuss their doctrine with them and compare ourselves with them and accept them! Is this not unreasonable? Who then has put Walther and his "platform" (Mr. Pastor Grabau also had it printed and typeset with blocked writing!) "and his book in such reformational authority? and who has put those who came over here as enthusiasts in 1838 with a .hypocrite and false prophet on

once so exalted that the persecuted Prussian Lutherans who have come over must give themselves under their platform and under their books from 1844 au in order to find grace with them?" - Pastor Grabau is mistaken if he, probably upset by the "Nothwehrblatt", fantasizes that he should go under our books and platforms. We can reassure him that this does not occur to us. We have always wished only that he begin again to go under the Bible, as some rule and guideline, and under the symbolic books of the cv. Lutheran Church, to which, as far as we know, he is sworn, as the confession of the true visible orthodox church. That is all, namely with regard to doctrine. After he has, of course, behaved in an exceedingly Christian manner for a long series of years, to the scandal of all who are not filled with a similar un-Christian spirit of perversion, condemnation, domination, and even raving, Mr.

Of course, even if he should turn away from his grave errors in doctrine and turn to morality, he cannot be forgiven a righteous repentance in regard to his thoroughly unchristian life, if we are to deal with him as with our brother. What repentance in the matter of life we wish him like conversion to the truth - without "satire" from the heart. We say this at the risk that the poor man will only make a mockery of it, since he still seems to be suffering in his conscience from the persecutions he once suffered at the hands of the German police.

Isa. 28, 14. 15.

We have already had several opportunities to show our readers that Mr. Oertel, ") It is incomprehensible how Pastor Grabau can still preach about the Gospel without blushing in the face of such an obviously un-Christian nature: It is incomprehensible how Pastor Grabau can still preach about the gospel Luc. 6, 36. ff. without blushing ashamed, and maintain his reputation as a Christian man among so many. But the jug will continue to hold water until it breaks. It is also strange what a terrible noise the man makes as soon as we react to his incessant raving and raving and just a little bit like trampled worms. It seems that the gentleman imagines that he really is the incarnate pope, to whom no one goes because of his

He does not consider that by his eternal unchristian condemnation and judgment he only makes our hearts more and more joyful by showing us who we are dealing with. He does not consider that by his eternal unchristian godless condemnation and judgment he only makes our hearts more and more cheerful by showing us with whom we have to deal.

the notorious New York apostate who publishes the so-called "Catholic Church Newspaper" not only continues to play the role of a harlequin and mean buffoon in this newspaper of his, but also belongs to the "scoffers" who, according to Is. 28, 14. 15. let their motto be: "Luge - our refuge, hypocrisy - our umbrella." Our older readers will still remember how we some years ago by a large register of passages from the Constitution and the most famous writings of the Jesuits themselves

proved which godless, unprecedentedly shameful principles the sect of the Jesuits harbors. The local Jesuit "herald of faith", who had first asked us for this proof himself, was silent about it, because he probably still had some remnants of shame. On the other hand, Mr. Oertel, who, together with his fellow believers, has been fighting the atheists, whom he is fighting for appearance's sake, considers being ashamed of sins as a

He merrily attacked the "Lutheran" and, when we reminded him of God's judgment awaiting all liars, declared: "It's not worth worrying about. This nameless impertinence then also had its effect; now also the St. Louis "Herald of Faith" also came out of hiding, printed the dishonorable, lying justification from the "Church Newspaper" and now presented itself as if it had known nothing of the evidence that had appeared in the "Lutheran" in response to its challenge and had only been made aware of it by Mr. Oertel's excellent dispatch; although at that time the "Herald of Faith" had exchanged with us in such a way that its bearer handed in his paper to our expedition and received the "Lutheran" in return. Later, of course, when the "Herald" became uncomfortable and embarrassed by the exchange, he broke off all communication with us (not at all to our regret, but to the actual testimony of his bad conscience).

But we return to Mr. Oertel.

The same one has recently tried his pack of lies on the "Lutheran" again. No. 17 of the "Lutheran" a worthy co-worker writes of the popes: "They were therefore certainly in the church, but "like mice droppings under the pepper;" they did not belong to it. This Lutheran*) expression may not have been to Mr. Oertel's liking. How does he help himself now? He answers: "But the "Lutheran" even becomes funny and mischievous.

claims that the Catholic Church was there before Luther, but ""like mice -.

Luther writes of the popes: "We allow this to happen, that they are in the Christian church, but they are not the right members of the church. - Just as there are many of them among us who are baptized, go to the sacraments, present themselves as Christians, and yet they are peelers in the skin. He (the pope) is in and under the Christian church, just as mice droppings are under the pepper, and grist under the grain, and help fill the bushel. . So the heretics, false teachers, or ungodly are also in the churches not natural, righteous members, but the filth, so out of the body weakens." (S. Interpretation of the 6th-8th chap. of the Ev. John VII, LU4. 45.)

This, of course, is a strange argument.

Of course, it does not occur to us to enter into a controversy with a person like Oertel. That would be too much honor for such a subject. We mention this only as a warning, so that one can see how low a person can sink when he denies and renounces his faith for the sake of his stomach. Here we remember Luther's consolation in his Martyrs' Hymn:

They let you lie, after all, you have? no pious.

We shall thank God in it, His Word has come again.

From Westphalia.

"A clergyman of another confession may be appointed pastor of a congregation with a special confession if the congregation does not object to this appointment. The newly elected pastor must soon commit himself to the symbol of the calling congregation. In the case of congregations based on the Consensus Seven, the pastor must commit himself to the Reformation confessions in their unity. Thus reads the 231st resolution of the seventh West

The Provincial Synod of the Pharaohs. What should one think of such people who have been able to pass such a resolution! A Lutheran. A Lutheran clergyman should be able to be called to a reformed congregation and swear there that he will teach reformed, and a reformed clergyman should be able to be called to a Lutheran congregation and swear there that he will teach reformed. Clergyman shall be able to be called to a Lutheran congregation and swear that he will teach reformed. A reformed or Lutheran clergyman shall be able to be called to a Lutheran congregation and swear that he will teach and administer the sacraments for a long time; and if a reformed or Lutheran clergyman is called to an unformed congregation, he shall swear that he will neither teach nor administer the sacraments in a reformed or Lutheran manner. A person must have a small bag instead of a heart bag or a pig's bladder instead of a conscience if he is to be willing to do such things.

"The Lutheran congregation in Berlin recently held a beautiful topping-out ceremony for the construction of their church. If the Lord helps, the consecration of the church is to follow in the course of the next year. However, God has made the last Sunday of the church year a special feast day for the congregation: Mission Inspector Haag was received into the Lutheran church along with four pupils from the united mission house. How mighty and faithful is the Lord, who does not leave His own." (Luth. Dorf-Kirchz.) This is the pastor Haag, whom the church regiment in Baden deposed because he administered and taught the Nachtmahl Lutheran, but he could not yet decide to join the Lutheran church and therefore went to Berlin to the mission house. But the truth became too powerful for him and won. God be praised.

(Pilgrim a. S-)

Something from Lucas Kranach and Charles V.

When Emperor Charles V had the old painter Lucas Kranach come to him in the camp before Wittenberg, he began to speak to him in a friendly manner and said: "Your master, John Frederick, Duke of Saxony, recently captured by me, has honored us with a tablet painted by you at the Diet of Speier, which I like very much, and I also have a tablet in my chamber in Mechelen, on which you have abcounterfected us when we were still very young, and I would like to know from you how old I may have been at that time. To this, Master Lucas says that he may have been eight years old at that time. But since I, he continued, made the conterfei and you often go back and forth, as the young children do, and saw such your Grace Preceptor, he put, so that you may I would like you to be quiet until I understand the lineaments, a well-cleaned projectile with me, on which Your Grace kept his eyes and did not turn away from it until I hit the picture right.

Since Emperor Charles heard this from Lucas, the painter, he liked the narration and spoke to Lucas very kindly. When good old Lucas saw this, he fell at the feet of the emperor, wept bitterly, and pleaded for his master, to which the emperor answered very kindly: I will do it, your country shall experience my mercy. With this, he kindly let Lucas go, whereupon the old Lucas received his He proved his love and loyalty to his captive master with tears.

It is said that Charles, when he abdicated as emperor and vowed in Hispania in the monastery, had his deeds depicted on several cloths, of which there were about 20 pieces. He hung them on the walls in the cloister and often let himself be carried there, and there he sat in front of the painted cloths and remembered what had happened in his military campaigns and sieges, fcl'd battles and other things, what he had used for military commanders, captains and captains, also what he had had for luck and misfortune. And when he came before the cloth on which the history of the Schmalkaldic War and the prison of the Elector of Saxony had been

painted, Her Majesty used to sigh before it and say: "If I had let him stay, I would also have remained who I was. And so it is; for after the Elector's imprisonment, Emperor Charles had little more luck and victory against his enemies, neither before Costnitz, nor before Magdeburg, nor before Metz, which city he wanted to regain for the empire, because at that time it was held by the King of France.

Theure Absolution.

When the pious Emperor Frederick was banished by Pope Gregory IX, he could not receive absolution sooner after the diligent persistence of Duke Leopold of Austria, because he had given the Pope 120,000 ounces of gold. This was a true merchant who knew how to spend the keys he had received from Christ for free.

Correction.

Since I have a detailed knowledge of the relationship of St. John's Church at Grove City near Columbus, O., to the parish at the same place, which was formerly served by Mr. Pros. Lehman" at the same place, it is sufficiently attested to me that the latter did not appoint its pastor for a specific period of time, so I consider it my duty, upon request, to correct the article in number 7 of the 12th volume of the "Lutheraner" to the effect that what is said there about the hiring and things of the preachers does not apply to this congregation.

H. C. Swan.

Display.

This year's District Preachers' Conference for Michigan will be held, God willing, at Grand Rapids, Mich. on June 12, 13, 14 and 15. All members of the same are hereby requested to arrive promptly on the evening of June 11.

Ferdinand Sievers, d. Zeit Secretär.

Teacher Conference!

The Chicago - Milwaukee - and Michigan Teachers' Conference will meet this year at Chicago at the residence of the undersigned from Wednesday after the holy feast of Pentecost, as on June 3 to 5.

Chicago, April 0, 1857.

T bc od or Bün ger. Secretary o temp.

Conference - Display.

Dic Chicago district preachers' conference will meet June 9-12 u. e., at Hrn. Past. Selle, 1st, Will Co, Ill. W. S. Stubnatzy, Secr.

For leniency.

Through the help of one of my sons, who has supported me in my business since I was seriously ill in February, I am in a position to offer the continuation of Luther's works, Erlangen edition, up to the 65th volume incl., to the owners of Luther's works, Erlanger Ausgabe, who have previously obtained their copies from me. The bound copy from volume 50 to 65 incl. costs G6,ä0. The 66th and last volume is, according to reports, under the press; the whole work will therefore be available in its entirety within a short time.

F. W. Barthel.

Full Gnitting

kingtgcne preiilmcratlons'funds for the

Altenburg New Testament.

3u No. 9 sheet was settled receipt about

Copies\$1431 ,25.

The following were received subsequently		
	for:	
2		S
8	vou Hrn. Past. Uaumgart	2,50
	Becker	10,00
3	" Birkmaun	3, /
4		5
2	,,, Bohling	0
1	Teach. Bartling	26,25
1	" H. Th. Bethe	1,2
		5
	" Past. Eppling	2,5
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	" FritSc	2,5
1	" H. Gills	0
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	" Past. Cock	2,5
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	" Hanser	2,5
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	,,, Holls	3,7
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1	Past. Calf	5
		1,2
8	" Klaus	5
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	" Andr. Kuhnrt	5!
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1	" Past. Bait	5
4	" " Metz	17,50
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9	,,, Nordmann	23,75
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	" Ch. Piepenbrink	5
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0	,,, Steinbach	12,50
2	" Stephan	2,5
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	" Stilbnatzi	5
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	" Pieces	5

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	" Gottl. Schmidt	5
		2,5
	" I. I- Tutter	0
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0	" Past. Wernlee	25,00
4		5,0
	" Wuicdr	0
1		1,2
	" Gottl. Wunderlich	5
1		
7	various Local (members here)	21,25
	Summa	
	-40 copiesK167	5,00.
	St. L onis, May 9, 1857.	

Otto Ernst.

Receipt.

The following funds have been received for our church building:

Ben der Gcm. d. Hrn. Past. Werfelmann \$ 7,00 " "" "" Zagel \$2,00 and

81,00 by Friedrich Hoppenger.

" the St. Johannsgcm. of Mr. P. Daib 13,98 " its Jacobnsgcm. 11 ,25

"Mr. Past. Daib himself 2 ,00

" the St. Panlsgcm. of Mr. P. Fricke in

Indianapolis by the following gentlemen: Friedrich Dstermeyer \$3.00 - Wilhem Koch, Hermann Nicmber, Ernst Koller, Friedrich Schröder rc \$2.00-Fried. Koch, Friedrich Schildmeier, Anton Ostermeier, Johann Schnur, Ludwig Meier, Friedrich Dammeier, Henry Symp, E. H. Piel, W. F. Piel, Hermann Nösener, Wilhelm

Rogener, Carl D. Berg, Heinrich Berg rc \$1.00.-Johann Behemann 75 Cts.- Heinrich Koch, W. Bechner, W. Niemcier, Carl Tebbe, H. Kellermeier, Wilh. Meier Fried. Meier, Heinrich Selle, Ernst Dammeier, Wilhelm Brüggemann, Friedrich Wampner n 50 Cts.-Christian Hartmann sen., Christian Hartmann jun. both together \$1.25-Anton Müller 40 Cts. Carl -Nerge, 35 Cts. - Past. C. Fricke, Wilhelm Berg, Heinrich Nergv, Ernst Bruns rc 25 Cts. -

For these gifts, we wish the Christian givers God's temporal and eternal blessings. On behalf of the Lutheran Immannelsgemeinde,

The Board of the same:

Heinrich Bardonner sen.

tn Co, Ind. Nicolaus Tent. John Nessel Jr.

Receipts and thanks.

The undersigned sincerely and gratefully acknowledges having received from Dr. Sibling \$3.00.

Concordia College May 11, 1857.

I. K. L. Minor.

!

With grateful thanks hereby certifies \$3.00! to have received from the Cincinnati Young Men's Association

Concordia College. L. W. C. Schick.

With heartfelt thanks to God and the benevolent donors, the undersigned certify \$9,00 received from the Women's Club of Detroit for their support l'cbcu.

Fort-Wayne, W. Heinemann.

d. May 6, 1857. U. Jversou.

The undersigned hereby certifies to have received the following' monies for his support, namely: \$2.00 from F. Chr. Grupe, 84.00 from Friedr. Fink and 50 Cts. from Konr. Potzel.

Fort Wayne, d. May 6, 1857.

H. Gils.

Get

for the seminary building in Fort Wayne: from Fr. Seuel\$3 ,00

Chr. Piepenbrink.

Received:

2c. to the Concordia College Building:

by Hrn. Past. Günther Collecte at Joh. VernerS wedding in Grafton \$2,53; by F. Lange in Cedarburg \$1,50; by Ch. Hennig \$1,00 \$ 5,03 by the Gcm. of H-u. Past. N edel in Dissen,

Mo.: Grfsh. §3.00; Br. and R. rc 81.50;
 Sew. §1.20; Kr. and Mtz. rc §1.00; Mtz.
 50 CtS.; Mrs. N. N. O. 95 Cts.; Kstr.
 75 Cts.; Sthe. 25 Cts. 11,65
 from the congregation of Mr. Past. Löber in
 Frohna, Perry Co., Mo. 30.50
 " of the Gem. of Mr. Past. Niemenschneider
 Washington Co, Ill, I. F. Brockschmidt, H. Brockschmidt, E. F. W. Niemenschneider u 85.00; H. Gräme Sr. §3.00; F. Fricken-
 schmidt §4.00; I. H. Gräwc jun., H. Jakob, Beckmeyer, G. Jakob, F. Brockschmidt, H. Holt rc §2.00; F. W. Brockschmidt, K. Schaal, C.
 Scgelhorst, Lud. Brockschmidt, I. F. Flachbart, H. Winter, F. Büning rc 1.50; D. Matte, H. Holle, F. Graben- krüger, W. Holle, Chr. Wolf rc
 §1.00; H.
 Kamper 50 Cts. 50,00
 from the Gcm. of Mr. Past. Klinkeuberg on
 White Creek, Barth. Co, Ja: Heinrich Kuhlmann and G. Bernholt n 81.25; H. Brockmann, zur Deweft, Nordmann, Her. Kuhlmann, Friedr.
 Meier, G. von dem Fange, Wittwe Iobürch, Varmann rc §1.00; I. v. Strohe, Peter, L. Hanser, B. Kuhlmann, Heinr. von dem Fange, G. Ritt-
 mann, D. Pardiecke, Heinrich Meier, Tb. Gotsch n 50 CtS.; Donast 21 CtS.; Ha- geuberg 75 CtS.; Trimpe 25 Cts. 16,21 " of the Gem. of Hrn.
 Past. Lange in St.
 Charles, Mo.: C. Blödbaum §2.75; A. Georg, C. diiederhellmann, F. Milkcrs- mann, rc §2.00; E. Plackmeier, I. H. Meier, D. Möhlenkamp, H.
 Möbleukamp, I. Möhleukamp, rc §1.50; W. Bruns §1.25; W. B8ebcr, A. Becker, H. Meier, G. von Senden, W. Bcckebredc, H. Bcckchrede, H.
 Bruns, D. Barklage, I. Hagedorn, H. Klittine, I. H. Sandfort, F. Blöbaum, G. Kruse, Stu "iberg, C. Dahmanu, H. Schcips, A. Bvde, Ch. Weeke, H.
 Ehlmann, W. Hagemann, W. Bohne, C. Grünkorn, H. Hesckamp, D. Meers, H. Beckebrede, D. Ehlmann, I. Kuhlhof, D. Holrah, H. Nassau, E.
 Troste, H. Deunigmann, H. Sandfort, G. Ammeland, I. W. Mähten- kamp, I. Heidgert, H. Lürding, D. Tböle, H. Richterkasstng rc §1.00; D.
 Zumbohl, D. Sandfort, W. Ludwig, Christoph rc 75 Cts.; H. Laging, E. Plackemeier, G. Ermeling, Middendorf, A. Hallemann, H. Barklage, F.
 Treste, D. Bcckchrede, T. Stumberg, H. Landwehr rc 50 CtS.; H. Meers, G. BrunS, F. Böhnker, H. Karu- kamp, H. Hollenberg, H. Zumbohl,
 H.
 Böhnker, B. Lürding, B. Engclke rc 25c. 65,00 by Mr. Past. Eppling, collection on
 the wedding of Mr. Forester2 ,00
 from the community of Mr. Past. Sauer, Dudley-
 town, Jackson Co., Ja.: H. Mönig §2.00; H. Benter, H. Thormöhlen rc §1.25; H. Aufenberg §1.15; F. Steinkamp, H. Otte, H. Steinbrink, G.
 Rölker, H. Schneider, H. Dickmeier, H. Beukemann, F. Poliert, W. Pottschmidt, W. Duve, F. Schep- mann, G. Schepmann, H. Bühncr, H.
 DriehauS, G. H. Schepmann, F. Hack- mann rc §1.00; Rothkopf, Ch. Möhlen- kamp, H. Meidler, K. Snnderinann, F. Lahmering, F. Sirp, H.
 Eggemann, F. Surenkamp, F. Klcekamp, F. Groben- kamp rc 50 Cts.; H. Steinkamp, H. Ma- scher, G. Tbormöhlen, H. Steinkamp, H.
 Niewede, F. Meier, N. Sckröer, F. Brand n 25 Cts. 20,00
 "of the community of Mr. Past. Vaumgart, Elk-
 horn Prairie, Ill, third shipment: W. Brockschmidt §4.00; Heinr. Boskamp, Fr. Böttger rc 81.00; F. Böttger Sr. 75 Cis." W. Maßmann, Mart.
 Eckert §1.50; Dictt Hedemann §5.00; H. Garling §2.50 17.00

by Mr. Gottl. Wunderlich in Patzidors,

Perry Eo., Mo. 1.00

"of the Ebeitzzer-Gcm. of Mr. Past. Besel 9,00 " of the parish of Mr. Past. Link in

Pleasant Nidge, Zll. 12,50

"Mr. Sudmcier through Mr. Past. Besel 0,25 " the congregation of Hru. Past. Lehner, New

Hanover, O. 10,00

" of the Gem. of Mr. Past. Lemke, Monroe

Co., Mich.: G. Schoenausgruler \$4.00;

Tb. Krug \$2.00; G. Finzel, P. Finzel, F. Finzel u \$3.00; Job. Schädde, A. Herbst u \$2.00; G. Schaßberger l.50;

S. Krug, 01. Herbst n \$1.25; I. Böhm-, I. Weber, C. Piester, H. Weissenstein, Z. Kornbausch, M. Hofmann, C. Sperr, 0). Krazer, I. Rode, C. Hvhenstein, L. Stadler, F. Klaus, 0). High luge n \$1.00; C. Reinhardt 88 cts; P. Köhler, L. Niemann, M. Baum, M. Geiman, G. Daschner n 50 cts. Past. Lemke \$400 43.38 " of the comm. of Mr. Past. Hattstädt, Monroc, Mich: I. Meier \$2.00; L. Matthes, K. Mohr a \$1.50; F. Hock, Kurz u \$1.25;

(6. Löffler, Standherdinger, Wittwe Lntz u 1,00; G. Matthes, Weißleder, Frank sen., K. Schuster, Schober u 50 CtS. 13,00 by Mr. Past. Bcmreuther by H. Fries,

Beard. Nesteln and Maria Bcmreuther u

\$1,003 ,00

by Mr. Heinr. GörSinEhester, III. 5,00

"Mr. JungetbeiSt . Louis5 ,00

" of the St. PeterSgem. of the Hrn. Past. Nödcr

in Middleton5 .75

by Mr. Past. Nöder from Mich. Quick

75 CtS.; Joh. Veit \$2.00; Past. E.Nö°

dc\$1,504 ,25

by Mr. Past. lox by Ch. Lvrhc, Mrs. Grimmer, Wittwe Schmidt u \$1,003 ,00

d. to the Synvdal kisses of the Westl. district:

by Mr. Past. Nennicke, Staunton III. H 1,00 from the Treiciuigkeits-Tist. in St. Louis 11,70 " Zmmanuels-Tift. in St. Louis7 ,30

E. Nvschke.

Receipt slip for No. 19. Received

n. to the general Synodal - Casse: from the Zion congregation of Mr. Past. Wolf P 2,85 from the congregation of Mr. Past. Niemenschneider - - lu,00 from I.

H. Bergmann for synodal reports 0,50

collected by I. H. Bergmann through a Collecte- 47,91 from the congregation of Hrn. Past. Birkmann 9 25

from Mr. Past Hoppe for synodal reports 0 50

for the general president:

from the congregation of Mr. Past. Rcnnike P 4,75 from the congregation of Mr. Past. Löber 6,75

from the congregation of Mr. Past. Werfelmann 6,00

d. to the Synodal Missionary Fund.

by Mr. Steinkämper in the community of Mr. F. W.

John, Fort Wayne, Ind. <x 5.00

by H. Fotmer from the congregation of Mr. Past. Swan from the

MissionSbox

from the congregation to Mr. Past. Kurtz for the Mis.

si'on in Minnesota

Collection on Easter in the parish of Mr. Past.

Klinkcnbrg

from an unnamed

by Lmse Hammer

by Mr. Past. Klinkcnbrg

Of St. Paul's parish in New Mclic d. Past.

Ottmann

Collection on the child baptism of Mr. W. Wulfckotter in the Gem. d. Hrn. Past. Ottmann

0,50

0,72

5,00

11,38

1.25 0.25 IM

1^5

by W. Windhorst in the congregation of Hrn. Past.

Ottmann

Collection on Easter in the congregation of the Rev. N. Volkert from Jungfer Hänschen in St. Louis from the congregation of Mr. Past. Sallmann
by Mr. Bergmann in New Zfork by Mr. Wieland by Mr. Bergmann by means of various collections by

Mrs. Meier in the parish of Mr. Past. Bcscl

Campbellton III. from d. Gemeinde d. Hrn. Past. Werfelmann from 6). P. Germann from the congregation of the Rev. Stärken from the
congregation of Mr. Past. Lemke, Monroe, Mich, namely: k3,50 by means of a collecte.

1.00 v. G. Scratch.

1,00

4,00

5,00

0,5l>v. G. Schaßberger.

Collection in missionary hours of Past. Lochner, Milwauic, WiSc. 28,0t)

Collection d. Hrn. Cantor The; among his school-
children for mission in Minnesota

6,00

by G. Laudon in the Gem. of Mr. Past. Lochner

for mission in Minnesota 1

,00

By Past. Lochner for Misffon in Minnesota

3,00

by the congregation of the Rev. Keyl in Baltimore, Mb. 96.35 by the congregation of the Rev. Stubnatzy in Thornton,
Illinois 9

.35

by H. Henke in the parish of Mr. Past. Stubnatzy 2,50 by Mr. Past. Seitz for the mission in Minnesota 6,00
namely: 75,00 from H. C.

1.00 from S. H.

Collection of Mr. Past. Kolb on Easter for d.

Minnesota Mission

7.62

from an unnamed person in the community of Mr. Past.

Kolb for Minnesota mission

0.57

From the Klingell-etel in d. Gem. drn. Past. AM

for mission in Minnesota

6.81

Collection from the wedding d. Hrn Borkenhagen in

Meguon, WiSc. 5

.51

by Mr. Trupkc in Grafton, WiSc.

0.25

From an unnamed individual in Grafton, WiSc.

0,24

c. for the maintenance of dcs Concordia College:

from d. Gem. drn. Past. Swan from the CollegeBüchse

5 --r 1,43

by H. Noth in the community of Mr. Past. Löber ...

3,00

by Mr. Miner from Mr.". Billing

1,00

from the parish in St. Louis

22 00

from the community of Mr. Past. Hattstädt in Monroe, Mich.

for the salary of the teacher staff

12,00 by Mr. Past. Küble from some Lutherans in

Hickory Creek, Ill. 0.50

ä. for poor pupils and students in the Concordia-

College and Seminary:

Collection at the wedding of Mr. Ph. Hunsinger in Staunton, Ill. P2,20

by Fr. Krikeber in Minneapolis, Minnesota

2,88

from the parish of Mr. Past. Brohm in New York - 12,00 from Fr. P. in the Gem. of Hrn Past. Besel for

Graves

IM

of Pi. in Baltimore, Md.

0 50

7.75 from H. Henke in the parish of the Rev. Stubnatzy 2,50 from the Jungfraucn-Perein ind. Parish of Mr. Past.

Stubnatzy for A. Selle 4

,50

of the young people's library in the parish of the pastor.

Miracle for H. Grube

10.0,)

by Johannes Becker in St. Louis

1.00

F. W. Barthel.

For the Lutheran have paid:

the 10th year:

Mr. W. Nust.

the 11th year:

Men: C. Gerling, W. Nust.

the 12th year:

The gentlemen: W. Ambrosius, Ocstcrlein, Ahnert, C. Tey- ler, C. Schcpper, Johann Wilhelm, Past. Hattstädt (P3,00) Eiters, Eisfeldt, A. Müller, W- Rüst,
Hagwcr.

, " the 13th year:

Messrs: W- Ambrosius, Oestcrlein, N. Hcinemann (50 CtS.), G. Roth, G. Döhning, A. Pogel, Wittwe Fröbei (50 CtS.), Fr. Krikeberg, Fr. Dübren, S. Bauer, W
Bader (50 CtS.), W. Bentz (50 CtS.), Past. N. Klinkenberg,

! G. von dem Fange, zur Oewest, G. Bornholt, D. Pardiek, 1.00 F. Nittmann, Nordmann, Drockmann, H. Kuhlmanu, Pas., Wolf, C. Külling, Past. N. Bollert, A.

Claus, W- Teiler,'

15,00 H. Holnneier, I. Fasse, F. Lichtbart, F. Kastning, H. Butt
inaim, I. Jricknschmidt, I. Lang, I. H. Bergmann (2Ä.), W. Brvmort (50 CtS.), Past. H. Wetzcl, W. Bohle, W.
Flottmann, W. Polster, W. Lücke, Johann Wilhelm, C. Ko-

23.86 stör, C. Heckendvrf, Müller, Höhne, Dörner, Harttert, AuriS, ^Hertung, Drcichel, Pritzlaff, W. Rüst, Fr. Fcllwock, A.
1.00 , Moll (8 Er.), W. Schwarz (6 Ex.), Past. Dicke, Schrup.

11.37 j pel, H.Ncitz.

1.00 iden 14th ed:

12,00! The men: W. Ambrosius, W. Brommert (50 CtS.), ! Buestrin, Pagenkopf, Past. Lochner, Past. Guntbcr,
5,00IF .W. Barthel.

Received:

n. to the general synodal treasury:

Monthly contributions of the community of Mr. Past. Brohm
in New York from December 1856 to May 1857 E,23

for the general president:

by the congregation of Mr. Past. Schwan in Cleveland, O.

Collecte on Easter Z63.96

"of the St. John's congregation of the Rev. Metz in New Orleans 30.25

" the Gcm. d. Hrn. Past. Lemke in Monroe, Mich. 6,00

6. to the Synodal Mission Casst:

from d. Gcm. d. Hrn. Past. Roads in CvUinsville. Ill. 6.35 " from an. unnamed. person. in. the. community. of. Mr.. Roads 1.00

by Mr. Past. Selle in Trete, Ill. namely: - - - 9,31

Z6,15 of whose Zion church.

3.16 " " Jmmanuelögcmcinde.

of d, Gem. d Hrn. Past. Kühn in Euciid, O. - - - 5,00 ,, W- Conrad in d. Gern, des Hrn. Past. Kühn - - 4,00 " Hxn. Past I. H. Ion 2,00

" his spouse 1,00

from the missionary box in the community of the pastor. I. H. Jon 1,42 from the DreicinigkeitS-DistrikI in St. Louis 6 ,8)

" d. Gem. d. Hrn. Past. A. Brose in Woodland, W'S. 2,37

" Mr. Past. A. Brose 0.63

" Fr. Meyer in Nvchcster, N. I. 2 .00

" Mrs. Kratz "" 2,00

" " Hcinlr, " " 0,50

,,, Huber, " " 1.75

,, Mr. Opsergeld ,, " 0,75

e. for the maintenance of Concordia College.

of d. Gcm d. Hrn. streets in Collinsville, Ill - 9,40 " cinem Ungcnamrtmind. Gcm. d. Hrn. Past. streets 2,10 " of St. John's congreg. of Hrn. Past. Pollakin

Crctell. 7.00

,, the community in Tt. Louis 22,00

cl. for poor pupils and students at Concordia

College and Seminary: by Mr. Past. Polak in Cretk, Ill. collection on a child baptism for A. Selle 2.55

from the St. Johannis Gcm. of the Hrn. Past. Mctz for the lacing Lutz 22.10

" of the Zion congregation of Mr. Past. Hoppe for the

Pupils Hcrzer and Crull 29,00

,, the sewing club in the parish of Mr. Past. Hoppe

for the Schiller Hcrzer and Crull 10.30

F. W. Barthel, Cassirer.

For the Lutheran have paid:

the 14th year: Messrs. N. Körner, Past. I. Ritter.

the 12th year: Messrs. Past. I. Ritter, Fr. Loren;, Landgraf

(50 CtS.), Past. I. H. Ion, I. Wallschläger, Phil. Schreiber (4 Ex.)

the 13th year:

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From the hope of a still imminent
general conversion of the Jews.

(Conclusion.)

In the last section of our treatise (No. 19) we saw that when the holy prophets prophesy that the Messiah will ascend the throne of David, rebuild the ruined tabernacle of David, and re-establish the kingdom of Israel in Canaan with all its "sanctuaries," they are not prophesying something still future, but nothing else than the foundation, expansion, and government of the holy Christian church. We have seen that even when the holy prophets speak of the time of the new covenant, they speak in the language of the old covenant, but from the New Testament we must understand and interpret all this in the New Testament. By the Israel and the Jews of the New Testament, the holy prophets understand the Christians; by Jerusalem, Mount Zion and the temple of the New Testament, the church of the Christians; and by the Canaan of the New Testament, the whole place, wherever the church of Christ has its lodging, fire and hearth. We cannot be surprised by this or think it hard and strange. There is only One Church. The Church of the New Testament is nothing else than the continuation of the Church of the Old. Therefore, when the holy prophets look into the future, into the time of the New Testament, they are saying

When the holy prophets looked into the future and saw the whole world taken over by the faithful, they saw nothing else than the enlarged Canaan with its Jerusalem on Mount Zion, the mountain of the Lord. So it seems as if the holy prophets prophesied almost only about the glorious things that were still to come for the Israelites in their Canaan and in a new Jerusalem to be built, but in fact they speak of nothing else than the glory of the Christians. This should surprise us all the less, since the Christian church really has its roots in the Israelite church, from which it grew like a tree, since it really took its beginning and origin from the bodily Canaan and especially from the bodily Jerusalem, where the Lord and his holy apostles first sought the lost sheep of the house of Israel, and since the whole Christian doctrine really flowed from the Old Testament as its source, so that Paul could testify: "I say nothing save that which the prophets said should come to pass, and Moses." Apost. 26, 22. As we are therefore accustomed to see in the prophesying examples of the Levitical worship,

If we see nothing else in the sacrifices, feasts, new moons, Sabbaths, sprinklings and the like than the works and effects of the atonement in the N. Covenant through Christ, we must also get used to hearing nothing else in the prophesying words of the prophets about the glory of Israel, Canaan, Jerusalem and the like than about the church of the New Covenant. As little as it is a false spiritualization of the letter, if we now also resemble Christ's church in the temple at Jerusalem and the Christians in the Jews of the New Covenant, but apply the word of Revelation to the present Jews according to the flesh: "Behold, I will give out of Satan's school (synagogue) those who say they are Jews, and are not, but lie." Rev. 3, 9.

There are now three main points to which we need to draw attention.

The holy prophets prophesy first of all that the Messiah will bring the golden "pleasant time", the "gracious year of the Lord," the right Sabbath year of rejoicing (Isa. 49, 8. 61, 1. 2.) There will be great peace and proud rest. Then the swords will be turned into plowshares and the spears into pruning hooks, and no nation will lift up a sword against another, nor will they learn to fight more (Isa. 2, 4. Mich. 4, 3.) Then wolves will dwell with the lambs and the pardel with the goats. A little boy shall drive calves and young lions and fatlings together. Cows and bears will go to pasture, so that their young

And lions shall eat straw like oxen. And an infant shall delight in the hole of the adder, and a weaned man shall put his hand into the basilisk's den (Isa. 11:6-8). One will dwell in houses of peace, in secure dwellings, in proud rest (Isa. 32, 18.). There will be a time of all abundance, pleasure and comfort.

will be. Every man shall dwell under his vine and under his fig tree without fear (Mich. 4, 4.) There shall be waters in the wilderness, and shall flow again, and rivers in the fields. And where it was dry before, there shall be pools; and where it was dry, fountains. Where serpents have lain before, let there be hay and reeds and canes (Isa 35:6, 7). The mountains will be dripping with sweet wine, every hill will be fruitful and flow with milk (Amos 9, 13. Joel 3, 23.) Then the LORD of hosts will make a fat meal for all nations on his mountain, a meal of pure wine, of fat, of marrow, of wine in which there are no yeasts (Isa. 25:6 Namely, Israel shall eat the goods of the nations, and shall glory in their glory; and Israel's brethren out of all nations shall be brought unto the LORD for a meat offering, upon horses, and upon chariots, and upon litters, and upon mules, and upon heels, unto Jerusalem unto the holy mount (Isa. 61:6, 66:20). Finally, there will no longer be children who do not live out their days or old people who do not live out their years, but the children of a hundred years will die (Isa. 65:20).

The chiliasts understand all this to mean that a particularly glorious period of time is to be expected before the last day, in which Israel will play the greatest role.-How does the Holy Spirit interpret this in the New Testament itself? - All these prophesied glories, as far as they concern this life and this earth, the Holy Spirit declares to have already appeared through the establishment of the church of the New Covenant with its spiritual glories. When the Lord opened the holy Scriptures in the synagogue at Nazareth, he read the passage of the prophet Isaiah quoted above, Cap. 61, v. 1 and 2, which closes with the words: "To preach a gracious (or acceptable) year of the Lord;" and then the Lord added: "Today this Scripture is fulfilled in your hearing." The same is declared by St. The same is explained by the holy apostle Paul by citing the parallel passage Is. 49, 8 and adding: "Behold, now is the day of salvation!" 2 Cor. 6, 2. But that this "gracious and acceptable year of the Lord" is just that, which is also characterized by all those prophesied special glories, is also testified to us by the Holy Spirit in the New Testament, and indeed so brightly that only closed eyes cannot see this New Testament sun. As soon as the Lord was born, the promised Prince of Peace (Is. 9, 6.), the heavenly hosts sang in harmonious choruses: "Glory to God in the

High, and peace on earth, *) and goodwill toward men." (Luc. 2, 14.) Also the Lord Himself, when He had accomplished the work of redemption, came out of the grave with the greeting of peace (Joh. 20, 19. 21. Luc. 24, 36). Even before that the apostles were instructed to begin their sermon of the kingdom in every house with the greeting of peace (Luc. 10, 5. 6. Matth. 10, 12. 13.). The apostle Paul therefore writes expressly of Christ with regard to Jews and Gentiles: "For He is our peace, who hath made both one, and hath broken down the fence that was between them, in that by His flesh He took away the enmity, that is, the law which was written in commandments; that He might make of two One new man in Himself, and make peace. And that he might reconcile both to God in one body by the cross, and put to death the enmity by himself. And came preaching peace in the gospel to you who were far off and to those who were near; for through him we have access both in one Spirit to the Father." (Ephes. 2, 14-18. Cf. vv. 11-13.) By the removal of the dividing fence of the law, Jews and Gentiles were reconciled with God and thereby came to peace among themselves, the swords were changed into plowshares, the spears into sickles. But that among the wolves, lions, vipers, and basilisks, which according to the prophets were to become merciful beasts at the time of the Messiah, none should be understood but the Gentiles to be received into the Israel of the new covenant, this was revealed to the holy apostle Peter, when he hesitated to go to the Gentiles, by a heavenly vision; *) it bites: "And he was amazed, and saw heaven opened, and there descending unto him a vessel like unto a great linen cloth, bound with four corners, and let down to the earth; and in it were all manner of four beasts of the earth, and wild beasts, and fowls of the air. And there came a voice unto him, saying, Arise, O Peter, slay and eat. But Peter said, O no, Lord, for I have never eaten anything common or unclean. And the voice said unto him another time, What God hath cleansed, make not thou common." (Acts 10:10-15.) And pray! from that time forth Pe

*) Even these words, as we have seen, the chiliasts declare to be unfulfilled, nothing but a pious wish; herewith they only prove how blind they are in spiritual things and how they are not afraid to contradict even heavenly messengers, if they cannot perceive with their gross senses what they proclaim.

Incidentally, the prophet himself hints at it, cf. Is. 11, 10, as in general the interpretation of the prophets themselves can easily be discovered in the light of the N. T.. To prove this, as faith-strengthening as it would be, would lead us too far, beyond the limits, which are set to us by the purpose of a newspaper. Eager Bible readers, however, will hopefully feel prompted by our hints to make the test themselves and compare not only the New Testament with the Old Testament, but also the latter with itself, in order to obtain the infallible key of prophecy.

trus healed of his prejudice, went confidently to the pagan Cornelius and now gathered this and other herds, these former bloodthirsty wolves and lions, as now transformed members of Christ's herd on the pasture of the Christian church, and all the millions of pagans, who were subsequently called by the gospel, are just nothing else than those wolves, lions, young lions, basilisks, otters, bears, bears and other pagans. The millions of pagans who are called hereafter by the gospel are nothing else than those wolves, lions, young lions, basilisks, vipers, bears, pardels and so on, who, after their conversion, graze with the lambs of Christ on the pastures of the Gospel. Read the history of the spread of the Christian church through all centuries up to the history of

the mission in our days on New Zealand, the home of the man-eaters, and you will soon see the fulfillment of the prophecy with your eyes, that an infant will have its air at the hole of the otter and that a weaned one (who has just exchanged the mother's milk of evangelical knowledge for stronger food) will put his hand into the cave of the basilisk. The chiliasts will of course say, but where is the peace, we do not want to say between Christians, Jews and pagans, but only between Christians? Does not the opposite take place? - But o foolishness? - Did not Christ clearly testify: "My peace I give unto you; not as the world giveth do I give unto you"? Did he not clearly testify: "You should not think that I have come to send peace on earth. I have not come to send peace, but the sword"? (Joh. 14,27. Matth. 10,34.) - We see from this that the peace that Christ came to establish is of a completely different kind than the outward peace, like His righteousness, His love, His joy. It is the inward peace of heart that remains between the children of God, even if their mutual flesh and blood still fight each other outwardly. Therefore, Christ's kingdom is already a kingdom of peace, but it will be revealed as a kingdom of peace only in heaven, when not only all enemies will be made the footstool of Christ, but also all his friends will have awakened to the full image of God. We repeat, as the righteousness and holiness of the church, so also its peace must be believed, but it can never be seen here.

The same is true of the further glory of the Messianic Kingdom, of which the holy prophets prophesy and which they portray under the image of a fertile land and earthly pleasures. The key to this is given by the Lord Himself when He compares the Christian church with a wheat field, or with a treasure in a field, or with a precious pearl (Matth. 13.), or with a fruitful vineyard (Matth. 20, 1-16. 21, 28-43.), or to a wedding (Matth. 22, 1. ff.), or to a great supper (Luc. 14, 16. ff.), or to a house where there is plenty of bread (Luc. 15, 17.) and so on. All this is certainly not an inward, invisible, spiritual, heavenly, but a spiritual, spiritual, spiritual, spiritual, spiritual, spiritual,

(Luc. 17, 20. 21. Joh. 18, 36. Rom. 14. 17.), all those prophecies that seem to promise a great earthly glory of the Messianic kingdom, or a glory that can be perceived with the senses, are to be understood and interpreted from the glory that the kingdom of Christ possesses through the abundant goods of grace that are present in it through the means of grace. A carnal man, of course, when he hears this, says: "How? with all the glorious promises, nothing more should be indicated than what mau get by the preaching of a peacock, by a few hands of water, by a mouthful of bread and sip of wine. Bread and sip of wine and by the miserable absolution of a miserable man? - That would be a beautiful glory to me! "But a believing, heavenly-minded Christian thinks differently; he rather says: "How? after I have drunk of the heavenly vine of Christ, shall I feast on the hope that a time will come when every Christian will "dwell under his (earthly) vine and fig tree without fear"? After I have tasted the heavenly gift and have been made partaker of the Holy Spirit, and have tasted the gracious word of God and the powers of the world to come (Ebr. 6.), shall I feast on the prospect of coming once again to a land where earthly milk and earthly honey flow? After I have experienced the mercy of God over my misery of sin without my will and running and have come to the heavenly Jerusalem, shall I console myself with the fact that a time will come when every Christian will be brought to Jerusalem on "horses and chariots, on litters and mules and runners"? - Pathetic glory! Yes, dangerous glory! For if the Christian still has an earthly good, quiet, comfortable, carefree life to expect here, and if it were the old first paradise, into which he should be transferred or into which the whole earth should be changed, woe to him then! For if he is not then already in heavenly transfiguration, the earthly paradise will be for him nothing but a place of insurmountable temptation. No, says the Christian, I thank my God that out of pure goodness he not only once placed the cherub in front of the Garden of Eden to guard the way to the Tree of Life, but closed that garden to us forever as long as we dwell in the flesh, and instead put us off to the paradise which he once so mercifully opened to the dying thief at the right hand of the holy cross on Golgotha."

One of the reasons why many think that the prophecies of the glorious kingdom of Christ are still awaiting the right fulfillment is, as one often reads, also this: that the holy prophets in many places connected with it the prophecy of a great terrible judgment on the enemies of God and of their defeat. And it is true, soon the holy prophets speak thus, as if that a terrible judgment immediately precedes the glorious kingdom of Christ or coincides with it or immediately follows it. For example, after Joel's prophecy of the outpouring of the Holy Spirit on all flesh, we read: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there will be salvation, as the Lord has promised. (Joel 3:1-5.) Further, we read in the prophet Malachi, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD." Mal. 4, 1-6. Further, the prophet Isaiah, after prophesying of the majesty of Mount Zion in the last days, writes: "And He will judge among the nations and punish many peoples." (Isa. 2, 4.) Finally, the glorious promise of the Messiah Isa. 61, 2. says not only: "To preach a gracious year of the Lord," but at the same time: "And a day of vengeance of our God, to comfort all: mourners." Cf. Zech. 12:1-10, where, besides the glorious promise, "It shall come to pass, that whosoever shall be weak among them in that day shall be as David," judgment is proclaimed to all the hostile nations, "In that day will I make the princes of Judah a fiery furnace in the wood, and a torch in the straw, to consume both on the right hand and on the left, all nations round about." - From all this, the chiliasts conclude that the true kingdom of Christ is yet to come, because it must be preceded by great judgments and immediately followed by the last judgment.-But how does the Holy Spirit himself interpret these prophecies in the New Testament? - First of all, as far as the judgment is concerned, which is to precede the kingdom of the Messiah and take place alongside it, the New Testament testifies that this has already been fulfilled in Christ's first future and will be fulfilled continuously in the preaching of the gospel. The whole time of the New Testament is declared in the Gospels, in the Acts of the Apostles and in the letters of the Apostles as the prophesied time of grace and at the same time of judgment. The Lord Himself says: "I have come into this world for judgment, that those who do not see may see, and those who see may become blind." (Joh. 9, 39.) Furthermore: "He who does not believe is already judged, because he does not believe in the name of the only begotten Son of God. But this is the judgment: that the light is come into the world, and men loved darkness rather than light." Joh. 3, 18. 19. "Now judgment is coming upon the world; now the prince of this world is cast out." (Joh. 12,31.) The redemptive work of Christ and the following preaching of the gospel was not only a work of judgment over the devil and a victorious

This is not only a battle against his infernal army, but also a judgment on the whole world and a victorious battle against it. For through this Satan's kingdom has really been destroyed, the idol altars and temples have been destroyed, the power of sins has been broken everywhere and the condemnation of all those has been decided who did not believe the gospel or still do not believe. For they now "have no other sacrifice for sin, but a dreadful waiting for the (eternal) judgment and the fiery fire that will consume the abominable." Ebr. 10, 26. 27. Whoever did not hear Moses, for him there was a propitiation in Christ, but whoever also does not hear this promised prophet, Christ, "of him God will require it." Deut. 18, 15-19. Therefore the prophecies of the day of vengeance

(Is. 6D 2.) and of the great terrible day of the Lord (Mal. 4, 5. Joel. 3, 4.) and of the execution of the judgment to victory (Is. 42, 3.) are expressly declared to be fulfilled in the New Testament, compare Luc 4,18.19. with 21, 22. Matth. 17, 12. Acts 2, 16-21. Matth 12, 17-20. Joh. 16, 11.

The reason why the prophets portray the glorious kingdom of Christ as immediately preceding the last judgment and the last judgment as immediately following it is that, as we have already seen, the time of the New Testament, according to the explanation of the Holy Spirit in the New Testament, is to be regarded as the last time of the world, the end of the world and all things, the evening of the world, the last hour, in which nothing is to be waited for but the return of Christ for judgment and the eternal wedding. Cf. Acts 2, 16. Pet. 1,20., 1 Cor. 10, 11.1 Joh. 2, 18. Already Christ's kingdom has begun to crush all other kingdoms (Dau. 2, 44.); while he has made subjects of his kingdom men from all the kingdoms of the world, even kings and emperors, and subjected them to the scepter of his gospel, and this kingdom of his has advanced victoriously, all other kingdoms have fallen and disappeared beside and under him, but at last he will lay all things at his feet, and in his name all the knees of those in heaven and on earth and under the earth will bow; and all tongues will confess that Jesus Christ is the Lord, to the glory of God the Father. Then all the prophecies of the glory of Christ's kingdom, which speak of the Church triumphing in blessed eternity, in the heaven of all heavens, will be fulfilled.

Finally, there is one more thing about which we consider it our duty to give a speech and answer to the gentlemen of the chiliastes. We mean the temple of Ezekiel, which this prophet describes in the last chapters 40-48. How? one will say, what can be more forced and arbitrary than to consider this temple, which the prophet describes so extensively, so circumstantially, so precisely down to the smallest circumstances, for a mere prophesying image of the Christian church?

to look at? Then who would be able to interpret all the details correctly?

We answer as follows: As all Scripture is not "of its own interpretation" (2 Pet. 1, 20.), so also this part of it, and as all interpretation must be "similar to faith" (Rom. 12, 7.), so also the interpretation of this passage. Either the prophecy that lies in the Ezekiel temple is revealed in the New Testament or not. If it is not already revealed in the New Testament, then we must leave the meaning of it entirely to itself and wait calmly to see how success will reveal its secrets to us. But if the right interpretation is really already contained in the New Testament, then there can be no doubt that also the Ezekielian temple is nothing else but a prophesying picture of the church of the New Testament. For not only is the church really called the house, the city and the temple of God on Mount Zion in the New Testament (1 Tim. 3,15. Ebr. 12,22-24. Ephes. 2, 19-22.), but even in the New Testament the description of the church alludes to the representation of Ezekiel, namely Revelation 11,1. 2. 40,3 ff) Obviously the "restoration of the temple of God in the foundation of the Christian church is presented by Ezekiel, while John now presents the preservation of it under the same image. To think of something physical here, both in Revelation and in Ezekiel the text itself does not suffer. In the Revelation 11, 8. it is expressly said: "And their dead bodies shall lie in the street of the great city, which is spiritually called Sodoma and Egypt, where our Lord is crucified. As Sodoma and Egypt, which in the prophecy are next to the holy city with its temple, are to be taken spiritually, so also the holy city with its temple itself. But as far as the description of the Ezekielian temple is concerned, we refer to Luther, who clearly proved that there can be no question of a physical building here. He writes that we communicate only one thing, among others the following: "The altar should also be 11 cubits high and 14 cubits wide at the top, so that a priest, even if he climbs the stairs, must still have an arm 7 cubits long, so that he can reach into the middle of the altar and prepare the sacrifices. This would also have to be a priest who would be 15 or 16 good cubits tall and long. Therefore this building of Ezekiel is not to be understood as a new physical building, but, as the chariot in the beginning (.Ezek. 1), so also the building in the end is nothing else, but the kingdom of Christ, the holy church or Christianity here on earth, until the last day." (See Preface to Proph. Ezek. XIV, 62.63.) However, it may still be debatable whether the text, considered in itself, allows us to think of a physical building in Canaan; for the chiliasts will say, why should God give man the kingdom of God in the millennium?

If the kingdom cannot also give a greater length of body and transform the nature of the promised land, the similarity of faith does not suffer from the fact that in the New Testament an exemplary symbolic worship will be established again after all the examples have been fulfilled; in addition, Ebr. 12, 26-28. is testified with clear words that now, after the housekeeping of the New Testament has followed the movable housekeeping of the Old Testament, no change in the economy, no new housekeeping is to be expected; that we have rather only received an immovable kingdom, in which one now has to wait for nothing more than the revelation of the same, when the curtain will fall, the scaffolding of this world will be broken and the holy city, the new Jerusalem, will be lowered by God out of heaven. Heaven, prepared as a adorned bride for her husband.

But, they will say, how do you interpret the Ezekiel temple in the light of the New Testament? We answer with Luther: "But how all pieces are to be thought and set, we want to save until that life, when we will see the whole building ready and finished. Now, because it is still under construction and many stones and wood belonging to it are not yet born, let alone carpentered, we cannot see it all. It is enough that we know it is God's house and his own building, in which we all are. He who is idle and merry may well see and search much in it, if he will take before him and rhyme God's Word and the sacraments with their powers and effects, as the Holy Spirit works through them in Christendom, and the Revelation of John can also help in this." (We have only this to add: the Christian church appears as nothing less than like such a glorious building and like such a glorious order as it is painted by Ezekiel; but for this very reason this prophetic painting is given to us, so that we may delight in it and recognize in faith what no man with eyes can shy away from. The church appears to our blind reason as not only a disordered, but also a self-destructive bunch of despised sinful people: Ezekiel now holds up to our faithful mind a very different picture of the church, that we may never forget, but hold fast to our consolation, what the royal prophet writes: "The king's daughter is all glorious within." Ps. 15, 14.

According to our promise, it would be our duty to prove that Romans II also contains no reason to hope for a general conversion of the Jews and their special glorification in the very last time; however, we fear that we have already tired our readers too much with our long article. We therefore break off here, and reserve the right to later interpret the 11th chapter of the letter to the Romans to our readers in a special treatise.

and to deliver the promised proof. We believe to be able to do this all the sooner, since we have already communicated about this chapter still unrefuted from Hollaz.

Before we now close our treatise, it is now permitted to make" only the following few short remarks z".

Apart from the fact that the interpretation of the prophets, as the chiliastes give it, is absolutely contrary to the similarity of faith and therefore cannot be the right one", the falsity and nullity of their interpretation is already evident from the fact that a chiliast cannot prove to any man that the prophecies must be interpreted in such a way as he interprets them. Either they are arbitrary thoughts, which the chiliast makes himself of the prophetic passages without any serious thought, or they are results of the

application of such an artificial system of interpretation that an unlearned Christian, untrained in "sharp" thinking and in summarizing long lines of thoughts, is not even able to check the results. In addition, all chiliastes are forced to declare a lot of prophecies as still unfulfilled, of which the Holy Spirit testifies in the New Testament that they have long been fulfilled, from which it is irrefutably clear that the chiliastic interpretation of the Scriptures of the prophets can be nothing but a horrible perversion of the Scriptures.

Since the Old Testament is also given to the church of the New Covenant, so that it may look upon it as a light shining in a dark place until the day dawns and the morning star rises in its heart, it is impossible for the prophets to be as dark as they would be if the chiliasts were in the right. There must be a key with the help of which even an unlearned Christian, but diligent Bible researcher, can investigate the meaning of the holy prophets or check the interpretation of others and convince and assure himself of the correctness or incorrectness of the same. Praise be to God! Such a key to the prophets exists, as we have seen. This is the New Testament and the interpretations of the Holy Spirit Himself contained therein. This is not a slippery, wavering, and wavering ground. Therein lies a means by which even to the most simple the holy prophets become bright and clear." From this it becomes clear that also in the prophets nothing else is written than what is written in the New Testament and in the dear Catechism. From this it becomes clear what is written in the Revelation of St. John: "The testimony of JEsu is the spirit (i.e. the actual core) of prophecy." Rev. 19:10. God grant, then, that our little work on many of our dear readers may be blessed, so that they may not only "search" God's Word more and more diligently everywhere, but also make a special effort to compare the Old with the New and the Repentance with the Old Testament, so that they will see with joy that both Testaments contain the same thing, that the New is

The Bible is based on the old and that the old is revealed in the new. They will not be confused by the speech that the Bible must be understood literally, but will realize that it is not a question of some understanding the prophets literally and others departing from the letter of Scripture, but rather that we Lutherans understand the prophets as New Testament, Protestant, Christian, whereas the Chiliastes understand them as Old Testament, Pharisaic, legal, Jewish, Lutherans understand the prophets as New Testament, evangelical, Christian, while the Chiliast understand them as Old Testament, Pharisaic, legal, Jewish; we Lutherans see Moses and the prophets with their faces uncovered, while the Chiliast still see the cover of Moses hanging over the Old Testament when they read it. 2 Cor. 3, 13-10.

(Sent in by Past. P. Beyer.)

"How hat he the people so dear."

How great is thy love and thy faithfulness, O most gracious Lord Jesus Christ; The day tells the day anew, That it is quite unsearchable. The more often we try to fathom Your heart full of song, The more we realize that this song is immeasurable.

All the riches of your goods you have given to us humans; fugitive enemies you seek again. Thou dost prey upon them thy dwelling. - Who, as far as the clouds come, has heard the grace of mortals,
Who speaks to his enemies alike:

Come, reign with me in my kingdom?

No man, until God became a man, Has exercised this love.
The principle applied in all places: deceive the one who deceives you;
Take a tooth for a tooth and an eye for an eye;
And today this right is still in use: For the same one accepts the same, that is the heart and mind of man.

God became a man out of free impulse; He was distressed by the plight of mankind. He only showed love to enemies, whom the law threatened with a curse. To relieve the world of punishment he gave himself as a pledge He broke the strict course of justice, And opened an ocean of mercy.

Then he sent the messengers of peace

To all nations from:

Go, awaken the spiritually dead, lead them back to the Father's house.
He who believes in me will not be put to shame; he is freed from Satan's bonds.
Open your mouth with confidence, make salvation known to all.

He took the signet ring off his finger and gave it to the messengers: Go, assure my disciples that I am their friend and savior. Express the crucible of my grace, The word of life in the bath of water; Thus conscientiously awakens and strengthens Faith through the power of baptism.

To the stupid and despondent souls, Which sin and devil gnaws and plagues, You shall tell of this covenant, Which makes them my children. This preach, sing and tell the people, The baptismal covenant shows on all sides; I took over their sin garment, you my skirt, righteousness.

Yes, to strengthen the hesitant consciences until their death, I will kiss them as their brother at communion in wine and bread. Then each shall enjoy me and know by the new seal. All guilt be forgiven him too. Still I am his, still I love him,

O God's grace without end, in Jesus Christ given to the world, Who hangs on the word the sacraments, The precious seals of grace: Who giveth faith and giveth alike, Who ever strengtheneth and refresheth faith; O, enter thou with thy light into all men's hearts.

The Concordia College.

From the "Pilger aus Sächseln" of February and March of this year we see that Mr. Candidat R. Neubert, the 3rd secretary of the Sächs. Gotteskasten in Leipzig (an institution with the tendency of the Gustav-Adolph-Verein in the Lutheran sense), has taken it upon himself to organize collections of money to support the construction of our Concordia College building. In the appeal for support it says, among other things: "In St. Louis, that part of the Lutheran Church in North America, which is known as the 'German-Lutheran Synod of Missouri, Ohio, and other St.'" has its major theological school, where future preachers receive their training. This institution has been named the Concordia College, as a sign that no other doctrine is to be presented there than that which is contained in the *liber concordiae* (i.e. in the confessional writings of the Lutheran Church). The teaching there is arranged similarly to ours. Therefore, a grammar school and a theological seminary are connected with each other in the Concordia Collegium. Now, due to the increasing number of students, it is urgently necessary to complete the building by erecting the middle building between the two wings. The estimate for this construction is 13,000 dollars, i.e. approx. 18,000 Thlr. For this purpose, help is requested in the "Lutheraner" (the church journal of the Missouri Synod) under May 0, 1850. We would do unreasonably to let this request pass us by unheard. For it is only a repetition of the request which Walther and Wyneken personally addressed to us when they stayed in Germany in the fall of 1851. In addition, the Concordia-Collegium was originally a foundation of the so-called ""Saxon"" communities in and around St. Louis, i.e. the Saxons who emigrated in 1830 and settled there. Therefore, it is particularly appropriate for us Saxons to support this institution. It is true that what we can offer will not be considerable. All of our fellow

believers over there are building, just as we are, not with hundreds of thousands, but from the pennies, which the prayer blessing follows. But then our small gift will be worth something to them, because they will have a sign of how we fraternally rejoice in their work in building up our church on the other side of the sea. In addition, it is important to help maintain a place of pure teaching in St. Louis in every way, because the Roman Church in North America has gathered its most important teachers there. We would also make this request (for help to expand the seminary at Fort Wayne) our own if we did not think it better to direct our weak help to only one point, and if we did not know that our brothers at Fort Wayne welcome a contribution to their sister institution, Concordia College, as joyfully as if it had happened to them. After all, it also happened to them, namely to their church. However, if someone is interested in making a contribution to Fort Wayne, we will be all the more pleased to be able to send a double gift. - Herewith the matter is recommended to the readers. Who among us has relatives whom he loves and carries on his heart, living in a distant place, but in a place where they can enjoy the beatific preaching of the gospel? As comforting as this is to us, let us gladly promote an institution which is founded so that from it the certain and beatifying teaching of our church may go out over a wide country, to which many thousands of our German brethren cross over every year - not all in order to get lost, many also in order to hear there for the first time from the mouths of faithful servants the voice of the good shepherd, which had not yet sounded to their souls in the old home. - In one of the next issues of the Pilgrim, the concluding words of the address, which PP. Walther and Wyneken addressed to us in 1851. From this the readers will see that our brothers over there only ask for our sacrifices after they themselves have exerted their sacrificial power.

How the "truth friend" defends himself.

No. 19 of the "Lutheraner" we informed that the "Truth Friend" claimed that Luther had left the Catholic Church because of a woman. We excused this silly assertion by saying that Mr. Brandecker, the editor, also belonged to the "Greens" in America and that he could therefore be forgiven if he thought that in America one could say such stupid things without being reminded of the length of his ears. We thought that Mr. Brandecker would buy a hood to hide his too luxuriant hearing organs, just as the magician Smerdis tried to help himself in this way, so that it would not be noticed that he had no ears at all. We thought that Mr. Brandecker would read from the writings of some famous author, for example from Emser's Epithalamia Lutheri, or from Hasenberg's Lustspiel von Luther's Ehe, or from Engelhard's

Wittenbergian! Lucifer, bring his proofs. But what does the poor wretch answer? He writes: "That little article contains not only our opinion, but is taken from the "Catholic Miscellany", published in Charleston, S. C., and the source is also given in our number of April 23. As this paper will be 40 years old next, we thought it clever enough to give a judgment on Luther's high person." We confess, we have not provided ourselves with such conclusive proof. But so that this little controversy does not go off completely without benefit for Mr. Brandecker, we share with him here some statements of Luther himself about the purpose of his marriage. He writes to a friend:

"I have also taken a nun in marriage, although I might have advised it and had no particular cause, except that I have defied the devil with his scales, the great Hanses, princes and bishops, who want to become badly nonsensical, that spiritual persons should be free. And I would gladly cause more trouble, if only I knew something more that would please God and displease them." (Opp. X, 963.) In another place he writes: "Before I took a wife, I had completely resolved to honor the state of marriage: if I should have died unawares or were now lying on my deathbed, I would have had a pious maiden entrusted to me in marriage." (XXII, 1685.) Furthermore, he writes to Spalatin: "I have made myself so contemptible and despicable by this marriage that I hope the angels will laugh and all the devils will weep." (de Wette Th. 3. p. 3.) With such statements, compare Mr. Brandecker with those of the Eardial Campegius, who is known to have said: "That priests marry is a much greater sin than if they keep a number of whores at Hanse." (S. Sleidan de statu rel. I, 240.) Or when the Jesuit Cornelius de Lapide remarks on I Eor. 7,9. remarks: "For those who have taken the vow of chastity, it is better that they burn in their lusts and live licentiously than that they marry." - —

Finally, we would like to give Mr. Brandecker a small lesson, namely, to explain why Luther did not prefer to remain in the Catholic Church and, if he was a voluptuary, as Mr. Brandecker thinks, did not prefer to do as many Catholic priests do, instead of taking a conjugal wife according to God's order?

Sacrifices for the establishment and maintenance of secondary schools and seminaries.

In the "Christian Messenger" (to Cleveland), an organ of the "Evangelical Fellowship". or the so-called "Albrecht people," one contributor makes the suggestion that, in addition to the two teaching institutions already existing in this "Evangelical Community," a third should be established in the West (Illinois or Wisconsin) and all three should be well founded or established. He then continues as follows:

For the foundation of three such institutions, which would serve our purpose for years, we should have three times one hundred thousand thalers. Later, they could still be enlarged and improved, if the circumstances should require it. This sum would not be absolutely necessary at the beginning, but I would not advise any conference to start with less than twenty thousand thalers. This sum could easily be raised in any part of the community, if two or three conferences united in the enterprise, and the stronger conferences could then, with such unification, increase their contributions in a few years to a hundred thousand thalers, or even more. This may seem impossible to some readers, but in reality it will only be a small matter if we once wake up to our duty in this matter and become willing to give according to our ability. I am sure that both the East and West Pennsylvania Conferences have a hundred men among their baptizing members, each of whom can give a thousand thalers without being embarrassed. If, however, only one hundred persons in the two Conferences become willing to give this sum, then the plan can be carried out, and then our Seminary can be transformed into a Collegium in a few years, which should be reasonable; for a Collegium should have the community nevertheless necessarily soon.

But "how," someone might ask, "can this happen? We need only give according to the measure of the Bible, that is, according to ability, and it can happen. Or, as children of light, we must only once become as wise as the children of this world are in their generation, then we will already see how such a thing can happen. When the children of this world undertake to build a theater that costs one or two hundred thousand thalers, they count their money and spend it. And if any of the various secret societies need a hall or a temple, especially in the big cities, which costs 50, 80, or 100 thousand thalers, they open their exchanges wide and build one. Or if a railroad is to be built, which costs from 2 to 3, or from 10 to 20 million thalers, there is no lack of faith and enterprise -the work is started and carried out, and many other things that cost hundreds of thousands and millions of thalers.

But someone, in such ventures you count on profit. On profit, all-

But we must count on profit in dollars and cents - on ephemeral profit. But may we not also count on profit in the establishment and management of good educational institutions? All the gold and silver, goods and merchandise, fields and houses that we can leave to our children and descendants, even if we gain everything in the world, and keep everything that we gain, cannot be compared at all with the "blessing and benefit" that we can become by using our wealth for churches, schools, the missionary cause and other charitable institutions of mankind. And the awareness that after our death our money and wealth will continue to work for the blessing of mankind, if it has been used correctly, - this alone should spur every Christian "to contribute everything possible for

charitable purposes. In this way, the good of the righteous, according to God's promises, remains in eternity-yes, it not only remains in eternity, it works good in eternity. What pleasure this will not give!

(Submitted.)

Noble chiliastes.

A pious bishop of the Arsenoite nomos (territory) in Egypt, named Nepos, was a zealous defender of sensual chiliasm and he wrote a book in defense of it against the Alexandrian school under the title: Refutation of the Allegorists, in which he probably outlined a theory of chiliasm according to his anti-legoristicu method of deciphering the Apocalypse (Revelation). The book seems to have been widely read among the clergy and laymen of this region,*) as it so easily happens that people prefer to do those things that occupy and excite the imagination, as those that sanctify, warm and enliven the heart, and engage the will. People thought that they would find great mysteries and insights into the future, and some were more interested in the book and the theory of Nepos than in the Bible and its teachings. As usual, people were led away from what is the main thing of practical Christianity, the spirit of love, by the zeal for such favorite opinions, which were not at all connected with the essence of the gospel. Those who did not want to share these (chiliastic) opinions were condemned, and it came to such a pass that large congregations broke away from the communion with the Alexandrian mother church. After the death of Nepos, a priest named Korakion was at the head of this party. If the bishop Dionysius of Alexandria had wanted to use his authority over the church, he would have

Also of this book applies what Gerhard writes of the chiliastic writing of Tertullian: "Of the hope of the faithful,": "It has been lost by God's benevolence." I.00.
6s sonsummat. 8ss. tz 68.

If Dionysius had been able to suppress the false doctrines by means of a power sentence, the germ of a permanent division would have been there, and the chiliasm, which one wanted to suppress by words of power, would probably have become only the more enthusiastic. But Dionysius showed here how moderation and true freedom of mind, which is only in love, can achieve what no force and no law can bring about. Since he did not, like others, forget the Christian above the bishop, love for the souls drove him to go to those communities himself, he had the pastors, who defended the opinions of Nepos, meet and also allowed all Layen from the communities, who longed for instruction on these subjects, to attend the conversation. The book of Nepos was presented, for three days the bishop discussed its contents from morning till evening with those pastors, he calmly listened to all their objections and tried to refute them from the Scriptures, he discussed in detail everything from the Scriptures - and the result, a result such as rarely came out of theological disputations, was this: the pastors thanked for the instruction, and Korakion himself, in the presence of all, sincerely recanted his former (chiliastic) opinions and declared himself convinced of the nullity of the opposite ones. This happened in the year 255 after the birth of Christ. (From Neander, General History of the Christian Religion and Church, I, 1094.)

This story is very instructive for us in several respects. It shows us with what holy earnestness and zeal the Christian church already in its earliest heyday came out against chiliasm, but also with what love and patience it tried to convince the erring brethren of the truth from the holy scriptures and to free them from the chiliastic error. The example of Korakion and the other chiliastes is just as wonderful. By sincerely recanting their chiliastic error, they gave glory to God, bowed to the word of truth, and set a shining example of self-denial and humility for all time. And when the Holy Spirit says of the Jews of Berea, Acts 17:11, "They were the noblest of those in Thessalonica, who received the word willingly, and searched the Scriptures daily to see if it was so," this glory is also due to Coracion and his friends, because they are among the noblest of Christians, having been instructed by the Holy Spirit from the Scriptures to receive the word willingly. God grant that we may go and do likewise.

- — ,

(Submitted.)

Luther against chiliasm.

The holy man of God says in the church postilion to the words of the Lord JESU Christ, Joh. 10, 1: "And I have other sheep, which are not of this fold; and these I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." "Some have also interpreted this saying, that it must be fulfilled soon before the last day, when the last Christ shall come, and Elias, and Enoch. This is not true, and it was actually the devil who caused it to be believed that the whole world would become Christians. The devil did it because he obscured the righteous teachings so that they would never be understood properly. Therefore beware of it. This saying came true and was fulfilled soon after Christ ascended into heaven, and is still going on. When the gospel began, it was preached to the Jews; this people was the sheepfold. So now he says here: I have other sheep that are not of this fold; I must bring them also. Then he said that the gospel should also be preached to the Gentiles, that they should also believe in Christ, so that Jews and Gentiles might become one Christian congregation; which he then did through the apostles, who preached to the Gentiles and converted them to the faith. So now all is one church or congregation, one faith, one hope, one love, one baptism and the like. This continues to this day until the last day. Therefore you must not understand it in this way, that the whole world and all men will believe in Christ, for we must always have the holy cross, that theirs are the several parts which persecute the Christians, so also the gospel must always be preached, so that some are always brought to become Christians, for the kingdom of Christ is in the making, not in the happening."

Hereby Dr. Luther rejects in the strongest terms the following chiliastic heresies: that soon before the last day all men would become Christians; that once again a time would come when the holy cross and persecution would cease; that the church would still experience a time of completion before the last day, for he confesses: The kingdom of Christ is in the making, not in the happening.

Miraculous way in which a Roman priest came to knowledge.

Franciscus Häckel, a Roman priest and Franciscan monk from Munich, came to strong doubts about the truth of the Roman Church through reading the Holy Scriptures, but he could not come to the certainty of what the pure beatific doctrine actually was. Sighing for serenity, he went in and out. Thus, God arranged that he was sent by his provincial to Prague, where his sighing was to be heard in a miraculous way. When, in Prague, a fanatical priest by the name of Usbias Eckart, in a sermon, strongly scolded the Lutherans, especially Dr. Pfeiffer in Leipzig, and implored his listeners to burn all Lutheran books or to hand

them over to him, a Catholic woman was induced by this to hand over to the zealous priest, through her maid, the book by Nicolaus Hunnius, "Apostasy of the Roman Church," which she had in her possession. But what happens? The maid, who does not know Father Eckart personally, sees our Franciscus Häckel coming out of his church, and thinking that he is that Father, she hands him the forbidden book! Häckel accepts the book sent to him by God with joy, hurriedly goes to his room and studies the book with heartfelt prayers to God. And behold! Now the scales fall from his eyes. He not only vividly recognizes the abominations of the papacy, but with joy at the same time the full evangelical blessedness. Leaving everything, he immediately goes to Leipzig, discovers the same Dr. Pfeiffer against whom the Präger Father had most violently railed, and thus drew the attention of our Häckel to him, and is now publicly accepted by the latter into the Evangelical Lutheran Church, whereby Häckel himself held a recantation sermon in the St. Thomas Church in Leipzig. Thus enemies must often, against their will, serve the cause they fight, and those who love God, all things, even the raging and blustering of enemies, for the best. O of the wonderful, merciful God! This story happened in 1688. In the following year, our friend Häckel wrote a book under the title: "The Bound Papist Samson," in which he describes in detail how he gradually came to the knowledge of salvation and broke the bonds of Antichrist by God's grace, and from which the above report is also taken.

August Hermann Franke's Urtheil über die Union.

The unrighteous preachers very often use the trick of trying to make the newly awakened Christians believe that the old men of God, who very earnestly insisted on Christian life, were also all for union and were only stopped by the Lutherans, who thought nothing of godliness and sought their pleasure in quarreling and fighting. This ruse is often of the desired success, since most new converts always look more to the piety of men than to God's Word. As a Union friend, the godly builder of the well-known Hallische Waisenhaus, the blessed Aug. Herm. Franke, is often listed as a Union friend. That he was nothing less than such a friend, however, the "Hallische Volksblatt für

Stadt und Land in Nro. 46 of the previous year. In a letter dated 21 Dec. 1751, the son of A. H. Franken and A.

"Finally, as far as Hofrath Rothberg's Consilia irenica (union proposals) are concerned, the whole matter has always been against my father's as well as my insights. - When, in the time of King Frederick I, a distinguished minister wanted to show him (Aug. H. Franke) his astonishment why he did not primarily seek to promote this union business, he (Franke) gave him the answer: he feared that the wolves of both parties would unite and the sheep would be called out, and thus indicated that he could not promise himself any advantage for the promotion of the true fear of God.

One can see from this that the good man was not only nothing less than a friend of the shameful religious mongering, as it has finally been enforced in our time with the help of the rationalists and bayonets, but Franke also had a sharp eye for the future; for it is clear that what Franke feared a hundred years ago has literally come to pass in our days.

Church News.

(Delayed.)

On November 2, 1856, Rev. Bergt was introduced by order of the Presidium of the middle district of our Synod in the cvaug.-luth. St. Jacob's parish in Fultou Co., Ohio, from which he had received a regular appointment by me with the assistance of Past. Lehner introduced.

This congregation was founded in 1846 and served by me from then until the end of 1855. Because of the expansion of my district and the long distance, it was prompted to call another preacher, however difficult the parting was on both sides. For about a year she had served Past. H. König served with her, and then Past. Bergt was called and solemnly introduced on the above-mentioned day.

May the Lord continue to bless pastor and congregation. A. Detzer.

The address of the I. brother is:

Nev. IV. Uei-xt,

lülton Oo., Obio.

Mr. Pastor A. Schürmann having received and accepted an appointment from St. Paul's Lutheran congregation in Jackson Co, Ja, the same was installed in his office by order of the Hon. Disirict-President Dr. Sihler by the undersigned on the 3rd Sunday after Easter Jubilate in the midst of his new congregation.

The Lord of the Church wants the work of his

Let this servant be a blessing to many in this still very young church, amen.

Dudleptown May 18, 1857.

I. G. Sauer, Lutheran pastor.

The address of the I brother is:

Kov. ^.^Leliuermunu, lompieo l'. O., ssaoleson Oo., In.

Display.

This year's District Preachers' Conference for Michigan will be held, God willing, at Grand Rapids, Mich. on June 12, 13, 14 and 15. All members of the same are hereby requested to arrive promptly on the evening of June 11.

Ferdinand Sievers,' d. Zeit Secretär.

Conference display.

The Chicago District Preachers' Conference will meet June 9-12 u. e., at Hrn.Past.Selle, Crete, Will Co, Ill. W. S. Stubnatzy, Secr.

Receipts and thanks.

Sincerely thanking you, I hereby certify to have received 8.3,00 from the Young Men's Association at Adrian, Mich.
Concordia College. C r" st M a n g e l s d o r f.

With heartfelt thanks, undersigned certifies to have received 818.00 from the Young Men's Association at Altenburg, Perry Co, Mo. August Mennicke.
Concordia Cvlllege.

Undersigned hereby certifies to have received from Mr. 'Wilhelm Meyer at Fort-Wayne 844.36 for his support in the seminary here.

Albert Bruno Barthel. -

Fort-Wayne, May 16, 1857.

To have received 824.00 from some fellow believers in St. Louis, for the period from October 1856 to March 1857, likewise 83.00 from Mr. Rev. Fick in Detroit and 86.00 from the evang.-luth. Jünglingsverein in Monroe, Mich. by Mr. Past. Hattstädt, hereby certifies with heartfelt thanks to .M.M. Moll, / LI-uä. IAevl.

Warmly thanking undersigned certifies to have received 83.00 from the Cleveland Young Men's Association.

Heinrich Nolting.

Fort-Wayne, May 17, 1857.

With heartfelt thanks to God and the benevolent donors, the undersigned certify to have received 86,IX) at the wedding of Herrn H. Stüwe through Herrn Past. Kühn, to have received. Ernst Rolf.
Heinrich Nolting.
F. Will). Kahmeyer.
Fort-Wayne, May 16, 1857.

Sincerely thanking undersigned certifies to have received 85.00 from Mr. Past. F. Steinbach for his support cmyfangen. F r i e d r i c h K e l l e r.
Fort-Wayne, May 16, 1857.

Sincerely thanking God and the benevolent givers, I hereby certify to have received 82.00 from Herrn Fr. Meier and 81.25 from Herrn H. Krägel.

August Reinke.

Concordia College, May 10, 1857.
The undersigned hereby certifies to have received 80.25 from "some members of the congregation" of the Rev. Citizen at Buffalo and 86.43 from the Jüngling Association of the same parish, with heartfelt thanks. H. C o c h.
Cvncordia-College, May 13, 1857.

Received by May 18, 1857 for seminary construction at Fort-Wayne:

from St. Paul's Parish, Fort-Wayne, Ind.-81636	.35
"Trinity comm. at the Piqua Road-136	.50
"" St. Martin's Parish in Allen County-172	,M
"" Gemeindedes Herrn Past. Huömann	----106,W
,, " Community dcs Herrn Past. Fritze	10,00
by Mr. Past. Fr. König in Lafayette	3,00
from Mr. Bergmann in New-York	15,00

Chr. Piepenbrink.

(The following items are late)
to the seminar building in Fort-Wayne:

by Herrn Past. Eppling, collection on the high
time of Mr. M. Braun § 2.30
from the congregation of the Rev. Fritze in Indianapolis 10.05 from the comm. of Mr. Past. Stink in LoganSport 1-1.00 by comm. of Herrn Past. Fritze in Adams Co.,
Yes - 70,00

Chr. Piepenbrink.

Received for the widtwtce Mrs. Past. Pinkepank: from the community sn Cinninnati by Mr. Past.

Wichmann816 ,17

. O. Ctoter.

Receive: ' r ' n. to the general synodal treasury: for sold agents 8100.00

auö the coffers of the municipality of Herrn Past. Clcter
in Saginaw, Mich. 4,00
from the Kreuzgemeinde of Mr. Pastor Holls in
St. Clair Co, IIS. 5.00

for the general president:

from the congregation of the Rev. Hattstädt in Monroe, Mich. §10,00
from the comm. of Mr. Past. Schuster in Bremen, Mich. 2,00
1). to the Synodal-Missions-Casse:
from the community of Dr. Sihler in Fort-Wayne 830.00 from the JünglingS-Verein in the community of Hrn.
Past. Citizen at Buffalo, N.-I. 2.13

from the Näh'-Lerein of the cv.-luth. Trinity-

Parish in and around Zancsville, O. 5.00 from Mr. Daniel Hirsch in Pittsbng, Pa. 5.0V from Mr. Martin Becker in Pittsburg, Pa.
7.00 Collecte at the wedding of Herrn E. Rittmüller in the parish of Mr. Past. Brewer in Pittsburg, Pa.
1,10

Cents collection in the comm. of Herrn Past. Cloter in Saginaw, Mich. 4,50

by G. Netterer in Marion, O. 2,00

from Phil. Netterer that. 1,00

by Jac. Netterer that. 1,00

by G. Heintz the. iW

By the schoolchildren of the congregation of Herrn Rev.

Hattstädt in Monroe, Mich. 6.88

e. for the maintenance of Concordia College:

by J. D. at Mcquon Niver, Wisc. 85.00

from the treasury of the congregation of Mr. Past. Cloter - - 5,00

ei. for poor pupils and students in the Concordia-

College and Seminary:

From the congregation of the Rev. Franke in Lookstore, Mo. 817.65

F. W. Barthel.

For the Lutheran have paid:

the 11th year:

Pastor Cloter.

the 12th year:

Men: Schachamcier, Pastor Cloter (814.00), Pastor Hattstädt (88.00).

the 13th year:

The men: Hans Meier, Br. Bmrenpöhl, H. Borrcnpohl, Br. Sckleyer (5 Er.), Past. Clöter (83.00), G. Rettern, Past. Böling (4 Er.), I. Kiefer, G. Felde.

the 14th year:

Dit gentlemen: Hans Meier, Fr. Borrcnpohl, H. Werner, I. Kiefer, Past. G. K. Schuster.

F..W- Barthel.

Year 13, St. Louis, Mon. June 16, 1857, No. 22.

Sermon

at the inauguration of the new church building of the Zion congregation
at Wilshire, Van Wert Co, O., held by Prof. A. Cr  mer, sent in from repeated urgent request of the community concerned.

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all.
Amen.

Text: Revelation John 21:1-3.

"The Lord has done great things for us, and we rejoice in them," thus, my beloved in Christ, on the festive day of the dedication of your new church building, it resounds in the hearts of all of you, from the mouths of all of you. For not only has He, the merciful and gracious God, gathered you here in the distant Occident into a congregation of the pure, scriptural confession, not only has He given you faithful preachers, and had His saving Word richly proclaimed to you from their mouths, not only has He also been powerful in your hearts with this His Word, to awaken the secure sinners from their sleep of death, but to fill the sorrowful and brokenhearted with the rich consolation of his sweet gospel, to refresh those who hunger and thirst for righteousness, to call back the erring, to raise up the weary, to strengthen the weak, to comfort those who mourn, and to keep all his own mightily in his grace: but He hath

He has also blessed you, and graciously helped you to build this new, friendly church building in memory of his name, where you can come together with pleasure to watch the beautiful services of the Lord and to visit his temple. He has done even more abundantly, and has already moved in here himself in his word, with his spirit and with his grace, and has thus given you a precious pledge that he will continue to be and remain with you, in order to blessedly complete the work begun in you until his great day.

How could you thank him enough for it, how could you praise his holy name worthy enough? Name, which is above all names, worthy enough for it praise and praise! It is all his grace, completely undeserved by you; it is the merit of his only Son, your Lord and Savior Jesus Christ, who loved you and gave himself for you; it is the work of his precious Holy Spirit, who took care of you so warmly and did not tire of you until now. He has loved you and given Himself for you; it is the work of His precious Holy Spirit, who has so warmly taken care of you and has not grown tired of working so faithfully, so unceasingly and so beneficially on your souls. And yet I tell you, as much as looking backward at what the Lord has already done for you is most suitable to fill your hearts with unspeakable gratitude and most blessed joy, all this is still not at all to be compared with the sight that opens up to your eyes of faith when you look forward to the glorious goal toward which the Lord, your God, is leading you through everything, and which holds out to you the heavenly

Vocation. Here it is the time of planting, growing and maturing, which is full of worry and effort, sultry and thunderstorm-ridden, since it is not without much sweat and work, not without much anxiety and hardship, but there it is the happy and blissful harvest day, full of peace and tranquility, full of joy and delight: here the laborious time of building, full of obstacles and struggles, there the blissful time of the final, exceedingly glorious completion. Here the laborious, obstacle- and struggle-filled time of construction, there the blessed time of the final, exceedingly glorious completion, as the ban of this church building and today's celebration of the joyful dedication may shadow you in a small but lovely picture. Now see how kind the Lord is. To make your church consecration joy complete and your gratitude all the more fervent, he brings before your soul in our dear festival pistle that blessed time of eternal, unspeakable perfection, up there in his beautiful heaven of joy. So let your hearts be prepared and ready to hear about the wonders of his immeasurable goodness and faithfulness, when we preach to you now on the basis of our text and with the help of God the Holy Spirit:

The glory of the new Jerusalem, or the triumphant church in its eternal perfection,
by presenting the same to you according to the instructions of our epistle:

1. as the fully prepared, resplendent in bridal adornment,
2. as the one who is fully partaking of the most blessed communion with God, filled with all the fullness of God,

3. as the one delivered from all misery, abundantly comforted above all miseries.

Prayer .

But you, you kind, merciful, gracious God, who visited us poor, sinful people already in paradise with the comforting word of promise, who came into our poor flesh in the fullness of time, and still seek us out in your gracious gospel, who once wanted to dwell in and with your elect forever, oh be also now in the midst of us with your spirit and with your grace. Grant to Thy servant that he may worthily praise the wonders of Thy glorious goodness to Thy people. Grant to Your first congregation that they may joyfully accept Your saving word in faith and, thereby blessedly preserved in Your grace, may one day also participate in the resurrection of the righteous, when they will praise You with all the angels and elect in the higher song without end. Amen.

I. Beloved in the Lord Christ! The evangelist John has been led in spirit through an army of disgraceful images of shame and contempt, of the cross and temptation, of mourning and misery, of hatred and persecution, which are to befall the church of God here on earth, and certainly his poor soul has often trembled and trembled at the sight of all the hot trials, and his heart has trembled in his body because of them. But at last he is caught up into the time when the first heaven and the first earth have passed away and the sea is no more, when the new heaven and the new earth, the blessed dwelling of the perfected righteous, have been prepared, and the dear last day, the day of Christ's glorious future, has come, and again to the abundant consolation for all the sorrow now worthy to take a look into that glory which no eye has seen, no ear has heard, and which has come into no man's heart, into the glory of the new Jerusalem, the triumphant church there in the eternal and blessed consummation. And not only is this faithful servant of God thus abundantly comforted with the foretaste of the final victory to come, but he also receives the express command to write down this vision for all time, and to give him some comfort

for all of us is added the infallible, divine affirmation: "These words are certain and true." The deeper we stand in the last sorrowful time, the more we must realize daily that we are still in the valley of sorrow and are still waiting for the new heaven and the new earth, the more we should lift our hearts and heads high at this heavenly sermon of the holy visionary. The more we should lift our hearts and heads on high at this heavenly sermon of the holy seer, and turn our gaze from the misery of this time to the final redemption, which comes closer with every day, and whose unspeakable glory and bliss is revealed to us here in the Word. But John, the faithful witness, testifies: "I saw the holy city, the new Jerusalem, from God will descend from heaven, prepared as a adorned bride for her husband. That by the image of the holy city the new Jerusalem is to be understood nothing else than the triumphant congregation of the dear elect there above and after all time in blessed eternity, is undoubtedly certain from the context of the text. Heaven and earth have already passed away, as we have heard; a lovely city is not to be thought of.

In the next verse this new Jerusalem is described as a tabernacle of God among men, as the people of God, in and with whom He dwells. So the glory described here is no other than that of the church of God in its final, eternal perfection, the same church about which all weathers are going, which is hidden here so deep under the cross, and which is despised by all the world as the poor little army. This John sees in the Spirit descending from God out of heaven. For, alas, the weak, brief human gaze does not reach beyond this earth, cannot penetrate into those bright fringing heavens. Therefore, in order that John might behold this glory, the kind God lowers the image from heaven and unfolds it, as it were, before his eyes. But it is this city "from God out of heaven." The same God who, in order to acquire a community and a church from the lost and condemned children of men of the glory of his heaven upon himself.

Our poor earth came down and became flesh, who calls it to himself with his sweet shepherd's voice out of the wicked world, draws it to himself with arms of love, carries it in his strong hand, and mightily sustains it in all weathers, who finally leads it out to eternal victory and transfigures it to heavenly clarity. Of course, the glory of the new Jerusalem must be a truly divine and heavenly glory, and weak human words cannot express it, a human mouth cannot say it. But let us follow the text and, as far as God gives grace, hear what the spirit speaks to us here in words. First of all, it says of the new Jerusalem that it is "prepared," i.e., it is no longer like a building that has been started but is still unfinished, but is finished and complete, even radiant in the most glorious perfection, for it is prepared "as a bride adorned for her husband." That here in the controversy, here on earth, the church never visibly presents the image of such perfection, neither in the whole, nor in the individual congregations, nor even in the individual members, is an indisputable fact, especially in our days. Or would it not be that it is torn into hundreds of sects, subjugated under spiritual and secular tyrants, covered with shame and agrrements? The pope, the real antichrist, has forced millions of baptized Christians under him and keeps them imprisoned as in an iron dungeon; millions languish in the fetters of the state ecclesiastical system, and inhibited and hindered on all sides the church can

neither inwardly for edification on the most holy foundation of faith, nor outwardly against the dark power of paganism. Yes, even the Church of pure Word and Sacrament, our dear, dear Lutheran Church, how it is still in such miserable decline! Hardly has the night

of nationalism and the twilight of emotional Christianity been left behind: hardly have the Lutherans returned to the wholesome pure doctrine that is entrusted to them, to the priceless jewels of salvation that our "faithful" fathers have pulled out from under the rubble of the statutes of men and have again chivalrously defended in the hot battle against all attempts of the devil and his scales: alas, the "damage" done by the abominable apostasy becomes all the more apparent, in that even some of her sons, who unfortunately no longer know their mother's voice, strike her in the face and impute to her doctrines which she has long since rejected as antichristian errors. And how is it in the individual communities, how does it look even among you? Are you, like the first Christian churches, a shining city of God on the mountain? Do you recommend the gospel, which is preached to you loudly and purely, so powerfully by your conduct that even those who are outside see your good works and praise the Father in heaven? Are you, as a congregation, so faithful in the faith, so steadfast and un

so hard-working and tireless in confessing.

Are you more in every manifestation of love than you ought to be? Are you all so well united with one another in the unity of the Spirit through the bond of peace? Oh, there is certainly still much, much lacking among you, so that you as a congregation would be as you should be, for there is undoubtedly still much lacking in every single member among you. Or were there among you no hypocrites and hypocrites alone, who may have the appearance of a godly being, but "deny" the power?* And even you, who by God's grace stand in faith, could you boast here in the flesh of a perfection that even St. Paul did not find in him? Oh, you know it yourselves, that you do not pursue sanctification with due diligence, that Christ has by no means yet really gained a form in you, that not all the fine threads of self-love, worldly love, lust for the eyes, carnality, the arrogant nature in your hearts have yet been completely cut off, in short, that you are not yet completely in Christ. And so we are all, we poor miserable, sin-corrupted people, a factual proof to ourselves that the church of God here in the conflict, instead of bearing the image of blessed perfection, is rather deeply hidden under disgrace and aggravations, under cross, weakness and infirmity, and has neither form nor beauty, and in deep sorrow over our unworthiness and sin-corruption, which holds it all up, we must painfully exclaim with Paulo: who will deliver us from the body of this death! But, praise and thanks be to God, it will not always be like this. Once, perhaps

in a short time, it shall reach its final, eternal and blessed perfection, of which such glorious things are preached in our text. There all that unattractiveness and shapelessness, all brokenness and bondage, all lack and defect will be completely gone. There not only all h. Not only will all the elect, even the last one, be gathered to it, and no one, no one, will be wandering in the world, in exile and dispersion, or among the sects, but all of them will stand together before the throne of the Lamb, according to soul and body, in glorious resurrection bodies transfigured to heavenly glory, and as in the temple of Solomon all the stones were so perfectly joined together that it appeared to be hewn from a single stone, so then all of them, especially through the Renewed Spirit, will be joined together most intimately by the one bond of peace and love to form one body and to their Head Christ eternally and undisturbed. Yes, then the church of God will also be completely glorious in its appearance, and will not have a spot or wrinkle or anything, but will be completely holy and blameless. Then the bride will stand before her heavenly bridegroom in the most beautiful adornment, and the eye of his pleasure will rest unwaveringly on her in blissful delight in God throughout eternity, and she will cling to his breast in sweetest delight, and completely filled with thanksgiving and joy, with love and delight, she will praise God with one mouth in unanimous rejoicing in the higher choir and sing to him the eternal hallelujah without end. And so certain and infallible, so unchanged according to His divine faithfulness and truthfulness, so discovered and bare before the eye of His divine omniscience is all this, that He could show it already thousands of years ago to His servant John in heavenly image. And if it is already said of the first creation, God looked at all that He had made, and behold it was very good: so here He Himself exults in the most blessed good pleasure of this second, more glorious creation, "behold, I make it all new," and to us as a sweet foretaste, as the most powerful consolation over all the sorrow of this time, He says, "write, for these words are true and certain." - —

H. And not only is John honored to behold this glory of the new Jerusalem, as far as a mortal eye is able to behold it with rapture, but where the sight does not reach, he shall at least hear of it and tell it to us again. Therefore a great, i.e. loud, mighty voice goes forth from the throne of the Lamb, saying, "behold, a tabernacle of God with men, and He shall dwell with them, and they shall be His people, and He Himself, God with them, shall be their God." Now it is true that already the church of the old covenant was a tabernacle of God with men, that He came to them in the gracious word of the promise, that He endowed special remembrance of His name in the tabernacle and afterwards in the temple. And whoever in faith accepted this word, whose

Even then, the heart became a dwelling place of God in the spirit, and the believers of the Old Testament were no less the true and proper people of God, and He was their faithful and unchanging covenant God, who ruled them with judgment and justice and finally brought them to eternal victory. He revealed Himself even more gloriously and graciously to the children of men in the fullness of time, when the Son of God, as our blessed Immanuel in Christ, took on human nature and walked among men on earth, accomplishing the work of redemption in our flesh. And since then, wherever new Christian congregations are planted through the preaching of the Word of the Cross, or the ones already planted are further built up on the foundation of faith, there is also a priestly, royal people of God of truly believing Christians, in whom the clarity of the Lord is reflected with "uncovered" face. But I ask you yourselves, you who really belong to this blessed people of God through living faith, who are enlightened by God's Word through the Holy Spirit, and who know that the Lord's clarity is reflected in them. But I ask you myself, who really belong to this blessed people of God through living faith, who are enlightened by God's word through the Holy Spirit and know in whom you believe: How great is your knowledge of God here in the flesh? Oh, you must all speak with Paul: not that I have already grasped it; and in spite of the blessed light of the gracious Gospel, even your knowledge is still piecemeal, and even you now only see through a mirror "in a dark word. And although the triune God dwells in your hearts in grace through faith, they are still so narrow and small, and can contain the heavenly guest so little, and besides that there is still so much behind in the flesh, so much that restricts the spirit of God in you, and it is lacking so much that you could enjoy the gracious indwelling of God so much. Of course, you have the prayer in which you can talk to God as a child to its dear father. But how often is your prayer still lukewarm and cold, how often are you still lethargic and discontented, how often are you distracted and thoughtless in the midst of your prayer, so that often, unfortunately, there is little or no trace of burning devotion. However, the Lord Christ has purchased you for His own people through His holy, sacred blood and through His innocent suffering and death, so that you may live under Him in His kingdom and serve Him in eternal righteousness, innocence and blessedness. He has also given you his holy spirit to guide you and lead you on the smooth path, and this spirit is also strong in you and drives you to do his will. Nevertheless, if you seriously examine yourselves according to the law of God and measure your nature and life by it, you must painfully realize that the complete love for God, the fervent love for your fellow human beings, which should be found in you, is still very much lacking; that, on the other hand, much carnal, earthly, perverse, self-loving and self-willed thinking is still found in you; that you do not give the Holy Spirit room in your hearts. In short, you do not show yourselves to be God's people as completely as you should,

as it should be. No wonder, therefore, that the blessed fellowship with the Lord your God is often clouded and disturbed in you, and the spirit in you longs to leave this world full of sin and misery and to be at home with the saints in the light. And so we must also recognize on this side that the church here in the conflict does not reach the goal of its final, glorious and blessed perfection, and

indeed by its nature and through the fault of the evil flesh , which still clings to us, cannot reach it at all. There it is said, "behold, a tabernacle of God with men." There the church, so deeply hidden here under the cross, covered with shame, is revealed as a glorious, shining temple of God, assembled from the living building blocks of all the chosen, blessed, perfected and transfigured children of God. And as once, after the tabernacle was completed, the glory of the Lord filled the tabernacle, and Moses could not enter the tabernacle of the congregation, because the cloud remained upon it, and the glory of the Lord filled it: Then God will dwell eternally and blessedly with and in them, and they will be completely filled with His fullness, and will recognize Him in the light, and see Him face to face, whom they have not seen here and yet have loved, their Lord and God, their Savior and Redeemer, their Comforter and Blessed One, and this beholding of the Holy Trinity will be their highest joy. This vision of the Holy Trinity will be their highest joy and delight. Yes, then they will be completely and totally his people, will rest from all their own work, and let the Spirit of God alone drive them, so that the sun will not run its course more joyfully from rising to setting than they will, according to the will of God, swing with joy and gladness around the throne of the Lamb, around the throne of their Immanuel, in the blessed chorus of rejoicing from eternity to eternity. "But He, God with them, shall be their God," wholly He will give Himself to them for sweetest communion, all the desires of their heart He will satisfy, in everlasting unclouded joy He will contain them, and so little the bond of personal union into which He took our nature, and placed on the chair of eternal majesty and honor, can ever be severed or even loosened, just as little can they then ever again be deprived of this sweetest, most intimate, most complete communion with God even in the least degree, even for a moment. - —

III. Now after all this it is easy for us to believe what is further testified to us of this blessed consummation in our text, where it says: "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." But consider all things aright. Look around you, and see how the earth is such a great gloomy valley of tears. With weeping and wailing the poor sinful man is born into the world. Tears fill his cradle when

his tender body writhes under the pains of sickness, or of frost and heat, of hunger and thirst. Tears fall in his youth when he leads his dear parents and relatives to the grave and now wanders around the world orphaned and abandoned, despised and underfoot. In manhood he cries tears at the loss of his possessions, or at the misery and death of his loved ones. He sheds more bitter tears over the unfaithfulness of false friends, over the wickedness of the world, over all the disturbance and devastation that the devil has wrought on earth. Oh, and the most bitter of all tears, if he recognizes them otherwise through God's grace, are poured out by his own sin, the sin that has plunged him into all this misery and distress, into all this misery and heartache, the sin for whose sake death reigns over the whole wide world, this cruel, relentless, insurmountable enemy who has no one, not the infant at its mother's breast, not the child at play, not the blooming youth radiant with health, not the tenderly beloved housemother, not the man in the fullness of years and happiness, not even the weak, trembling old man, but devours them all without mercy and pity into his greedy jaws, and after he has sent before him an army of suffering and pain, of misery and sickness, of misery and distress, of hunger and nakedness, of cries and lamentations, turns the world into an immense corpse field. And what need do I have to show you all the horrors and sorrows of this life of misery, since all of you, the one more, the other less,

it has long known from daily and painful experience. But I ask you, what would be all that vaunted bliss of eternal, heavenly perfection, if even a drop of this sorrow could fall into it; if heaven could also become bitter for us, as the earth is bitter for us; if we had to fear that that joy and bliss would be clouded even for a moment, that peace, that tranquility would ever be disturbed; if there were somehow to worry that that heavenly bliss and happiness would one day come to an end. But no, no! Through the powerful atonement and full redemption of our Lord and Savior Jesus Christ, who atoned for all our sins, bore all our punishments, and in death strangled death, everything has been brought to an end, and now so much is missing, that even a sun-dust of the suffering of this time could penetrate there, that rather all sighs of our sorrowful souls are quieted there, all tears are dried from our eyes, and all suffering, even if it had continued uninterruptedly from the cradle to the late grave, shall be completely forgotten. For, it is said here from the mouth of eternal truth, "the first is then past." The world, which we have made a pit of misery with our sins, no longer exists; the sin, which caused all misery, is so completely, so utterly, so thoroughly gone that all its heart-rending consequences, the death swallowed up in victory, and all their sad traces, even their memory, are no longer to be found. What consolation, what joy, what bliss! Who can reach them with words, who can interpret them, who can grasp them here in the poor, narrow heart. But it is certain, and these words are true-

Everything, everything that could ever offend our hearts and sadden our souls here is then gone forever; everything that can give us eternal and blissful joy of soul and body is then available in the richest measure and shall never, ever, ever be taken from us, for behold, He makes it all new. - —

But how? Should He really have prepared this blessedness for you, for each one of you, and should He indeed be seriously eager to lead each one of you to this heavenly goal? Now look, as surely as He has brought all of you into His kingdom of grace through baptism, through this blessed bath of rebirth; as surely as He has not grown weary of working on your souls with His Word and Spirit to this day; as surely as He has once again come to you today in this new house of God, and has opened His mouth and His heart toward you, and has spread out His arms of love toward all of you, so that He may draw all of you to Him; as surely as He has given you a precious pledge that He will not depart from you with His saving Word, with His Spirit and with His grace, unless you stubbornly and wilfully reject Him; in short, as surely as He has also purchased salvation for you, has not only procured the means of salvation for you, but has also given them to you and still gives them, and with them is strong in your hearts: He certainly also wants the salvation of all of you, the eternal happiness of all of you, and He truly does not lack anything. Therefore see to it that you use everything rightly and create your salvation with fear and trembling, and make your calling and election firm. Above all, love this place where the glory of his name dwells, and come diligently to the preaching of the divine word. But come to hear, and see how ye hear. Always receive the word into a fine and willing heart. Let the Spirit convict you in word and lead you to repentance through God's earnestness and goodness; let the grace-filled Gospel plant and nourish faith in your hearts; let the Sacrament of the Body and Blood of Christ keep it strong. Confess your faith with your mouth, prove it by deed, whether in the ways of your profession, or in your domestic regime.

ment, or in behavior against your fellow men-

The people. Fight the good fight of faith and practice good knighthood, whether in battle against your own flesh, or against the world, or against the devil. Wait out under the cross. Seek eternal life with patience and good works. Persevere in the power of God to the end: there can be no lack of it. Soon, at the blessed hour, He will also bring you home from this misery, and on the last day He will also bring you home.

he is transfigured, He will also introduce you with Him into the eternal bliss of being citizens in the new Jerusalem. Then joy and gladness will hover over your heads; your mouth will be full of laughter and your tongue full of praise, and no one, no one will take your joy away from you forever. Amen, hallelujah, amen.

(Submitted.)

Mission report. *)

For years, indeed since the beginning of our missionary activity in Michigan, we have only been able to write our reports with a sigh. Now it is once again our lot to make our complaints heard by our dear brethren and to ask the Lord to look upon our misery and to have mercy on His poor Zion. - As early as January of this year, the missionary Mießler sent in a report on the Bethany station, which, originally addressed to the venerable Collegium of the Lutheran Mission in Leipzig, was intended for publication in the Lutheran; however, at the missionary's own request, we withheld its publication for a few months, hoping that the next times would bring something more pleasing. But this is not so, and it is time that we let the readers of the Lutheran take a look at the conditions of the Bethany Mission. First, let us read the letter of the missionary himself, as it reads in the original:

If I already had reason to be concerned about the prosperity and continuity of our mission in Bethany at the beginning of the year that has now passed, I am even more so now. The carelessness and indifference to the precious Word of God is increasing day by day, especially among the men. An exception is our Bemagojing, whose name will be known to our dear readers through a letter addressed to Missionary Baierlein. The Indian traders (mostly half-Indianek) and the Methodist preachers offer allauf to take our Lutheran Indians away from Bethany. The new treaty of the governorate with the Indians of Michigan comes in place for them to achieve their ungodly purposes. I must indeed fear that our Indians will finally succumb to temptation and break away from here. The few better-minded ones, I fear, will be swept along as if by a wild current. Today, after several attempts, I succeeded in bringing all but a few of the men together for a meeting. I asked them for God's sake and urged them to tell me sincerely how they felt with regard to the

May no reader be disheartened by this report. Remember, dear reader, that this is how Lutheran missionaries report; others, as experience teaches, would only speak of great deeds under the same circumstances.

D. L.

Only two of the men present said that they had not yet taken up any land, but they are just as careless about the salvation of their immortal souls as the others. Oh, that they would turn their hearts to the truth before it is too late, before the time of grace is hurried over for them. For many, oh that I must write it, the time of the gracious visitation of our God seems to have passed; they are given to do that which is not fit. Before I begin to speak specifically about individuals, let me briefly tell you the following about the treaty of the governorate with the Indians just alluded to, as well as about the circumstances under which it came about. The reason for this was given by certain Methodist preachers through petitions, which had the purpose of enabling the governorate of the United States to refer all the Indians of Michigan to a common residence. It could not escape our notice that this was only a continuation of the earlier attempts directed against our Lutheran community, and that these petitions were also primarily aimed at destroying it. The comparison with their earlier proceedings vouches for this. In order to be understood correctly, I take the liberty of including here some things that have already been reported earlier. While the Methodists had earlier tried to disparage our congregation by lying and blaspheming against my person and teachings, by luring them to their meetings in every conceivable way, by nonsense promises and false threats, by loose flattery and marriage proposals with Methodists and the like, but all without success, they later began to lure them (ours) away from Bethany altogether. Already 3 years ago they made a start by claiming that the President of the United States ("the great father" of the Indians) had issued a letter to the chief of the Indian band living on the Tittibawa River, in which the Indians of Bethany were requested to join the said tribe and to move onto their land. Already the land was divided into lots, each containing 4-6 acres. - Their lies, however, were too obvious to worry our people, who had already been taught better by me. None of our people lifted a toe, no matter how eager the Methodist preachers were to do so. Only the Methodists of our town, who thought they had to set a good (!) example for ours, left Bethany and took possession of the enormous area of land, which could hardly feed a cow, much less a family. Already after a few weeks they returned, convinced of their foolishness and the lies of their preachers. The latter were thereby made a mockery and raise your bodies, and, to heavenly clarity- disgrace, yet they did not desist from their pitfalls.

Around the same time, our venerable synod purchased an area of land and ceded a piece of 20-30 acres to each Lutheran family in our town for the purchase price, depending on their needs and wishes. Our people were not only very pleased with such a kindness of the venerable synod, but from that time on they also made an effort to eat their own bread in the sweat of their brow, as it is proper for Christians to do. Several families soon managed not only to extract their own needs from the soil, but also to have some left over for sale. Thus our Stephan Bemagojiug was able to pay off an old debt of K40,00 (about 58 Thaler Cour.) only from the proceeds of his land. Salome, the widow of the deceased chief, harvested over 100 bushels of potatoes in 1854, while 5 years ago all Indians had to beg for potatoes at the doors of others. It could not fail that the diligence with which they now devoted themselves to agriculture also had an influence on their moral condition. They were no longer as passionate about hunting as before, and were more in place to attend the usual church services, which were indeed attended by everyone almost regularly. But the devil could not see the happy blossoming and prospering of our young Christian community without trying his infernal cunning and trickery on them and firing his bullets at them. And that the "murderer from the beginning" does not lack helpers anywhere, we have to experience especially among the heathens. Here it is especially the godless traders and the Methodist preachers: Both did their work in that time in the most impudent way, because while the latter again made new attempts to bring our Indians away from Bethany, the former made it their business to make them more eager for the hunt, so that the fur trade would not decrease and their earnings would not falter. - God knows what lies they have used against me. He has heard it and will judge it one day --. But how should the Methodists, who would have been disgraced even before ours, begin to bring about a departure from Bethany? A certain something brought them to the idea of making out petitions already mentioned above - in any case, it was supposed to be an imitation of the procedure of our synod, by which our community had come into the possession of land. When 2 years ago the annual payment of interest was handed over to the Indians by the agent, the Methodist preachers presented their petitions to the Indians whom they had wisely ordered to a settlement belonging to the Methodists, and urged them to sign their names without making them sufficiently acquainted with the contents of the petitions. They concealed the contents because many Indians already owned land, and therefore were not in favor of setting out

would have voted. Some of our people had also signed their names in response to the many requests. For a long time the content and purpose of those petitions remained hidden from us, until finally, in the summer of 1855, all the Indian chiefs of the State of Michigan were summoned to Detroit with the instruction that a new treaty should be concluded with them. Here the plan requested in those petitions was presented to them, and they were asked to state whether they were for or against it; each was left free to accept the treaty or not, but in such a way that those who opposed it should properly identify their own ownership of land. In the treaty itself, 80 acres of land were promised to each head of the family, and 40 acres each to the young people of both sexes. Only a few chiefs refused to accept the treaty, while by far the majority declared themselves in favor of it. Among the latter was the chief of Bethany, who had formerly belonged to the Methodists. Already in advance the Methodists were pleased that they would soon

reach the desired goal with our Lutheran community, and in order to achieve it all the more surely and sooner, they interspersed all kinds of distortions and lies in reporting what had been negotiated in Detroit, wisely kept silent about the fact that the already resident Indians could stay on their own land at will, saying instead that every Indian without exception would be forced to move to the land in question, otherwise they would incur all kinds of evil consequences. Since, in addition to the land, which, as already mentioned, was to be given to them as a gift, they were promised other beneficial facilities, such as schools (i.e., non-denominational district schools). (i.e., non-denominational district schools, where the word of God, like all religion, is banned from the outset as a branch of teaching), a college for Indians who might like to study, saw and grist mills, blacksmith shops and model farms, and the like, it was not so difficult to persuade our people to set out from Bethany; but at first, with the exception of only a few, they still allowed themselves to be advised and instructed by me. In addition to these not insignificant temptations, there were others on the part of the Americans, who settled in Bethany's vicinity around this time. From them the Indians learned to look for clothes and money (a national vice of the Americans), and were led to unchurchliness and indifference to the Word of God. Indians were almost always on the ripening with their canoes and, because they were hired by the Americans for wages, they could seldom attend church services on Sundays. So it soon came to the point that the men kept away from hearing the divine word, and were even ashamed to walk in their other simplicity towards the pagan-minded Americans (these are not only pagan-minded, most of them are really untouched pagans). This, of course, became worse and more rampant than itself,

God be lamented! also brewed wine merchants settled in our vicinity. Several families, among them Jacob (with his wife and children), who at the beginning gave us much hope, prefer to stay in the wild jungle than in our vicinity; it is embarrassing to their evil, guilt-ridden consciences when the Word of God approaches them; and because their works are evil, they love darkness more than light, the jungle more than a Christian community, in the midst of which they are reminded daily of prayer and worship by the little church bell. Thus, most of the members of my congregation have gradually descended to the position in which they now stand, which has caused me countless sighs and has made me so concerned about their continued existence. Oh, that they would know at this time of theirs what serves their peace, but it is as if it were hidden from their eyes, as if the judgments of God, which I have often announced with trembling, both publicly and especially, have finally come.

It now remains for me to give you the short report of our church book about the events of the past year. It shows the baptism of two children and the apostasy of two adults from our church to Methodism. While God has graciously preserved us from "bodily death," spiritual death has come to our congregation because they did not want life. - Alas, that spiritual death did not become eternal death, alas, that God would still give the apostates time and space to repent! The apostates are Peter Shegonebe, son of the late chief, and Monica, the wife of a zealous Methodist living here. While the apostasy of the latter is to be regarded more as a weak yielding to the incessant whisperings on the part of her husband, in the case of the former it is a necessary consequence of wanton sins and malicious hardening against the Word of God. In addition to the above-mentioned beldened persons, another otherwise promising youth, named John, has declared his apostasy from our church and has also spoken the word of the Methodists as if they had the truth; he has been instructed by us with much effort to such an extent that he can read his Indian Bible and possesses other knowledge. Perhaps the loose Methodists have given him hope for a position as a preacher or class leader or something else on the basis of the knowledge he has acquired. They hire people as preachers who cannot read a letter in the true sense of the word, so why shouldn't they hire someone who has at least managed to finish reading and otherwise has good facilities? And what should I say about the others?! church attendance is something rare among the men. If I ask them about it, they are either extremely indifferent or seek excuses and excuses. The Word of God no longer wants to penetrate, no longer wants to stick, whether it entices or admonishes them, threatens or punishes them.

The women still adhere to the church to some extent, but not without some exceptions. The women still adhere to the church to some extent, but not without some exceptions. And that the children are indifferent to school and church is not surprising under such circumstances. Although the school is fairly full for this winter, it is very saddening for me to mention that the majority of the children belong to the Methodists; not as if I did not want to teach them, since they are not to blame for the foolishness of their parents, but because it is proof of how little our people care about church and school and how they set out to sadden me.

May the Lord, who is great in mercy and grace, not remember them to evil, but keep thoughts of peace over us; may hearts be turned back to repentance and faith in his name, that they may be saved.

Bethany, January 6, 1857.

Gustav Mießler.

After reading this report and further verbal discussion of it with Missionary Mießler, Pastor Clöter and the undersigned decided to visit Bethany Station personally. This was carried out at the end of January. The ice, which was very firm at that time, allowed us to complete the tour from Saginaw Windward in One Day. However, the cold was so severe that there was not much left to freeze and weaken our limbs. However, the faithful God allowed us to reach the shelter of the mission house in Bethany in due time without any accident. - The two days we spent in Bethany proved to us that fickleness and frivolity are becoming more and more prevalent among the Christians in Bethany, and that with the seriousness of repentance, joyful faith in Jesus Christ is also becoming more and more prevalent. The Sunday service was sparsely attended; the number of men was very small. The congregational meeting, which was scheduled for Sunday afternoon, had to be moved to the next morning because there were almost few participants. It was not without great difficulty that a moderately attended community meeting was held on Monday morning; but the participants were women, the frivolous chief Naugischik, the pagan Wabigonschkom and only 3 voting male members of our community. To our great sadness we had to realize that also in this community meeting the evil damage of the Bethanian Christians was openly exposed. Although there was recognition of their sinful condition among the members of the congregation, it was all the sadder that the right earnestness of repentance, the godly sadness that leads to flee to the Lord Christ in the fear of sins, was missing. - How deeply most of them had been indebted for obvious sins was evident from the fact that when I asked the pagan Wabigonschkom why he had never carried out his intention to be baptized, which he had had for so many years, he answered me as follows that he saw how the baptized! Christians lived and walked no better than he in his paganism"? and so he thinks it will not be able to help much that he becomes a Christian. Who does not think here of the prophecy of the Scripture 1 Petr. 2, 2: "And many shall

follow their destruction, because of whom the way of truth shall be forsaken"? Who is not confronted with Rom. 2, 24 ff.: "Because of you God's name is blasphemed among the Gentiles"? Although I imagined to him that it would be foolish if one had a lazy and dissolute neighbor who missed his good field and therefore had to live in hunger and beggary, and one wanted to blame the field for not bringing in anything for the neighbor, or if one even wanted to detest and shun the work on his own field for that reason; and added that it would be just as foolish to let a lazy, unfruitful Christian of the name prevent us from accepting and using God's goods of grace; the words of the pagan served us to humble ourselves deeply; but in his case, my admonition had no serious effect at all, and he continues to live in his pagan dream. - Thank God, we were allowed to hear some hopeful speeches from the old Sarah and some other women, that they would not leave Bethany and the preaching ministry established there, and that they would ask us not to give up the station yet, but to continue the missionary work, especially for the sake of the young people who are being sent to Bethany.

The more we have reason to be humiliated about the deplorable state of affairs in Bethany after the above, the more cheerful missionary hopes are justified by the recently found Chippeway Indians around Rabbit-lake in Minnesota. The readers are sufficiently informed about the journey of missionary Mießler to them and with what joy they welcomed the prospect that, God willing, we would send them a teacher of the gospel in the spring of 1857. God, however, has graciously heard our prayer that he would give the Indians there stability and keep the door open to us, for they continue to send us letters saying, "Come over and help us!" They are full of longing for us and our teaching and promise to take off their Indian blanket as clothing and live like the white man as soon as a missionary from our synod will move to them. They live together in numbers of about three hundred of their tribe, and have hitherto been unchallenged by the Methodists, so that one can say that an honest heathenism still prevails among them, which they themselves confess and from which they now long to get out and look to us for help.

Therefore, dear fellow believers, let us give heartfelt thanks to God for remembering us and for

worthy us to serve in His vineyard. Let us rejoice and be glad that we are called to serve our God in the Chippeway Indians at Rabbid Lake, preaching His Word of the Cross and building His Kingdom among them. When we were sure of this call, it was the first duty of the Mission Commission to see what man God had provided to preach the gospel among the Indians at Rabbidlake through his ministry. The Lord made us search and test for a long time; at last He crowned our efforts by directing the heart of one of the Mission Commission, Pastor Elöter, to devote himself to the missionary work among the heroes at Rabbid Lake. With the consent of his former congregation in Saginaw City, he has accepted the call as a missionary to found a station at Rabbid Lake and is presently preparing to go with his wife and children among the Red Indians. Rabbid-lake is about 40 or 50 miles north of the Crowing post on the upper Mississippi, 200 miles north of St. Paul. The journey there is costly, the initial establishment of the station even more so; extraordinary funds are therefore necessary for our missionary treasury to meet both the initial and continuing needs of the intended mission to Rabbid lake. Therefore, should not the Mission Commission have a good heart to ask you, beloved brother and sister, to participate more seriously in the work of peace and joy of the Minnesota Station? O then gladly send up your prayers to the Father of all mercy, first, that He may provide the new missionary and his wife with all the gifts and powers necessary for the mission there, so that the difficult work undertaken may prosper *), and second, that He may especially open the ears and hearts of the Chippeway's at Ribbid-lake, Thirdly, that He may also fill your hands, so that in this time of need you may give to the very needy mission at Rabbidlake, and, He has given, that He may also make your hearts willing to offer His gifts on the altar of the Lord for the needy. Finally, we would like to thank the two women's associations in Monroe and Frankenlust for their eager and sacrificial work in equipping the new mission budget.

Ferdinand Sievers, currently Chairman of the Mission Commission.

As Mr. Past. Grabau cites from the writings of the ancient theologians.

In the "Lutheran Herald" of June I there is again an excellent article in

*) We are pleased to point out that through the excellent work of the Roman bishop Baraga, e.g. through his publication of an Indian grammar and a complete double lexicon, the learning of the Indian language has been facilitated by a significant amount.

Concerning the doctrine of the church, in which, first of all, it is strikingly demonstrated what confusion in the mind or unwillingness in the heart to bow to the truth is revealed by the whimsical sophistry with which Past. Grabau has tried to prove that the church, of which we confess in the apostolic Symbolum that we believe in it, is nothing less visible! On the other hand, in that article it is revealed which grinding paths unworthy of a Christian Past. Grabau gives to mend his holey doctrinal coat. Admittedly, we are now no friend there-

of, with the good articles of other bier read sheets to decorate ours, we can not help but to share the conclusion of the designated article from the "Herold" our readers, on the assumption that this will not only serve to get to know Past. Grabau better, but also perhaps encourage some to open their doors to the "Herold" as well as to the "Lutheran", especially since we can assure that the dear "Herold" is setting its sights ever more firmly on the goal it has set for itself.

The conclusion of the designated essay reads in the "Herold" as follows:-

We have said above that Rev. Grabau had altered or, more correctly, falsified the excerpts he provided from Gerhard, and this necessitates that we now also turn our attention from Grabau the theologian to Grabau the man. It lay in the hands of Past. Grabau, in delivering his excerpts from the Gerhard, to create the impression in his readers as if Gerhard teaches that not only God is the only true! Christians, true believers, true members of the church know, the people but not at all, but that also the people next to God the invisible church, if not much, but at least a little, could see something and to achieve this purpose, he puts the truthfulness and faithfulness in the back au. For example, he translates thus: "Again, it is called invisible because of faith and the inward gifts of the Holy Spirit. Spirit, then

also because we do not see the head of this spiritual body, and because the distinction of the pious and the hypocrites, who are mixed up in the visible church, is **infallibly** recognized only by God. Every reader must now think, because no signs are given, that something has been omitted or added, that everything in this sentence has been translated faithfully; instead, Grabau has omitted and added what could possibly gloss over his false teaching even to some extent. He has omitted "priuarii quickem ot potissimuin", furthermore "in renuti8, czuao llumunG oeulG porspiei necznout", and he has falsely added the "infallible", altering the whole sentence, so that the readers should think that Gerhard teaches: God indeed infallibly distinguishes the pious and the hypocrites, but something that the people of the world understand.

The invisible church is also something visible. The Latin text reads like this:

„Vicissim invisibilis dicitur primario

quidem et potissimum respectu fidei et internorum donorum Spiritus sancti in renatis, quae humanis oculis perspicere nequeunt, deinde etiam respectu capitis in mystico illo corpore, quod jam non videmus, et quia discretio bonorum ab

hypocritis, quibus in visibili ecclesia intermixti sunt, soli divinae notitiae est relictæ".

d h.

"Again, it is called invisible, first of all because of the faith and the inward gifts of the Holy Spirit. Spirit in the born-again, which no human eye can perceive, then also because we do not see the head of this spiritual body, and because the distinction of the pious and the hypocrites, who are mixed in the visible church, is recognized **only** by God." - And no one believes that this is a single oversight, no! it is a deceptive, evil intention carried out. He translates another passage as follows: "The church of the elect is not called invisible because it has nothing to do with the visible preaching ministry, sacraments and the outward worship of God, but because the inner gifts of the Holy Spirit distinguish it from the faulty church. Spirit, by which they are distinguished from the lazy and dead members" (must mean: by which they are distinguished as living members of the church from the lazy and dead members of God; cjuidus ipsi rGra ooc/es/ere nre-nö--" u pntwistG otmyrtuis moiubii5 r-rTier st 8 vor nun tue).

"not fall into men's eyes" (is falsely weakened, must mean: "not at all fall into men's eyes", „h<>miinnn "uGpootni8iut obvin"). Furthermore: "Invisible we call the church in double be-.

! laug; firstly, because the general church of the Hei-

The true believers and saints cannot be **infallibly** distinguished from the hypocrites by human eyes" (here the "infallible" is again fraudulently inserted by Grabau; there is nothing about it in the text; "oum oouii8 üumrnst^ vers orecleutos et 8smoti ab üvpoeriti? stisecwni negueaut"). Furthermore: "For another it is to say" (must mean: another it is to say it briefly, "uliuäe8t simplic'itor loguenão"), "the true church is at all (and only) u n visible" (Grabauischer, selbstfabricirt^ is the word "true", the word "at all and only" and the syllable "un", Gerhard has only eoolosiaut 0836 vmibilem, that is in simple German: the church is visible); **another**: "it is invisible to the world", (that again must mean just the other way around, not "invisible", but "visible", aliust voro ost, from muusto 6880 vGidilom). - Dear reader, what do you say to Mr. Past. GrabauHow do you like the theologian and the man? Woe to the theologian who does not follow God's teaching, but his own teaching, his own thing and wisdom, and whom his beating conscience does not keep from taking up such dishonest weapons. Woe to the man who departs from probity and faithfulness, "a lying witness will perish." Prov. 21, 28. - The poor members of the Synod of Buffalo, having a Senior Ministerii, who knows that they partly do not understand Latin, partly may not even have Gerhard's Loci to look up for themselves, and only transfers to them,

What he wants - they give him their trust and he abuses it and acts so evil against them-.

Yes, truly, Mr. Past. Grabau would be the right person for an impartial, faithful, truthful OberKirchengerichtspräsident! - —

Mr. Past. Grabau reproaches the Missouri Synod for teaching a "merely invisible church". But what more is needed than just to know that it is Mr. Past. Grabau who makes this accusation, so that the matter is already refuted. Every knowledgeable reader knows that we have never taught such a thing; the first glance in the "Lutheran" or The "Voice of Our Church" proves the opposite. E. Brewer.

(Communicated by Prof. B- from your Lutheran Standard.)

General Synod.

At this year's meeting of the same in Reading, Pa. in May, Dr. Kurtz, the editor of the Observer, among others, made the Proposal to appoint a committee to propose a definite basis of doctrine to restore the harmony which he said two years ago was indestructible. There seemed to be little agreement on this proposal. Some were undoubtedly suspicious, others doubtful, while still others judged that something more definite was required for a Lutheran General Synod than the two-sentence obligation formerly imposed upon its members, which each could interpret according to his own position. However, it was clear from the general direction of the remarks that a large majority of those present had no particular preference for Pastor Mann's "left wing" Lutherans.

The General Synod was very well attended, with over two hundred delegates and guests present. We have not yet learned the details of the proceedings in the second week. Our correspondent notes, however, that "the meeting adjourned Wednesday evening with important results both in what would be done and in what could not be done. It was found that a great change for the better had taken place, that some had really become Lutheran, and that a large part of the whole synod united on the Augsburg Confession. There was indeed more unity than any of us had believed. A great number of American Lutherans have become either staunch or moderate confessors to the symbols, and it is now generally believed that just a little more discussion, just a little more research will lead the greatest majority of preachers back to the symbols."

Our correspondent believes that the proceedings at this meeting put it beyond doubt that the General Synod is no longer under the influence of recensionism (i.e. the striving to publish the symbols in an improved form). He notes that "most of the brothers left the synod convinced that symbolism had won a silent but complete victory. Although we have great confidence in this assurance of the brother who has given us a general report of the proceedings, and although the result of this meeting is about what we expected; yet we cannot say that we hope much from the General Synod until a substantial change takes place with its constituents. Although American Lutheranism, on its reprehensible side, is at present on the ground, it is not dead, and we should greatly misjudge and overestimate the act and influence possessed by its chief representatives, if they did not cause much distress and annoyance to the brethren who are faithful to the symbols, in their unequal perfection. We advise them, as brothers, to be on their guard. The New Rule will cause them trouble before they know it.

Receipts and thanks.

With great thanks received recently from Hcnu H. W. Rincker for the Conrordia-Cvilegium a seem bell vW 100 pounds to pleasant giftC. st. 2b.
Walther,
Pres. d. Anstalt.

With heartfelt thanks to God and the benevolent donors, I hereby certify that 85,s,O, which were collected from the "Hochzei" of Mr. H. Schröder, have been correctly received by Mr. Pastor Hahn.

May the Lord repay cd- the kind givers abundantly in lcib and tecl'c'.
Concordia College June 3, '57.
Carl Aug. Gr aeb'er.

With 'heartfelt thanks I hereby certify from the Young Men's Association at Sheboygan 50 Cts., from S- Seifert 75 Cts. and from str. Köhn 75 Cts. to have received.
Concordia College the 1l>. April. . .H. Boßncr.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies from the congregation of the Rev. Glow 82GOO received in stebruar and 810.50 in may
I to haveErnst Rolf.
Disturbs Wayne d. May 29, 1857.

(Delayed.)

With heartfelt thanks to God and the donors and benefactors of the Treieinigkcils- and Johannissgemeinde in Milwaukie and in particular to the laudable Nähvrcin of the Dreieinigkeitsgemeinde there, I certify to have received the following gifts of love. During my one-year presence at the school crscminar in Milwaukie, the members of the St. John's parish received me in free board, from individuals I received money and from the sewing vorcin a number of henckcn, stockings and other linen and clothing.

The Lord Jesus repays all the dear benefactors according to Matth. 25, 10.
Crete, Ill, March 8, 1857, Peter Nickel.

Received:

to the Seminarhan in Fort Wayne: collection at the wedding of Mr. Georg Bis- terer in the Gem. of Mr. Past. Eppling in New Boston, Ja.... § 2,^0
from the parish of Hcrrn Past. Fritze 30,00 " Heinrich Bardomer in the parish of Mr. Reichardt- 5,00 " Michael Nessel there

i,00
" str. Pape 1,00
" of the municipality of Mr. Pass. Bergt 25,00
Christian Piepenbrink,
Cassirer.

Get

a. to the Concordia College Building:

of Mich. Stadler by Mr. Past. Lemke, Monroe Co, Mich. P1 ,00
" Gerhardt Heinrich Brockschmidt, Grand Prairie
, ^ll. 12,00
by Mr. Past. Claus von W. Walke 82.00; Lip-
pold 81.25; Bletc and Schief n K 1.00 5.25
by Mr. Past. Hattstädt by L. Engelberger Z-1,25;
H. Müller and Wittwe Ströbel 'rc 81.00 3.25
from the comm. of Mr. Past. Lehmann at Manchester Road, Mo., second payment 8,50
" the stialgem. of Mr. Past. Schuster in Stärk Co., Ja.: Georg Felde ZU,25; Friedrich Gep- pert, Joh. Winne " 81,50; Nik. Geppert and Sam. Kunz rc81.00; Heinr. Dann
", Mart.
Hvbeim, Ad. Gvpport, Joh. Hob ei in rc 50 Cts. 8.25
,, the comm. of Mr. Past. Shoemaker in Madison Town, St. Joseph Co, Ja.: Lconh. Jordan ZU,50; Ad.Kiefer, Joh.Kienle, Ab.Roter Wittwe Bollmcr, Mich. Audrie, is.
Kicule, .GP. Meier, Joh. Hrinzelmaun rc 50 ice; Fried. Oppel 25 Cts.-, Wittwe Wahl 20 Cts. 7 ,15
" Hcrrir Past. Schuster 81.3b) and its gem. in KosciuskosCo.. Yes.82,91
of the comm. of Mr. Past. Eallmann, Eik Grovc, Illinois sjM
"of the parish of Mr. Past. Biltz in Cumberland, Md.: Fried. Drever 85.00; z". Drever and W. Jürgen -c 52,006). D amm? l,5t>; G.
SchOmd and G. TilP a ZU,25; A. Bor 51,15;
C. Schmiltgen 81.00; A. Orster and I. Lengcr- self u 50 cts.; Ch. Weber 85 cts.; stran (ildebraud 25 cts.; from cculkasse 50 cts.;
Past. Bütz Z11,il5 18,D
" of the comm. of the Hm. Past. Biltz at Pins Hnl, Somerset Co, Pa.- is. Rauch, S. Boger, S. Bittner, M. Snober rc 81.00; H. Meyer and I. Brück rc 50 Cts.; I. Hermann, I.
Gnmbert, G. Schulz, I. Diebl rc 25 Cts.;
from the bell bag 82,50 8 ,50
b. to the Synodal - Casse of the Western District:
From Jmmanuels-Tist. in St. Louis, Mo. K <>.85
"Dreicinigkeits-Dist. there 10,80
by Mr. Johann Schmidt in Altenburg, Perry Cv".
Mon. 2,00

C- Roschke.

Received:

u. to the general synodal treasury: from the congregation of the Hru. Past. Wambsganö in Allen Co , Ja.

"of the ^t. Peters Gemeinde des Hrn. Past. Ernst in
Eden, N. A. 6 .R
"St. Martin's parish of Mr. Past. Ernst in "teulei pants, N. A- Z,78
I>. to Sunvdal Mission Coffee:
by goachim Müller in Desianee, O. SHON
,, E. H. N. in the parish of Mr. Past. F.W.
Strap cutter h00
Collection in the parish of Mr. Past. Löber in
Periy Eo., Mo. 5,M
by G. H. ^chepmanu in the Gem. of Hrn. Past.
Sour in Dudleytown Yes. 3,S>0
,, the DrcieiugkeitS listrikl in is. Louis, Mo. -7 ,<10
" der Gern, des Hrn. Past. Lchieserdocker in Perry
Co, Mon,
o. for the maintenance of Concordia College: from the congregation of Mr. Past, Link in Pleasänt
Nidge, glö. 812.50

6. for poor students in Concordia College and Seminary:

-Lanination on the wedding of Mr. Paul Estel in "Lt. Lom'S, Mo., for Memiicke u. Mangelsdors 81!),00 Sämmling on the first Pentecost holiday in the tvem of the
Mr. Past. A. Hoppe in New Orleans, Va. for
Herzer and Crull 18,00
likewise from the baptism of children at Mr. Five there
for the same- 5. 27"

F. W- Barthel, Cassirer.

For the Lutheran have paid:
the 12th year:

Mr. Cd. Lörschlen.

d^en 13th year:

Messrs.: C. s-cgelhaas, H. Sein, Past. C. L. Anavv, F. RauS, W. Breuer, C. Ostcrmeicr, Past. G. Link, F. sell, C. Maaß, 3rd Seidel, C. Feig, Koch, Decker, Z.
Meuschke, Past. 3. bilss.

Letters received.

Since the first of March letters have been received from Pastors: Nühcl, Wagner, Gräbner, Laib, Röbbelen, Trautmann, Strccksuß, Detzcr, Wunder, Günther,
Bist, Vernreuther, Scholz, Besel, Birkmann, Fricke. Bonden men: Kappct, H. W. Bünger, Roschkc 2. O. Ernst.

Particularly acknowledged is for Wittve Pinkepank:

Bonden Messrs. H. W. Bünger in St. Louis, 82.00; G. Stigler in Past. SommerSGemeinde 50 CtS.; Dan. Kistler in Past. Daibs Gem. 5") CtS.; desql of Jakob
Schell 25 CtS. G. Rutolph in Neu-Trier 50 CtS.; W. BolteinPast. Befels Gem. 81,bX); Ph. Studt in Past. Birkmannö Gem. 50 CtS.; W. Brüggcinann in Past. Frickes
Gem. 50 Cts.

For all widows: Bon Mr. Heinrich Birmaun in Elkhorn Prairie 82,50; Mr. Past. Grüber sen. 52,00; Past. Fredekiug 81.50; from an unnamed person in Past. Laibs
Gem. 81.00; from H. Richter in Past. Stub- nayys Gem. 82, M; from Mrs. Horn in Past. Birkmannö Gem. 81.00. For Wittve Heid, from Fr Knoll in Neu- Trier 50 CtS.
God's rich blessings to the givers on behalf of the widows. A. Ernst
Eden d. June 8, 1857.

Year 13, Louis, Monday, June 30, 1857, No. 23.

On the Doctrine of the Church.

(Continuation of the article discontinued in no. 14).

As much as it would be possible to say about the great importance of the pure doctrine of the church, and how harmful and dangerous the false doctrine of the church is, namely, that the visible Lutheran church is the holy Christian Catholic church, apart from which no one can be saved, for the sake of brevity we will only point out one thing in this regard.

Those who declare the visible Lutheran church to be the church apart from which there is no salvation undoubtedly do this in order to elevate the Lutheran church and to persuade anyone who does not belong to it to join it. But this very doctrine is a real blot on our church and one of the greatest obstacles to its spread. All true Christians and children of God in the unbelieving communities are certain through the Holy Spirit that they are already in God's grace for Christ's sake and that they will therefore be blessed in this state of theirs, as certain as the Word of God and the living testimony of the Holy Spirit in them is. If they hear or read that those who want to be strict Lutherans claim that there is no salvation apart from the visible Lutheran church, they do not consider it to be true at all.

This is how Pastor Grabau teaches in Buffalo, as we have already proven in the first number of this volume, and his entire synod has accepted this atrocious false doctrine !

It is a foregone conclusion that this alleged Lutheran church is nothing but a second edition of the old papist church with a mere change of name. They see quite well that if they accept this doctrine of the church and therefore join the Lutheran church, they would have to deny Christ and His grace, which they have already experienced. The saddest thing about this is that when some so-called Lutherans publicly pronounce this false doctrine, the vast majority of those in the unbelieving communities think that these Lutherans in particular are the strictest, that is, the ones who most faithfully adhere to the doctrinal system of our church; Those among the Lutherans, on the other hand, who do not want to endorse this false doctrine, fortunately deviate somewhat from the actual and strict Lutheranism and thus come closer to the sects, or perhaps they just do not come out with the right language, give in a little for the sake of appearances, in order to first lure people into the Lutheran church and, once they have caught them, only then initiate them into the true Lutheran secrets and fill them with their narrow-minded spirit of condemnation. Eternity will one day reveal how diele have been held back from the Lutheran church by this very fact. Just read the papers, which are organs of unbelieving communities, and you will soon see that there is nothing to prevent them from maintaining the pure evangelical character of our church.

It is no doubt to us that many, if it became clear to them that they were only obliged to join the Lutheran church for this reason, would not go there with such certainty, but would hurry to avoid the errors of the sects and profess the full, unadulterated evangelical truth, Many would then no longer go there so surely, but would hurriedly leave the unbelieving community and turn to the true orthodox church.

It is therefore truly not contentiousness when we now confront those Lutherans who declare the visible Lutheran church to be the One Holy Christian Church, apart from which there is no salvation and no blessedness; much less is it malice and disdain for our dear Lutheran Zion that guides us in this. Rather, it is precisely the insight into the glory of this church and the longing that all people should enjoy the unspeakable grace that is given to our church in the pure Word and unadulterated sacrament before any other community that does not allow us to remain silent here.

However, we now charge this, and proceed at last to the illumination of some objections which are opposed to our doctrine of the Church, and to the dismissal of the distortions of

*) In fact, such Lutherans are not strict but lukewarm, obviously denying true Lutheranism.

The first part of the book is about the use of this doctrine, which is often used to fight against it.

The first main reproach that is made to us is this: since it says in the Augsburg Confession: "It is also taught that there must always be and remain one holy Christian church, which is the assembly of all believers, in which the gospel is preached purely and the holy sacraments are administered according to the gospel" - so it is obvious that, according to the basic confession of our church, the church in which God's word is preached purely and loudly and the sacraments are administered as Christ instituted, is the one holy Christian church, apart from which there is no salvation and no blessedness; But since in the visible Lutheran church only pure doctrine and unadulterated sacrament are recognized, then also according to this our church confession the visible Lutheran church must be the only one holy Christian church, apart from which there is no salvation and no blessedness.

To this we answer simply this, that if, as we do not doubt, the Augsburg Confession is a confession of the true truth, then this cannot be the correct understanding. 1. since it is a fact that there have been times when there was no such thoroughly orthodox visible church; but the One Holy Christian Church cannot be interrupted or perish; *) 2. since it is absolutely undeniable that there are true Christians also outside the visible Lutheran church, who therefore also become blessed; which puts it beyond all doubt that our church, insofar as it is visible, cannot be the church outside of which there is no blessedness; for it is an obvious contradiction to say: This or that church is the one outside of which no one can become blessed, but - some do become blessed outside of it! The one excludes the other. Either one must therefore admit that the visible Lutheran church is not the One Holy Christian Church, or one must assert, maintain and, what is impossible, prove that really apart from the visible Lutheran church no one has become blessed nor will become blessed. Whoever admits it has

*) When Lutherans teach that the church has remained under the papacy, this is not to say that a visible, albeit small, orthodox church has remained, but rather that the true invisible church has remained in the visible, corrupt one. Therefore Luther writes: "Under the Antichrist, the Christian church has had no true preaching ministry, no worship, nor its own kingdom, but has been forced to keep the papist customs, which are actually Babylonian and pagan. . For the church will remain invincible, although its victory is hidden in unbelievable weakness; as it was also under the pope: on all the preachers' chairs and in all the churches no other voice has sounded but the godless and blasphemous doctrine of the popes and the monks' dreams. This is actually what the 74th Psalm B. 9 complains about: "We do not see our signs; and yet the Lord had his church at that time, even though it was very desolate and ugly. (IV, 272.) with also quite obviously admitted that it is only a particular church and not the general church, apart from which there is no salvation. Whoever admits the former, but denies the latter, shows that he is either weak in intellect and incapable of participating in theological negotiations, or blinded by passion, or consciously malicious, so that he denies with mouth and pen that of which he is convinced in his mind. It is, of course, a different matter if the Lutheran Church is understood to be the invisible One Holy Christian Church of all believers; then, however, the sentence is correct: "Apart from the Lutheran Church there is no salvation and no blessedness. And there is no doubt that one can speak in this way. For it did not occur to Luther and his fellow confessors to erect, like the Donatists, a special visible church in which they would have wanted to gather all God's children on earth, outside of which, therefore, no salvation could be sought; Rather, Luther and his fellow confessors, by leaving the papacy and coming together in a separate church, only wanted to protect themselves from falling away from the one holy Christian church, thereby saving their connection with it and actually carrying out and publicly testifying to their remaining in it. They themselves did not want to be called and be Lutherans, but to be called and be nothing but Christians or members of the general Christian church; but if on the part of the enemies all those who had and confessed their faith were called Lutherans and Lutheran church, they therefore had to answer and answered quite correctly: "Well, if you call all those who have our faith Lutherans and Lutheran church, then the holy Christian church is Lutheran, for it has no other faith than ours. By this, however, they by no means meant to assert that they, as and insofar as they stood as a visible separate whole, were and constituted the exclusive One Holy Christian Church, apart from which there is no salvation; but by this they only meant to say that they belonged to it, were a part of it, thus a particular church. If they had claimed that they, in their visible demarcation, were the whole of the One Holy Christian Church, they would have done the same thing that they continued to punish the papists for, and would only have changed roles with them; for Luther, for example, still wrote in 1545 in his writing: "Against the Papacy at Rome, founded by the devil": "The faith of all Christendom says: I believe in a holy Christian Church, and does not say: I believe in a holy Roman Church. For the Roman church is and should be a piece or member of the holy Christian churches, not the head, which belongs to Christ alone, the cornerstone. If not, then it is not a Christian, but an unchristian and

anti-Christian church, that is a papal boys' school." (XVII, 1337.) From this it is clear that all those who deny that the Lutheran visible church is a particular church and declare it to be the whole of the One Holy Christian Church, apart from which no one can be saved, make it quite papist and donatist, a miserable sect, and are as far removed from the faith of Luther and his former co-religionists as heaven is from earth. Luther and his co-religionists have not only expressed such principles, from which it necessarily follows that they did not consider the visible Lutheran church to be the entire Catholic church, but rather a particular church, but they have also always explicitly stated this. Thus Luther wrote to Melancthon in Augsburg on June 29, 1530, when the latter wanted to despair of the Lutherans' cause: "Are we not the church or a part of the church, where is the church? Are the dukes of Bavaria, the

pope, the Turk and M^es.gleich the church? If we have the Word of God, who is it that has it? (XVI, 1072.) Mine writes Luther, Bugenhagen, Cruciger and Jonas in 1544 in an ordination certificate, which they issue to a certain Longolius: that he "hold the pure doctrine of the gospel, which our church confesses in one spirit and with one voice with the catholic church of Christ." (S. Löscher's Unschuldige Nachrichten Jahrgang 1721 Seite 365.) Irresistibly clear Luther further confesses that the visible Lutheran church is only a particular church, in all the places where he confesses the belief that there are not only Christians but also churches outside of it. For example, in his interpretation of the letter to the Galatians, he writes: "Jerome here (Gal. 1, 2) raises a great question: Why does St. Paul count the Galatians among the Christian community or church, because they are not a Christian community or church; for St. Paul (he says) writes to the Galatians, who had fallen away from Christ and grace and had turned back to Moses and the law? I answer therefore: that St. Paul here speaks according to the figure called Synecdoche, which is almost common in the Scriptures. Just as we see now and in our times the Roman churches and all the

Thus Luther wrote in 1530 in his exhortation to the clergy assembled at the Diet of Augsburg: "It is true, and I do not like it either, that such goods are so torn up and scattered; although the non-Lutherans do this most of all, and have more of them than those who are called Lutherans." (XVI, 1149.)

The synecdoche is the figure of speech by means of which one says something of the whole that one wants to be understood only by a part of the whole, and vice versa. When Paul calls the Galatians a congregation or church, he does not mean all Galatians, but only a part of them, i.e. the believers, who alone made up a church; but for the same reason the apostle calls the Galatians a congregation or church in general by means of a synecdoche.

They call the bishoprics holy, even though they are deceived and their servants are ungodly. For our Lord God reigns in the midst of his enemies (Ps. 110, 2.) and the end-Christ sits in the temple of God (2 Thess. 2, 5.), item, Satan is in the midst of the children of God (Job 1, 6). Therefore, even though the church or Christianity is in the midst of the wicked and perverse kind, as St. Paul says in Phil. 2:15, and even though it is in the midst of "wolves" and murderers, i.e. in the midst of spiritual enemies and tyrants, it nevertheless remains a holy Christianity, a congregation and church of Christ. In Rome, in the city (which is worse than Sodoma and Gomorrah), there are and will remain the sacraments, baptism, sacraments, and the sacraments of the Church. Baptism, Sacramenta, Word and Text of the Gospel, Holy Scripture, Office and Name of Christ and God. Whoever has it, has it; but whoever does not have it, is not excused. For the treasure is presently united. Therefore the Roman Church is holy, because it has the holy name of God, the gospel and baptism. 2c. . . Thus the church is holy everywhere, even on the fringes, as long as the fanatics and the red spirits reign, as long as they do not deny and reject the Word and Sacrament. For those who deny these things completely are no longer a church. But where Word and Sacrament remain essential, there also remains a holy church, and nothing lies there, although the end-Christ also reigns there." (VIII, 1588 ff.) Therefore, in the preface to our great Concordia book, it is written completely in Luther's sense: "As for the Condemnationes, suspension and condemnation of false and impure doctrine, especially in the article of the Lord's Supper, which must be expressly and differently set forth in this explanation and thorough exposition of the disputed articles, so that men may know to beware of them, and for many other reasons can by no means be circumvented: Similarly, it is not our will and opinion that persons who err out of simplicity and do not blaspheme the truth of the divine word, much less entire churches in or outside the Holy Roman Empire of the German Nation, are meant, but only that false and seductive doctrines and their stiff-necked teachers and blasphemers, are actually rejected . . since we have no doubt whatsoever that many pious, innocent people can be found even in churches that have not yet compared themselves with us, who walk in the simplicity of their hearts, do not understand the matter correctly and participate in blasphemies against the Holy Spirit.

Now, of course, in the nineteenth century, the Lutherans, who have accepted a new doctrine of the church, no longer speak in this way; indeed, whoever speaks in this way, as Luther and his fellow confessors once did, they call him a zealot and unionist, who even takes up the Pabstrotte among the churches.

Holy Communion . . and will hopefully, when they are instructed in the doctrine, turn to the infallible truth of the divine word through the guidance of the Holy Spirit. Spirit to the infallible truth of the divine Word, with us and our churches and schools." From this it is clear and evident that the dear confessors, through whom God gave the Formula of Concord to our church, following Luther, recognized other churches besides the Lutheran one, thus considering the Lutheran one only a part of the general church or a particular church. Far from it, therefore, that those who declare the Lutheran Church to be the Catholic Church, apart from which there is no blessedness, should be strict Lutherans, such^a are rather, we repeat, in this important point apostates from it. - To prove this, here are some testimonies of old, later orthodox Lutheran teachers that the Lutheran church is a particular church. Thus, among others, the excellent Dr. Johann Benedikt Carpzov (professor at Leipzig, died 1657) writes in his introduction to the Symbolic Books of the Lutheran Church. Lutheran Church, which is undoubtedly the best work we have on the Book of Concord: "We also do not separate ourselves from the Roman Church through the Reformation, as I said, but have only separated the attached evil, namely the papacy, **and admit that ours is a particular church, but that it alone is the true**

church, we do not say. For even if, as far as the visible assembly is concerned, there is no other pure church, freer from infirmities in doctrine, than the Lutheran, we do not deny that there is another particular one with respect to the right members, known only to God, who lie hidden among another visible and indeed impure multitude, in which the true church actually consists, as this is declared in the seventh article of the Augsburg Confession and Luther "did not conceal in what follows" (namely, in the Schmalkaldic Articles). (p. 876.) Dr. Valentin Alberti (also professor at Leipzig, d. 1697) writes in his well-known book: Das Interesse der vornehmsten christlichen Religionen: "Both the general and the particular church are divided into the flourishing and the depressed. The former (the flourishing) is the assembly of the saints, in which the gospel is taught rightly and the sacraments are administered rightly, freely without persecution. To this the Augs. Conf. article 7. The other (the oppressed) believes rightly, but it itself or its members groan under persecutors or a false-believing authority. Having said this, the Catholic Church is to us the assembly of true believers (in the true sense), which agrees on the teaching of the Gospel and the administration of the Sacraments, although not a few parts of it belong to the oppressed Church or live in those regions where the public teaching of the Gospel and the administration of the Sacraments is not the same.

is not orthodox. For it is enough that they believe rightly, and that in the fundamental articles, although they otherwise cherish some errors. From this it follows that our Lutheran church is not the general church, but a main member of it and the purest of the particular churches, flourishing in one place and depressed in another, (p. 430. 440.) Thus David Hollaz (Prepositus at Jacobshagen, d. 1713) writes: "The Christian Church, which is attached to the unchanged Augsburg Confession, is a true one and has (*amplectitur*) the Catholic doctrine, but with regard to size or scope (*rationes quantitatis vel amplitudinis*) it is not catholic or general, but particular... because it does not include in its circle all the born-again and elect of all times and places. Therefore,

although the Lutheran Church is an orthodox one, it is a particular one.... The Lutheran Church is called catholic not in respect of its extent or its spread through the whole world (for we confess that it is particular), but in respect of Catholic doctrine, because it is **orthodox**." (Exam. theol. p. 1316.) Finally, Valentin Ernst Löschner (Superintendent at Dresden, d. 1749) writes: "Because all sects and groups in Christendom want to be considered Christian and apostolic, we can separate ourselves from them and call **our particular church** the visible congregation of God, reformed through the ministry of Luther." (Unschuld. Nachr. Jahrgang 1746. p. 214.)

This is enough for this time. In the next number, we intend to go into the objection taken from the 7th article of the Augsburg Conf. Conf. and, secondly, to show how our fathers understood it when, in the 7th article of the Augsburg Confession, they declared pure Word and Sacrament to be the marks of the Church.

(To be continued.)

(Sent in by Rev. P. Beyer.)

Nor do we praise God for His work, the Reformation through Dr. Luther.

Art. III.

If animals with bristles break into the farmer's garden, he naturally chases them out again when he notices them, even before they spoil his plants. But while the intruders are grunting away, he casts a glance back at his beds, no matter how much he is in a hurry, and rejoices in what is greening, blossoming and ripening there. Which basic instinct of the human heart is effective thereby, that explains the philosophy, and therefore the further argument does not belong into this article. Here only the dear reader shall be induced to take another look at the noble plants, which the reformation of

from the rubble under which they were buried, so that they are now green again and delight every Christian heart. The reader shall thereby receive a reward for having followed us through 2 articles in the expulsion of the harmful quadrupeds - I mean by this the Roman untruths of the "K. Z."

It is only fair that we mainly look at the bed on which the attacks are renewed again and again, and it is truly suitable to remind of the saying: "The fox always catches the best chickens. On it, the eternally young evergreen, the doctrine of the church, is emblazoned in undemanding but all the more sublime beauty. If we ask the gardener about the history of this shrub, he answers that it is as old as the world and will remain until the end. Snow and ice might cover it and take away its impure green from the eye, but it will remain fresh in spite of all hostile powers; for it is a plant that the heavenly Father himself has planted, which he puts to the heart of all the guardians of his garden, threatening them at the same time with his disgrace if they do not all watch over it as strictly as if each one alone had to preserve it.

Holy Scripture tells us, and according to it all Christians confess in the third article, "I believe One Holy Christian or Universal Church." If we now take one or the other of the assemblies of those who call themselves churches, and hold them to our confession, it turns out that none can stand the test, that none, as it appears, remains any longer an article of faith, nor is it thoroughly holy, nor the universal Christian. Therefore, we must necessarily assume that the church, which we believe according to the 3rd article, is an invisible one, since believing excludes seeing. - The Roman church, on the other hand, insists that there must be a special visible community which has the characteristics of the church given in the third article above all others, and says that it is so. It holds this principle as firmly as a robber baron holds his nest, and has surrounded it to the end with several ring walls. Its first declaration of church is that it is the epitome of all the people who adhere to the statutes of the Roman church and recognize the pope as their lord and head. If one then proves that it is the same with them as with other people, that "so many heads are so many senses" and that therefore their association lacks unity, they abandon the first ring wall, take refuge behind the second and say: actually the church is only the priesthood, to which the laity are attached, and through which they attain the goods of the church. If it is then further shown that their priests also belong to quite different societies, each of which pursues its own ends, and thus states within states. If they do not form a church, etc., they take refuge in the tower and assert with a courage that only despair can give: the pope is really the church. But now we want to follow them into this Roman Sanctissimum and see whether the unity of the church is saved with it. True, the pope is only one person, but he not infrequently has a double tongue, as, to give just one example, every historian knows well enough from Alexander III in his behavior against Henry II, King of England. But a double-tongued man is like an empire at odds with itself. - Nor can the Roman Church ever rightly claim to be the holy Church, as is proved in Art. 1."). Neither is she the Catholic Church. - Adam and Noah, Abraham and David, many hundreds of Christians before there was a pope, and thousands since there was one, have been blessed even without him. But now it is a sentence recognized also by the papal church: "Apart from the church there is no salvation. Therefore, the Roman Church must prove that all who are saved, from Adam on, were under the pope, or it must give up the glory that it is the catholic, that is, universal. In order to be able to say to the people that the Roman Church is the only one that can save, the 3rd type would have to read like this: I see the Roman Church, the Pope and those who follow him, that is, a congregation of saints and sinners.

But if we now hold the Lutheran, that is biblical, doctrine of the church to the 3rd article, everyone will soon see that it is "sound" through and through.

At the top, and as the starting point for the exposition of the whole doctrine, is the sentence: "The church in the proper sense is the congregation of the saints; to it belongs no ungodly, no hypocrite, no unregenerate, no heretic;" that is, only the true believers in Christ of all times and places from Adam to the last who is yet to be born. Since faith, that is, heartfelt trust in Christ alone, makes one a member of the body of Christ, and this mystical body of Christ is the church, the question: Who belongs to the church? cannot be answered in any other way than: all believers. But what is united under one head to one body through one faith must also be one. - Through faith in Christ, one becomes righteous and holy; since no one belongs to this church, which is invisible to us but well known to God, who does not have this justifying faith, which brings all into the white church.

The "Kirchenzeitung" says in its last number that the shepherds of the church, besides the crook, also always have the broom in their hands to sweep out the "mice droppings"; - it will probably be the broom, which they use on solemn occasions; - this alone is not possible, because some of their highest shepherds must demonstrably themselves be counted among this material; and "like and like like each other. The editor of the "K. Z." should know this proverb. - — If the church is clothed in the silk of the innocence and holiness of Christ, then this church must also be "holy" and "the communion of saints". - Finally, since Adam and all the saints and blessed already "triumphant" in heaven had the same faith that all those who still want to be saved must have, it is also the universal, the catholic one.

Every Christian who is seriously concerned about his salvation, and who is to tell others how to attain the righteousness of their salvation, will heartily rejoice in this doctrine and fervently thank God for it, as for a noble treasure that he has given us: For it gives the same answer to the question, "What shall I do that I may be saved?" which the apostle gave to the jailer: "Believe on the Lord

Christ," and you belong to the church, and you have salvation, and you are saved. It alone makes the heart wide and glad, even when the outward appearance of the church is black and ugly, when it languishes under the cross, and when, like Christ, its head, when he walked visibly on earth, wears a torn purple; for every believer knows that the outward appearance of the church is only rays of the city of pure gold, whose sun is the Lord, of the invisible, true church, which can be darkened by clouds and weakened by rough airs; but that thousands nevertheless remain, who with him lift up holy hands to Christ the Lord and pray for one another; and that thus the sun itself, the One Holy Christian Church, the congregation of the saints, has never gone down, nor ever will. From this it is clear why precisely those who know in whom they believe also defend this doctrine of the church like the apple of their eye. To those, of course, who regard the doctrine of faith as foolishness, and find it more comfortable to build the hope of their salvation on the connection with a church association and the outward fulfillment of the prescribed statutes, this doctrine of the church will also always remain an annoyance and a foolishness, and therefore no one can be surprised that the last number of the "Kirchenzeitung" declares it to be a phantom; how then did it want to keep the people together to some extent in their patchwork and piecemeal work; how finally to justify the defectors? - —

But I want to say something to the "Kirchen-Zeitung" so that it cannot accuse me of just throwing up dust and darkening its light. I have seen that the honored editor wants to make a bet and put Luther's table speeches on the line; I want to do more, I want to give up all of Luther's works, yes, even more, all of my Lutheranism and go to a Jesuit school, if he proves, naturally in the way one proves Christian truths, from God's Word and correct conclusions derived from it, that the papal church is the "one holy Christian church, the congregation of the saints. Until then, however, which will probably last until "Satan's ascension",

I stand by the Lutheran doctrine of the church, and praise God with all true Christians for the Reformation through Dr. Luther; for thereby also the doctrine of the church, this brightly shining gem, has been purified again, and shines to this day in the crown of biblical truths.

Proving from human writings.

In the "Lutheran Herald" of June 15, Pastor Hochstetter writes, among other things, the following: "I am not the first to tell them (the so-called Missourians) that their doctrinal system is rich in passages from such dogmatists, but poor in Scriptural proofs. Yes! According to Löhe's report, Mr. Walther and Mr. Wyneken are said to have admitted this to Pastor Löhe in a happy hour during an oral discussion."

The following serves as an answer to this:

As soon as the disputants of the biblical Lutheran doctrine of church and ministry admit that they do not want to be Lutherans on this point, as they really are not on this point, we will immediately cease to incommode them with even one passage from the symbolic books of our church and from the doctrinal writings of the orthodox teachers of the same, and treat them like other confessionals with whom we naturally dispute from Scripture alone. As long as they insist that they teach Lutheran doctrine on the points mentioned, we will prove to them, whether they like it or dislike it, that they fence under a banner to which they do not belong. They should never forget that especially the symbolic books are set up for the purpose of revealing teachers who want to teach un-Lutheran within the Lutheran church under the beautiful cover of (now so popular) "free scriptural research". Men who claim to hold the visible Lutheran church for the One Holy Christian Church should be least alienated when Lutheran teachers are called to testify; if this strikes them so much, they put themselves under the suspicion that they basically only put the Lutheran church so high, so that they themselves are held to be the visible One Holy Christian Church. Incidentally, we must give Father Hochstetter the testimony that he does not conduct his business unwisely. He would like to conquer the castle of the Lutheran Church for himself and his co-religionists alone, so he proposes to those who defend it to finally tear down the old fatal walls that have surrounded the castle for centuries and to shut up the old-fashioned tower guards who still shout so loudly even in this enlightened age and report everything suspicious. In all honesty, however, we believe that for the time being, we have will hardly be able to understand to enter into that proposal for kindness, namely our The first step is to drag down the Lutheran fortresses and to finally silence the old gray heads who, like Luther, Gerhard, etc., cannot improve the situation, where they fear danger for the pure doctrine.

As for the fact that we, the writers of this book and Father Wyneken, have admitted to Father Löhe himself that our doctrinal system is "rich in passages from dogmatists, but poor in scriptural proofs," this rumor can only have arisen from a confusion between our alleged "system" and the book "The Voice of Our Church. But if Pastor Hochstetter draws comfort from the confession that in a book which, according to its title, wants to give "the voice of our church," there are more passages from the writings of Lutheran teachers than his own developments from Scripture, then that is indeed gratifying. What would Father Hochstetter say, if we were to

published a writing with the title "Voice of our Church", and we had given our own evidence from the Scriptures? secretly, at any rate, he would have preferred that z but (he only confesses it) how would we then have been treated by him publicly? Would he not then have said, "How?"-what Mr. Walther writes is supposed to be "the voice of our church"? Certainly; and precisely because we foresaw this, we were careful not to take the path of our justification, which Fr. Hochstetter is now advising us is still the right one. If Father Hochstetter, together with Father Grabau, dares to declare the book "The Voice of Our Church" to be a donatist - unionist - pietist-papist platform, although the book contains almost nothing but faithfully and without falsification made excerpts from the writings of our generally acknowledged orthodox doctrinal fathers, what would the gentlemen not dare to do, if we were to take up the matter in our own

How would they have developed from the Scriptures? - By the way, a man betrays clearly enough which spiritual child he is, if he wants to be a Lutheran, and speaks: "What Luther! what Chemnitz! what Gerhard! what Calov! what Quenstedt! what Hollaz! -- I want writing, writing!" We have so far meant a

A Lutheran is a person who has come to the conclusion that those same men were biblical theologians. A Romanist, a Methodist 2c. of course thinks differently: but a Lutheran? - Yes, what do we say? a Romanist, a Methodist 2c. take "the voice of our church" at hand: if he is honest, even he will have to admit that the quoted passages from the old core theologians of our church contain nothing but nothing but "scriptural proofs" demanded by Father Hochstetter. Father Hochstetter should only read the book once more and he will find it himself, and we think, all the more, as Father Hochstetter believes, that the visible Lutheran Church is the One Holy Christian Church; for he hopefully believes this only because he is convinced that the visible genuine Lutheran teachers of our church have taught not the word of men, but the word of God in Scripture and preaching.

Methodist blather.

Thus writes the Cincinnati "Apologist" of June 11 in an article modestly (?) titled, "The Methodist Church - the Church of the Future."

"The churches of the Reformation took this sentence (of the person of Jesus Christ) from Christian antiquity, for the most part as a belief in authority, without becoming fully aware of its content, i.e., without developing the belief in authority to knowledge."

As it seems, the apologist understands by the "churches of the Reformation" the Reformed churches in the narrow sense. If this is so, we leave it to them to admit guilt or to justify-.

However, it seems strange enough when the Methodist throws himself into the breast and accuses other communities of not having "developed to knowledge" the doctrine inherited from antiquity, since everyone knows that in the Methodist community no field has remained more desolate than that of the development of Christian doctrine.

The apologist continues:

"The Lutheran Church, which concluded itself in the Formula Concordiae, gave, in order to justify its doctrine of ubiquity" (doctrine of the omnipresence of the God-man JESUS CHRIST) "to The *"communicatio idiomatum"* (the *communication* of the divine attributes to the personally united human nature) "was extended in an unnatural way and evaporated the risen humanity of Christ in such a way that its approach not only touched on docetism" (the doctrine of a mere illusory body of Christ) "but actually ran into it in many cases.

From what follows, one can see that these learned-sounding phrases are only thoughtlessly copied from others by the Methodists, for the same says: "We regard it as the immortal merit of modern believing theology of Germany to have grasped in its depth and duly emphasized this most important article of the Christian faith!" As the heroes in this great! Neander and Olshausen are mentioned as heroes in this great struggle for the pure doctrine! - We advise the writer, if he really holds knowledge as high as he says, to study the Lutheran doctrine of the person of Christ at first hand and to compare with it the Reformed writings on this point, then he will find that the Lutherans did not invent their doctrine of the person of Christ in order to justify their doctrine of ubiquity, but that after the Reformed had invented the doctrine of the person of Christ, the Lutherans did not use it to justify their doctrine of ubiquity.

The Lutherans had persecuted the Nestorians in order to justify their rationalistic doctrine of Holy Communion. The Lutherans, in order to justify their rationalistic doctrine of the Holy Communion, put the violated jewel in its place. He will also find that the Lutherans had and have no other reason for their presentation of the doctrine of the person of Christ than the sayings of the Holy Scriptures. The Lutheran doctrine of this article is nothing but a unification of all the heavenly rays of light about the second greatest revealed mystery (1 Tim. 3, 10.), which God has let fall into our darkness through a large number of sayings found here and there in Scripture. Finally, the Methodist writer will find that the "modern theologians" have at most regurgitated what the old Zwinglians and Calvinists raised against the pure doctrine of Christ's person as new Nestorians. The Lutheran Church, by the way, has not abandoned essential points of the Chalcedonian provisions, but has finally defined what was left undefined and undefined exactly and definitely according to God's Word. - When we read such blatherings of a Methodist on difficult theological and historical subjects, we are strongly tempted to cry out to such a gentleman: Ne sutor ultra crepidam i.e. Cobbler, stick to your last!

S - .

Little Marie. *)

I have now told so much about Africa that it is probably time to stop, otherwise it would annoy my dear readers at the end and they would say: he understands the beginning well, but he cannot come to the end. And because I am already expecting scolding from Africa because of the last story, I don't want to spoil it with Germany as well. The other day I received such a beautiful explanation of the saying: Your angels in heaven always see the face of My Father in heaven, combined with the saying: out of the mouths of babes You have bestowed praise on Yourself, that I cannot possibly keep it to myself. Some time ago I received a small letter, which was unburned on one side and open on the other side due to wetness, in which a Matthieu lay. In the letter was written by a child's hand, barely legible: The dear Lord Jesus sends a Matthan through little Marie, for which the Gentiles are to be converted. That's all I have, I don't need any more, I'm going to Jesus and wait for my angel to pick me up, I think tomorrow or the day after tomorrow. Dear Past. Harms, greet the little black heathen children from me and tell them that they also each have an angel, but that he is white, and that once they get to heaven, they will also be white. For the fact that they would be black would come from the sun stinging them in heaven.

*) From the Hermannsburg Missionary Bulletin by Pastor Harms.

but the sun no longer stung. Nothing else was written in the letter and I would never have known where it came from if the bearer had not told me about it. He was a poor day laborer from Lüneburg who often comes here to church and who is a true child of God. But he said: "Little Marie is now with God the Lord. When she fell asleep, she was 6 years old, the only daughter of a poor widow; but her mother had also died when she was 4 years old, and there the poor orphan stood, completely abandoned. She had not cried at all at the death of her mother, but when her mother was to be buried and laid in the coffin, she had clapped her little hands happily and said: How happy I am, for three days mother has not cried at all, now she must have it good! Where is she actually going now that you are taking her away? Then that dear day laborer, who wanted to bring her to rest, told the child: Marie, mother is now with the dear Lord Jesus, and therefore she no longer needs to cry, as she otherwise had to do so often. Then the child became so happy that she took the good man by the hand and went to the grave. After the funeral, however, she could not understand why her mother had been laid in the ground; she thought it would have been better if God had let her go up to heaven. Then her mother's good friend told her: "Marie, her mother has become so tired from the long journey and work here on earth that she first has to sleep in and rest. And when she has had a good night's sleep, then the Lord Jesus comes and wakes her up from the grave, just as your dear mother used to wake you up from bed in the morning. And just as you, when she woke you up, looked into the friendly face of your mother and were then so happy and got up, so your mother also looks into the friendly face of the dear Savior, who wakes her up from the grave, and then gets up quite happily. Isn't it? That will be a joy! Then the child claps her little hands again joyfully and says: that's nice! But what is to become of Marie now? The father is dead, there are no relatives, there is no money, nothing but the bed in which the mother died, the little household goods and Marie's clothes, that's all. The good day laborer, having brought the child back home from the grave, plans to go and talk to the village headman, or bailiff, as he is called there, so that the village will take care of the orphan. But little Marie thinks differently, it doesn't occur to her to stay alone in her room, but when he takes his hat to leave, she takes him by the hand again and says, as if that goes without saying: Vadder, ik gah mit un will bi di un Vaddersche bliben! The day laborer remembers his five living children, whom he has at home and feeds with his own hands.

But the voice of the little one strikes his heart as if it were God's voice from heaven. It is good for him that he had an open ear and heart to hear it. If he had had much money, he would probably have been more deaf, for money also has the property that it makes

the ears deaf and the heart hard. So he goes home with his sixth child and brings it to his good wife with the words: "Mother, the good God has given us another child, there is a father Unser more in the house! And the good wife does not grumble or complain; the angel of God has already knocked at her door before the father comes home, and she has asked him, if he would come, to go and fetch the child. The next day he fetched the bed and the household goods, and no one said a word to him, they let him go, because the whole community was glad to be rid of the burden that the poor day laborer was taking on alone. And, thank God, it was not a burden for him. He told me, with tears in his eyes, that in the two years he had not regretted for a single day that he had taken the child to himself, that he had always had bread with his wife and his six children, and that he wanted it more and more abundantly than usual, which must have been the blessing of the Lord, because he did not know that he had worked more than before, but he had prayed more since that time. And in the very first week he had learned two things from the dear child, so that he had to be ashamed in his deepest soul. Until then, he had always put his children to bed after the evening blessing, but it had never occurred to him to bless the children in their beds. On the very first evening, Marie said that her mother had always blessed her and that he or Vaddersche would have to do the same. Ashamedly, he had to ask how her mother had done it, and she answered that first her mother had put the holy cross on her forehead and then laid her hand on it and said: God the Father, God the Son, God the Holy Spirit, who will protect you with his holy angel. Amen. Since that time he had blessed Marie and all his children every evening and he still thanked the child in her grave that she had taught him this, especially since he had heard later here in the church that this had always been the custom with us in the good old days. And so he now knows that since that time he has had at least 8 angels in his house every night, 2 for himself and his wife and 6 for his children, who also went with each of them during the day, because the angel of the Lord lies around those who fear the Lord. And the second thing he learned from the child was to sing and pray on his knees at every morning and evening service, because he had not done either before, but only read the morning and evening blessings. But that is what happened. When he closed the book of evening blessings the very first evening after reading it

and began to pray the Lord's Prayer, the dear child fell on his knees with folded hands and he could not possibly have remained seated, it would have pulled him down with force and all his family with him, and so it happened silently every morning and evening without further mention. The next morning, however, when they were all together again for morning devotions, the little girl, just as he was about to put out the book, began to sing: "Wake up, my heart, and sing to the Creator of all things, the Giver of all good things, the faithful guardian of mankind, so purely, so clearly, that they all could have sung along and had to sing along. This would have been so sweet that he would not have been able to refrain from singing any morning or evening since then, especially since the child would have begun to sing in the evening, once again of his own accord: "Now all the forests, cattle, people, city and fields are at rest, the whole world is asleep. Later he learned that Mary's mother sang daily in the morning and in the evening and that the child, by listening to the songs and melodies, had grasped them so vividly. Soon after that, the girl, since she had seen her older children read and write so often, also wanted to learn to read and write, and her children took great pleasure in teaching her, for it was surprising how they all preferred little Marie to each other, and even if they sometimes disagreed among themselves, as children are wont to do, they never disagreed with this child. And so it had been with him and his wife, they had preferred this child to their own children. He could never thank God enough for having brought such a blessing into his house. She would also have been such a blessing for his children. She could not stand any quarrels and if the others had quarreled once, she would have come right away and said: Fritz, Johann, if you quarrel, the dear angel will go away, then peace would have come again. The Lord left this blessed child to the good man for almost two full years. And when he had come to church and then returned home, all the children gathered around him, but Marie sat down on his lap with his smallest and then he had to tell everything he had seen and heard. She was all eyes and ears when he told her about the little black children in Africa, and in the last quarter of her life she came four times and asked him for a penny, which she had never done before. Each time she carefully put it in her little drawer. Then one day she became ill and her little chest heaved violently. He wants to run to the doctor, but she begs him not to. Child, he says, you will get better if you take medicine; but she answers: I don't need any medicine, I'm going to the Savior, so she lay in bed for three days and didn't want to drink anything,

than some milk and water. On the fourth day, at 10 o'clock in the morning, she asked her father for a piece of paper, wrote the above words on it with a trembling hand, asked her father to give her a Matthier for the four pennies and made him promise to give the letter with the Matthier to me. When he closed the letter, he accidentally burned it a little at one end. It doesn't matter, says the child, he can read it; then she put the letter under her shirt on her chest, and the other end got all wet from the sweat of death. Then she shook hands with her father and mother and her five brothers and sisters, and said that she would pray diligently to the Lord Jesus for them, and that they should also greet me when they brought me the letter. With her hands folded on her chest, she lay quietly for a while and finally said: "Now my dear angel will come and take me to Jesus. That was the end of her. I still have the Matthier, however, and will not spend it; I have put an ounce of it into the missionary treasury. But the small books that I had sent her one by one, she had distributed among her brothers and sisters before her end, because they had sung and prayed so diligently with her. That has been one of my strong heroines and co-workers. She is even better there now. May God raise up many more like her. Amen.

Ecclesiastical message.

On the day of the Ascension of Christ, May 21, Rev. Dicke, formerly of Frankentrost and Frankenhilf, Mich. was called by the three Lutheran congregations near Mayville, Dodge Co, Wisc. to his office there, assisted by the neighboring incumbent^A, Rev. Brose, by the undersigned on the occasion of the celebration of a church consecration. The Lord bless the shepherd and the herds, and crown them with graces as a shield!

O Fuerbringer, presiding p. t. of the Northern District of the Missouri Synod.

Address: Uev. l>. Il. oiolo,
Dostes Oo., ^Viso.

Untranslatable statement regarding the books displayed in the "Lutheran".

The undersigned editors feel compelled to declare that if they allow booksellers to provide the list of books in their stock with the "Lutheran" or in the same to the dear readers, this by no means means means that all the books shown are recommended by the editors; therefore, the inexperienced reader may exercise the necessary caution in selecting the books to be purchased and,

depending on the circumstances, seek the advice of his pastor or other experienced friend.

The ed. of the "Lutheran."
The New Testament
Germanized by
Dr. M. Luther

with its prefaces and marginal glosses, as well as with the summaries
M. Viti Dieterichs
together with the
Prefaces and closing prayers Francisci Vierlings.

Newly published by the German Lutheran Central Bible Society.

St Louis, Mo.,
Printing Office of the Lutheran Synod of Missouri, Ohio et al. St.
1857 .

So we have the great pleasure to be able to bring the message to our readers that this work, which has been promised for so long and which, as we know, has been eagerly awaited by so many, has left the press through God's gracious help. Great were the difficulties that had to be overcome in order to complete the glorious book and to give it the form that it should have for the sake of its incomparable content. The Lord helped in this. To Him be praise, honor, glory and thanks.

As much as some of the dear prenumerants and subscribers may have been displeased that the set date of publication could not be kept, all of them will now certainly thank both Mr. Correcter and Mr. Wiebusch, who have taken care of the printing and binding, that they preferred to let a temporary displeasure be thrown at them before they should have lacked anything to make the work as worthy as it was possible. A few glances into the book will convince everyone that here is no work by which a profit was sought for those who worked on it, but rather that nothing else was kept in mind than God's honor and the edification of his dear Christians. The work has become stronger than the approximate volume would have led one to expect (after 20 pages for prefaces, it contains 604 pages in the format of the Hauspostille published in New York); nevertheless, the once determined prices remain the same, not without insignificant personal sacrifices, especially on the part of Mr. Wiebusch. Printing, paper and binding left nothing to be desired. In any case, the whole is in content and form one of the most beautiful ornaments of American Christian literature. The only remaining wish is that now quite a lot of people will use the truly golden book with true eagerness for salvation and that the merciful God, who has given us poor lost and damned sinners His beatific word, so that it instructs us to blessedness through faith in Christ JEsu, will richly bless the use of all readers.

May everyone who hears about this and would like to do something for the building up of the Kingdom of God, especially in this dear new fatherland of ours, whether he is a preacher or a listener, rich or poor, make it his task to contribute to it in his part.

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help that the dear Bible book, with these incomparable additions to the right understanding and application of the same, may come into every German Christian family here, where possible, for the awakening and strengthening of faith, for the promotion of a truly godly life, and for comfort and patience in cross, hardship, and death, and especially become a blessed means that the right home and family worship service may arise again in all Christian homes.

Concerning business, we refer to the advertisement of Mr. Agent of the Bible Society in another column.

Conferenz display.

The Southern Indiana Districts Conference will meet at the home of the Rev. Sauer on Wednesday and Thursday, July 8 and 9 of this year.

TH.' Wichmann, Secr.

Receipts and thanks.

The undersigned certifies with heartfelt thanks to have received following contributions for the maintenance of the Concordia College: through Mr. Past. Virkmann from Mr. Chr. Held and the brothers H. and F. Johanning 1 bushel dried apples, 2 pieces of bacon and about 18 dozen eggs; through the same from Mr. H. Erfmeier 1 piece of bacon and 4 dozen eggs; from Mrs. Auguste Haarnagel 7 pounds of butter and as much from Mrs. Friederike Markworth, both in Altenburg, Mo. L. Wollner, Economy administrator.

On H. Eilers infant baptism collected from some good friends \$5.60; from H. Höhne in Kirchhain 51.00 and from H. Hilgendorf in Freistadt 51.00, certified to have received with heartfelt thanks towards God and the mild givers Johannes Walther.

Concordia College, June 25, 1857.

With heartfelt thanks, I hereby certify to have received 54.00 from the Cincinnati Young Men's Association.

L. W. C. Schick.

Concordia College, 1g. June 1857.

With heartfelt thanks against God and the benevolent donors, undersigned certifies to have received 51.00 from Herrn P. Jüngel, and 54.00 from his Gemeinde in Liverpool, Medina Co., O., for his support.

Christ. Friedr. Keller.

Fort-Wayne, June 17, 1857.

To have received 55.00 from Herrn Friedr. Krauler here through Professor Krämer for support, gratefully attests G. Brüstle.
Fort-Wayne, June 17, 1857.

Cordially thanking, the undersigned certify to have received stuff for summer dresses from the Frauen-Verein at Detroit. W. Heine m ann.
L. Maurer. U. Jverson.
Fort-Wayne, June 17, 1857.

With heartfelt thanksgiving to God and the benevolent donors, I certify to have received 530.00 from members of the congregation of Herrn Past. Keyl in Baltimore.

H. Eisfeller.

Fort-Wayne, June 17, 1857.

With heartfelt thanks to God and the benevolent givers, I certify to have received 53.50, which was collected by Herrn Past. Leger in Town Hermann on a baptism of children by a Collecte collected, and 50.50 from Mr. Theodor Eißfeldt received.

H. Loßner.

Concordia College, June 24, 1857.

With heartfelt thanks, I hereby certify that I have received 56.00 on Mr. W. Schaumlöffel's and 53.00 on Mr. W. Bertram's baptism of a child, as well as 55.00 from Herrn A. Pope in Baltimore, Md. May the good Lord not leave these gifts of love unrewarded.

Maximilian Brvning.

Fort-Wayne, June 25, 1857.

Heartily thanking undersigned certifies to have received 513.50 through Mr. Deck from lower members of the congregation of the Rev. Keyl in Baltimore, Md.

Heinrich Eisfeller.

Fort-Wayne, June 25, 1857.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies that he has received 55.00 from the Young Men's Association of Cleveland, O., for his support.

Christ. Friedr. Keller.

Fort-Wayne, June 25, 1857.

Misprint. In Ar. 21, p. 168, in the receipt of Albert Bruno Barthel, read 521.47 instead of 511.36.

For the purchase of our church ground 2c. furthermore the following love gifts have been received:

from an unnamed person from Pittsburg 5 1.00

by Mr. Past. Zage! furthermore:

a) Easter collecte of his parish 52 ,00

d) from F. Hopper 2,00

from the congregation of Mr. Past. Trautmann- -3,00

" " " " " " Polack 5,00

" , " " " Saupert in

Evansville 26.75

by Herrn Snccop in Pittsburg 0 .50

To the dear brothers, on behalf of my still very distressed community, I say the warmest thanks.

Cincinnati, June 15, 1857.

4,00

Th. Wichmann.

Received:

n. to the general synodal treasury from the congregation dcs Herrn AH. Dirkmann in Waterloo, Ills. - 55,00

for the general presiding officer: -

from the congregation of Mr. Past. Birkmann in Watcrloo, Ills. 5,00

From the congregation of the Herrn Past. Hcid in Pomeroy, Ills 15.00

from the congregation of Mr. "Past" Nordmann in
Washington, D. C. 7,00

b. to the Synodal Missionary Fund:

From the congregation of Herrn Past. Muller in Chicago, Ills. 55,00

Psingstcolleetc in the Gemeindedcs Herrn Past. Polack in Crete, Ills. 5.50

By Herrn Past. Stubnatzy at Thornton Station,
Ills, for Minnesota mission. 2,63

namely: 53.00 from Mr. Richter,
0.50 " " Benner,

. 0.13 " " Ms. Bohl;

Psingstcolleetc at Addison Lutheran Church,
Ills, for Minnesota mission 26.00
by Mrs. Mitterhausen daselbst - - 2,00

by schoolteacher Dcfnr among the schoolchildren.
collects; in the parish of Mr. Past. Birk-
man, for Minnesota mission 2c. 8,05

Of Mr. Past. Long in Pleasant Grove, Cooper
Co., Mon. 1,00

From the Lutheran Young Men's Vcrin in the Drcifaltigkeitsgcmcinde at Buffalo, N.-A---2. 00

From the congregation of Mr. Past. A. Wagner in Watertown, Wisc. 4,25

Collecte on the first Wcihnachtsfeicrday in the St. Johannisgcmcinbe of the Herrn Pastor Scholz in
Mindrn, Ills. o, sto

Collecte on the second Psingftseiertag in the St. Johannsgemcintc of Herrn Past. Scholz in Minden, Ills. io, 50
from the congregation of Mr. Past. Stützet in Co. Inmbns, O. - 5,00

by Coodendörser in Freistadt, Wisc. 3,00

From the Gcmcindd of Mr. Past. Nordmann placed on the basin at baptisms 52.51

e. for the maintenance of Concordia College:

From the congregation of Mr. Past. Link in Pleasant Ridge, Ills. Ki2.50

Of the congregation of the Herrn Past. Frederking at the Bonhome Noad, Mo. ' 4 50

Collecte on the first Psngst holiday in the St. Johannsgemeinde of the Herrn Past. Scholz in Minden, Ills, not 58.23, but 7.2z

St. Louis parish 22 00

by Mr. Past. M. Günther at the Mcquon River,
Wisc. 4,50

namely: 51,00 from Buttnr, 1,00 " " Bierosch, 0,90 " " H. Jäger, 0,25 " an unnamed, 1,35 from a Collecte that;

e. for poor pupils and students in Concordia- Colle.ze and Seminary:

from the congregation of Mr. Past. Kühle in Rich Station, Ills. ... 5 6,57

From the Gcm. of Herrn Past. Stubnatzy in Thornton Station, Ills., for A. L. Selle >,50

Of the congregation dcs Mr. Past. Wagner in Watertown, Wisc. ZM

from Mr. Hühne in Kirchhain, Wisc. 1,00

From the Trinity Parish of the Herrn Past. P.
Beyer in Memphis, Tenn. 10.00

the same for Grüber 5.08

from the congregation of Mr. Pastor Nordmann in
Washingron, D. C. - 8'75

F. W. Barthel, Cassirer.

- For the Lutheran have paid:

the 10th year: Mr. John WubbelS.

the 11th year: Mr. John Wubbcls.

the 12th year:

the gentlemen: John Wubbels, Past. Fr. Nützel, Hohann Schmidt.

bey 13th year:

Messrs: I. Marquardt, Theodor Bünge, I. H. Wer-

mann, Carl Günther, C. Neumann, C. Held, Jclm Wubbels, F. Warkworth, I. B. Lind, Bucbmaun, C. Noll, I. Seipp, I. G- Böhm, Past. Fr. Nützet, M. Fladt, A. Horsch,
Ferd. Bublit, C. F. Backhaus, C. Unbehauen, G. H. Brockschmidt, F. Giesenkaru^* C. Eckert, Johann Schmidt, I. Schlimpcrt, A. Heil- müller, P. Elsaß.

Witwe Kortschr, Wittwe Holdt, Wiltwe A. Scibert.

At the undersigned agent of the evang.-luth. Central - Bible - Society is ready for dispatch in some layers: the .

New Testament.

The price is as follows:

the specimen, entirely in pressed

Leather bound

H1,75

the dozen ditto

18,00

the specimen, raw

-1,20

the dozen ditto

12,00

Otto Ernst.

Changed Addrefteu.

Ilov. Iss. Volkert, xiuru x. 0., O00K 60., Ilis.

Kov. 0. Oloeter, Oo., Niimos. Lorr. ,c

Year 13, St. Louis, Mon. July 14, 1857, No. 24.

On the Doctrine of the Church.

(Continued.)

In the seventh article of the Augsburg Confession, we repeat, it says: "It is also taught that there must always be and remain one holy Christian church, which is the assembly of all believers, in which the gospel is preached purely and the holy sacraments are administered according to the gospel. From this the Romanizing Lutherans draw the conclusion: thus the visible Lutheran Church is the One Holy Christian Catholic or General Church, apart from which there is no salvation and no blessedness, because only this visible Lutheran Church has the characteristics of pure preaching and the unadulterated administration of the Sacraments, only this is truly orthodox or orthodox.

This conclusion is wrong. We see this first of all from what the Apology itself adds for further explanation, when it says, among other things: "About this, the true doctrine and church is often so completely suppressed and lost, as happened under the papacy, as if there were no church, and it can often be seen as if it had even perished. So, as impossible as it is for the true church to perish, it can and has happened that it loses the visible adornment of pure public preaching and once really did lose it. From this it is therefore clear as the noonday sun when it says in the seventh article

of the Augsburg Confession. If the Augsburg Confession says: "In which the gospel is preached purely and the holy sacraments are administered according to the gospel," it is not meant to say how the church always is, or even how it should be, but how it should be; the church is not to be described in its ordinary state, but how it is when it is in a flourishing state or in outward bloom. Since, then, the Augsburg Confession gives a definition of the church, it naturally describes it not according to its accidental temporary infirmities and defects, but according to its perfection or how it should be; just as, for example, when one defines a man, one does not say that he is a one-eyed being, but that he has two eyes, although there are indeed men who lack one eye.

This understanding of the seventh article of the Augsburg Confession may seem new to some. Confession may seem new to some; but whoever has looked around a little in the writings of our old orthodox doctrinal fathers will know, even apart from the authentic explanation of the Apology, that this understanding is not a new one, but the old one, always held and pronounced in our church. Thus writes, among others, Dr. Johann Benedikt Carpzov *) in his introduction to the sämtlichen

*) This Carpzov is not to be confused with his son bearing the same name. The former died
The church is defined here (in the 7th article of the Augsburg C.), i.e. described, not as it often tends to be, but as it should be in itself and in its natural state; if, that is, it is not oppressed by persecutors nor destroyed by heretics. It may therefore happen, and often does happen, that it lies secretly hidden under a tyrannical regime, or lives under a corrupt preaching ministry; nevertheless it does not cease to be the church, as the Apology of the Augsburg Conf. p. 145 states. Conf. p. 145 has explained this matter quite splendidly." (Isag. p. 306.) Thus further writes J. Conr. Goebel, formerly a preacher at Augsburg (several times expelled for his faithful adherence to the doctrine of the Augsburg Conf. Conf., died 1643), in his excellent (195) sermons on the Augsburg Confession, and specifically in the sermon on the seventh article of the same: "On this it is now to be known that the opinion does not have it at all; for in this article the church, what puritatem doctrinae i.e. purity of doctrine and pure worship, are not described in the same way as they are.

Even after Carpzov's, his father's, death in 1665, the entire Leipzig theological faculty called his interpretation of the symbolic books or introduction to them: "A writing of inestimable value in theological studies - a golden writing in which a theologian should study day and night and whose content he should thus transform into sap and blood" 2c.

The Church of God here on earth does not always remain in one statue or in a happy prosperity and therefore always in *flourish*, but as it should always be and as it is with the Holy Christian Church when it is in flourish, i.e. in its bloom and in its best prosperity; as it was in the time of the Lord Christ and the holy dear apostles and as it is found by God's special grace to this day in the Protestant (i.e. Lutheran) Churches'. Although the Church of God here on earth does not always remain in one state or in a happy prosperity and thus always in *flourishing*, but as the moon sometimes waxes, then waxes again, and the Holy Gospel is preached more purely at one time than at another; as such *alterationes* also in the times of the Holy Apostles in the churches of the Lutheran Church. However, just as the moon, though it sometimes gives *eclipses or* darkness, is not lost from heaven, so God has known how to preserve his church on earth in the midst of darkness, even though the word of God and the holy sacraments have been corrupted and obscured by the false teachers". (A. a. O. fol. 524.) Furthermore, Johann Gerhard writes: "It is to be noted that there are certain degrees of that 'purity' (of the preaching of the Gospel, as a characteristic of the church), because the Word of God is preached in the church sometimes more purely, sometimes less purely, and it does not immediately cease to be a church, even if it should not teach purely even in some main points of religion. Therefore, the purer and purer the Word of God is preached in a church, the closer the preaching and teaching comes to the standard of the Scriptures, the purer and purer the church will be; but the further it departs from the rule of the Word, the more impure and corrupt will be the state of the church. But it does not cease to be a church by any corruption, because we have shown above that even when the public ministry of the visible church is corrupt, God begets and maintains for Himself a holy seed and spiritual sons. Therefore, the visible church is considered according to the outward form or, what is the same, according to the public ministry, either as being in a pure and uncorrupted state, or as being in an impure and partially corrupted state. When the pure proclamation of the word and the lawful administration of the sacraments are called the marks of the church, then the church is considered in the first-mentioned (pure) state and in comparison not only with secular communities, but also with a corrupt and impure church; and that this is rightly done is evident from the fact that the definitions, rules and standards are taken from the ideal *) and that the

The ideal of a thing is the thing as it should be, but as it often is not in reality without ceasing to be the thing. corrupt churches must be reformed, renewed, and purified according to the norm and form of the purer and truer doctrine." (Loc. de eccles. § 126.) Finally, Dr. Val. Ernst Löscher (d. 1719): "Is therefore the meaning of our brothers in faith in their confession! (namely, in the 7th article of the Augsburg Confession, which Löscher had cited earlier,) "this: The universal invisible church of Christ always remains and will remain until the end; for it is an assembly of all believers, they may live where they wish. In them, as far as they are not disturbed, but are allowed to be together publicly and do their worship, God's word is always taught loudly and purely". (Innocence. News, 1746. p. 219.)

It is therefore clear that when our Fathers add to the description of the members of the One Holy Christian Church: "In whom the Gospel is preached purely and the holy sacraments are administered according to the Gospel," they do not mean to say that the Church is only there where nothing but the pure Gospel is preached and the holy sacraments are administered according to the Gospel. Sacraments are administered according to the Gospel," they do not mean to say that the Church is only there where nothing but the pure Gospel is preached and the Holy Sacraments are administered in every respect according to the Gospel. They do not mean to say that the church is only where nothing but the pure gospel is preached and the holy sacraments are administered in every respect according to Christ's institution, but they only want to describe the normal state of the church. They do not want to deny that there can be a church even where there is a lack, perhaps a great lack, of the indicated signs; they only want to say that the question of the church does not depend on what the papists declare to be decisive, on the age, on the rightful succession, on the name catholic, on the alleged confirming miracles, etc., but on the purity of the word and on the right use of the holy sacraments. Sacraments.

"But," they say, "if it were really possible for a community of people to rightly bear the name church, even if it did not have the marks of the church as they are given in the seventh article of the Augsburg Confession, then this article would obviously contain an error, and the marks would be false. - This is by no means the case If I give all the marks of a perfect man, they are by no means made false by the fact that people are found who do not bear all these marks. Because of the deficiency of the marks which certain people bear by their nature, one recognizes them firstly only not so clearly as human beings as others, and secondly notices that they lack something of what they should have by virtue of their human nature. It is the same with the church. Pure public preaching of the Word of God and lawful use of the holy sacraments are the hallmarks of the church. Sacraments are the characteristics of the church as it should be. If some communities lack this and that with regard to these characteristics, then first of all such communities do not reveal themselves as churches as clearly as others, and secondly, they reveal that they are not churches.

are not pure, orthodox churches, but impure, corrupt, unbelieving churches. Therefore, pure word and unadulterated sacrament remain the only and unmistakable marks of the church. For the corrupt church is not revealed as a church by the adulterations, but by what it still has of the pure Word and unadulterated Sacrament; or in other words: the false of a community reveals it as a false

church, but the true still remaining in it shows that it has not yet become a nonchurch.

Since it is now a question of who teaches Lutheranism on this point, let us, whether our opponents like it or dislike it, also give some testimonies on this point from the writings of a faithful older teacher of our church.

Johann Gerhard writes: "When I say: 'That also in the communities of heretics baptism is administered'". *) - so I answer: To speak badly, word and sacraments are the mark of the church; because wherever the word resounds and the sacraments are administered, there is a church. But because the churches do not have the same degrees of purity and sincerity, we say that the pure preaching of the Word and the lawful administration of the sacraments are the marks of the church, by which, in fact, the pure and sincere church is distinguished from the corrupt and impure one. Then, in the communities of heretics, the valuable must be precisely distinguished from the worthless, that is, that which is proper to the church from that which has been added by human reason. Baptism, administered unmutated in the communities of heretics, and some pure and unadulterated main points of doctrine, which have still been retained (therein), are proper goods of the church, but the added corruptions and errors are a foreign leaven. Therefore, even if baptism is administered in the communities of heretics, it does not cease to be a property of the church and is therefore also an unmistakable mark of it." (*Loc. de eccl.* § 128.)

The same Gerhard writes elsewhere: "The pure preaching of the Gospel and the lawful use of the Sacraments is the true, certain, proper, infallible and perpetual mark of the Church. However, it is to be repeated in this place from the above that the Church has its stages in the purity of the Word, so that it is sometimes more, sometimes less pure and clean. Therefore, just as the preaching of the Word and the administration of the Sacraments is a characteristic of the Church, to speak unreservedly and without restriction, so the pure preaching of the Word and the rightly

This is an objection of Cardinal Bellarmine, who then wanted to prove that therefore, as the Augsburg Confession says, the legitimate administration of baptism cannot be a characteristic of the Church.

The administration of the sacraments is the hallmark of the pure and uncorrupted church. As by the preaching of the Word and by the administration of the Sacraments the Church is distinguished from secular communities which are outside the Church, so by the pure preaching of the Word and by the lawful administration of the Sacraments she is distinguished from heretical communities which are in the Church." (lk. tz 131.)

It is therefore irrefutable from what has been said that when the Augsburg Confession adds to its description of the one true Christian church that the pure preaching of the gospel and the above all lawful administration of the sacraments are the characteristics of the same, it does not mean to say that the church is always in this state, but only that it should be in this state, It does not describe the church in general, as it always is without interruption, but the pure, the orthodox, the orthodox church, the church in its bloom, that is, in a state that it does not always have, but not infrequently loses. Far be it, therefore, from those who teach Lutheranism, who maintain that the pure, orthodox, uncorrupted church, such as the visible Lutheran church is, is the One Holy Catholic or General Christian Church, apart from which there is no salvation and no blessedness - such rather teach antilutheranism, contrary to the Augsburg Confession, papism; for it is precisely the papists who have always maintained that the church is always pure and uncorrupted in regard to doctrine and therefore needs no reformation in this respect. The papists claimed this, in order to prove that one could not separate from the Roman Church, because if it remained a church, then it must have remained the pure orthodox church.

(To be continued.)

(Sent in by P. Fick.) **Chiliasm.**

v.

Chiliasm is false because Christ's kingdom on earth will always remain a kingdom of the cross.

If we look at the history of the Kingdom of God on earth, we see that believers have had to endure many sufferings at all times. This will also happen in the future. But the reasons why the Christian church on earth will always remain a kingdom of the cross until the last day are as follows

1. The sad condition of the believers in this life, which is why they are so often called only the poor and miserable in the Old Testament. Job 7, 1.: Must not man always be in strife on earth and his days be like a day laborer. - Job 14, 1-2: Man is born of woman, lives a short time and is full of restlessness, rises like a flower and falls, flits like a shadow and does not remain. - Ps 34, 20: The righteous must suffer much. - Matth. 5, 4: Blessed are they that mourn. - Matth. 6, 34.: It is enough that every day has its own plague. - Matth. 16, 24: If anyone would come after me, let him deny himself, and take up his cross, and follow me. - Luc. 11, 27.: Whoever does not take up his cross and follow me cannot be my son. - Joh. 16, 32: In the world you are afraid. Acts 14, 22: We must enter the kingdom of God through much tribulation. - Rom. 8, 17: "If we are children, we are heirs, heirs of God and joint heirs with Christ, if we suffer differently, so that we may also be raised to glory. - Heb. 12:6: Whomsoever the Lord loveth he chasteneth, and stablisheth every son whom he receiveth. V. 8. But if ye be without chastening, which they all have received, then are ye bastards, and not children.

For the flesh there is no sweeter and lovelier doctrine than the chiliasm. How delightful for the flesh is not the prospect of a thousand years of glorious peace and joy! For with all the spirituality with which the old, coarse, Jewish chiliasm has been refined, there still remains for the old Adam a good portion of cheerful earthly pleasures. But all this charming, soul-corrupting delusion must burst like an impotent soap bubble on the eternal rock of the divine word. The sign of the Son of Man, the holy. The sign of the Son of Man, the holy cross, puts an end to chiliasm with one blow. We must enter the kingdom of God through much tribulation and not through millennial joys and glories.

2. the hatred and persecution of the world. Matth. 10, 22: You must be hated by everyone for my name's sake. John 15:18-20: If the world hates you, know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word, which I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. - Joh. 16, 2.: They will put you under the ban". But the time is coming when he who kills you will think he is doing God a service. - Matth. 10, 34-36: You should not think that I have come to send peace on earth. I have not come to send peace, but a sword. For I am come to provoke a man against his father, and the daughter against her mother, and the cord against her sister-in-law. And a man's enemies will be his own household. - Matth. 10,17-18: But beware of men, for they will deliver you up to their council houses,

And they shall scourge you in their synagogues. And you shall be brought before princes and kings for my sake, for a testimony against them and against the Gentiles. - Matt. 10:21: And the brother shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and cause them to be put to death. V. 25: If they called the father of the house Beelzebub, how much more will they call his household? - 2 Tim. 3, 12: All who want to live godly in Christ must suffer persecution.

The Holy Spirit cannot be clearer in rejecting chiliasm than when he says that believers must be hated and persecuted by the world. The Holy Spirit cannot reject chiliasm more clearly than when he says of the believers that they must be hated and persecuted by the world and prophesies to them that they must suffer shame, scourge, imprisonment, banishment and death for the sake of Christ. And Christ expressly testifies: "You should not think that I have come to bring peace on earth, from which it necessarily follows that he has not come to bring peace for a thousand years. Let us therefore humble ourselves under the mighty hand of God and confess: Lord, your word is true, but chiliasm is false.

3. temptations of sin, death and the devil. The heaviest cross that the believers have to endure on earth is the sin that still clings to them, which is why they lament with Paul, Rom. 7, 24: "I wretched Meush, who will deliver me from the body of this death? They also have to suffer temporal death, because death is the wages of sins, Rom. 6, 23. and will only cease at the last day, 1 Cor. 15, 26.: The last enemy that will be abolished is death. But Satan especially sees the believers as a target for his temptations. 1 Petr. 5, 8. 9.: Your adversary, the devil, walks about like a roaring lion, seeking whom he may devour. Resist him firmly in faith, and know that these same afflictions are upon your brethren in the world. So as long as believers are in the world, they must also endure devilish temptations and fight against his cunning attempts and fiery darts, Ephesians 6:11, 16. Therefore, St. Peter rightly says in his 1 Epistle 1:6: "You who are now a little while sorrowful in various temptations. The life of the believers on earth therefore always remains a time of sorrow in various temptations, and will therefore never become a time of joy in millennial glory.

These fears and temptations of the believers will increase towards the end of the world, as Christ prophesies Luc. 21, 25. 26.: "And on earth men shall be afraid and tremble. And men shall faint for fear and waiting of things to come upon the earth." But because they have the consolation of the Holy Spirit in the midst of their fear. Spirit in the midst of their anguish, they will tremble, but not despair, but will be able to lift up their heads cheerfully.

The reason for this is that their redemption is approaching, not the millennial kingdom, but the dear last day.

4. small number of believers. Matth. 20, 16: "Many are called, but few are chosen. - Matth. 7, 13. 14.: "The gate is wide and the way is broad that leads to damnation, and there are many who walk in it. And this gate is strait, and the way is narrow, that leadeth unto life, and few there be which find it." This has at all times filled the faithful with deep sorrow, so that in view of the great number of those who are lost, they lament with the psalmist: "Why wilt thou have created all men in vain?" Ps. 89, 48.

So the doctrine that during the millennial kingdom all Jews and Gentiles will be converted, or at least the great majority of them, is a fable and a lie against the clear word of God. Rather, Christians must always sigh with David: "Help, Lord, the saints have decreased, and the faithful are few among the children of men." Ps. 12:2.

According to the Holy Scriptures. According to the Holy Scriptures, the Christian church will be a kingdom of the cross to a greater extent during the last days. Just as Christ endured unspeakably much throughout his life, but had to drink the bitterest cup of suffering in his last days, so the Christian church has also borne its cross at all times, but towards the end of the world all waves and waves of tribulation will pass over it. This already follows from the similarity that takes place between Christ as the head and the believers as his members, as St. Paul testifies Rom. 8:29: "For whom he hath before ordained to be conformed to the image of his Son." But it is also expressly testified by the Holy Spirit. It is also expressly testified by the Holy Spirit when he says that the last times will be gloomy and dreary. The causes of this are

1. the multiplication of heresies. Matth. 24, 4. 5.: "But Jesus answered and said unto them, Take heed that no man deceive you. For many shall come under my name, saying, I am Christ, and shall deceive many." V. 11: "And many false prophets shall arise, and shall deceive many." V. 23, 24: "If then any man shall say unto you, Behold, here is Christ, or there, believe it not. For false Christs and false prophets shall arise, and shall shew great signs and wonders, to deceive into error, where it is possible, even the elect." - Just as many false prophets arose before the destruction of Jerusalem, the same will happen in the last days before the end of the world. - 2 Tim. 4:3, 4: "For there shall be a time when they shall not suffer sound doctrine, but after their own lusts shall they themselves charge them with teachers, after that their ears shall be gnawed, and shall turn away their ears from the truth, and shall be turned unto fables." - 2 Petr. 2, 1: "But there were also false prophets among the people, just as there will be false teachers among you, who will introduce corrupt sects next to them, and will bring upon themselves swift condemnation." - 1 John 2:18: "Children, it is the last hour, and as you have heard that the Antichrist is coming, and now many have become Antichrists, therefore we know that it is the last hour. - 2 Thess. 2, 10. 11.: "For that they received not the love of the truth, that they might be saved; therefore God will send them powerful errors, that they should believe the lie."

Since the last times, as the Holy Spirit says, will be ghastly and gloomy, it follows that all these prophecies of multiplying heresies will come true especially then. Since the last times, as the Holy Spirit says, will be ghastly and gloomy, it follows that all these prophecies of the multiplication of heresies will come true especially then. While the world will then scoff at all faith, the church will, according to its outward appearance, consist of an endless tangle of sects. Thus, on earth, in the visible church, there will never be a "cheerful, united, holy service of God's people," as the dear Bengel thought, but rather the faithful will have to lament ever more painfully:

"Oh, God! It's all going so badly. On this earth is no rest, Biel Secten und viel Schwärmerei Auf einem Haufen kommen'n herbei."

2. the prevalence of all evils, of all vexations, of false brethren," Rotten 2c. Matth. 24, 12: "And because iniquity shall abound, love shall wax cold in many." In this connection, the blessed John Gerhard loc theol 9, 206 remarks: "The Savior predicts that in the last days two things will happen. The Savior predicts that two things will happen in the last times, which are connected with each other in such a way that the latter follows from the former. The former refers to the increase of evil works, because by the prophesied iniquity all kinds of atrocious crimes against the first and the other table of the holy ten commandments are understood, which are to increase and spread, 1 John 3:4. The latter concerns the diminution of good works and all godliness, because love, which is to grow cold, is the fulfillment of the law, Matth. 27, 40., Rom. 13, 8., 1 Tim. 1, 5. The growing cold of love is therefore the diminution of godliness and good works." From these words it follows that the condition of the Christian church in the last days will be a sad and desolate one. For when the Savior says: unrighteousness will abound, he means by this all kinds of evil and ruin, which will flood the visible church like a river, aversions, false doctrine, ungodly living, equalization of the world, contempt of the divine word, security 2c. Of the perils Christ says: "Woe to the world of perils!"

But! Trouble must come, but woe to the man through whom trouble comes. Matth. 18, 7. These will cause great harm to the church in the last times, as Christ prophesies Matth. 24, 10: "Then many will be angry and will betray one another and hate one another. Just as Christ laments about Judas Ps. 41, 10: "Even my friend in whom I trusted, who ate my bread, tramples me underfoot," just as Paul was in danger among the false brothers, and Gal. 2, 4. complains about the false brothers who had infiltrated and crept in next to us, so that they might take us captive, in order to make known our freedom that we have in Christ Jesus: so also the poor church will have to endure the bitterest heartache in the last times from false brothers and apostates. For these false brothers will

rage and rage especially against the believers, as Christ says of them, they will betray and hate them. Experience teaches that the apostates usually hate and persecute the believers more bitterly than the enemies to whom they have converted, because they always fear that they do not seem zealous enough and fall under the suspicion of hypocrisy.

3. decrease in the number of believers. - Luc. 18,8: "But when the Son of Man comes, do you think that he will also find faith on earth? These words of Christ obviously contain a complaint about the small number of believers that will be found on earth at His return on the last day. Just as at the time of the flood the church consisted of only a few souls, Noah and his family, just as at the destruction of Sodom and Gomorrah only Lot and his two daughters were saved, and just as at the destruction of Jerusalem of the innumerable inhabitants only the small Christian congregation remained, so also at Christ's return the number of believers will be only a very small one. This is also shown in the parable of the ten virgins, in which Christ describes the state of his church on the last day. Only five of them were wise, while just as many were foolish, which suggests a relatively small number of believers. Therefore, our church rightly complains that this prophecy has already been fulfilled:

"Oh, God from heaven have mercy on us. And have mercy on it,
How few are the saints yours, forsaken are we poor.

Your word is not allowed to be true. Faith is also extinguished in all the children of men.

4. terrible persecution of the believers. The Lord says Matth. 24, 0: "Then they will deliver you up to tribulation and will kill you. And ye shall be hated for my name's sake of all nations." - Marc. 13, 9: "They will hand you over to the council houses and schools, and you will be hated by all nations.

You must be beaten and brought before princes and kings for my sake as a testimony against them. 12: "And the brother shall deliver up the brother to death, and the father the father: and the children shall rise up against their parents, and shall help to kill them. Luc. 21, 16: "But ye shall be delivered up of parents, and brethren, and kinsmen, and friends; and they shall kill some of you." Cf. Luc. 21, 12. Just as the Christians were severely persecuted before the destruction of Jerusalem, so it will also happen before the end of the world, as Daniel testifies 12, 1: "There will be such a time of trouble as has not been since men were here until that time," and St. Paul, calling the last times ghastly. Then Satan, the liar and murderer from the beginning, will muster everything to destroy the church. Rev. 12:12: "Woe unto them that dwell on the earth, and on the sea: for the devil cometh down to you, having great wrath, and knowing that he hath but a short time." V. 17: "And the dragon was wroth with the woman (the church), and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 20:8: Then "he shall set out to deceive the heathen of the four corners of the earth, Gog and Magog, to gather them together to battle, the number of which is as the sand of the sea. V. 9: And they tread upon the breadth of the earth, and compassed the host of the saints, and the beloved city" 2c. - Then also the Roman Antichrist will rage against the believers, Dau. 11,44.: "Go forth with great fury, willing to destroy and perish many." Revelation 17:6: "And I saw the woman drink of the blood of the saints, and of the blood of the witnesses of JEsu." - Revelation 18:24: "And the blood of the prophets and of the saints was found in her, and of all them that are slain upon the earth." Especially important is the passage Revelation 19:19, in which it is expressly prophesied that the Antichrist would persecute the Lord Jesus in His faithful shortly before the last day: "And I saw the beast and the kings of the earth, and their armies gathered together to make war with him that sat on the horse, and with his army," whereupon the immediately following verse describes the last judgment. - Equally instructive is the passage in Revelation 6, where St. John sees the souls of the holy martyrs under the altar. They cry out with a loud voice: "O Lord, holy and true, how lukewarmly do you judge and not avenge our blood on those who dwell on the earth? Whereupon it is said unto them, "That they should rest yet a little while, until their fellow servants and their brethren, which should also rest, should come in full.

will be **killed** just like them. If God therefore still forgives the last day, he does this also for the reason that the number of the holy martyrs may be fulfilled. This will happen in the last terrible persecution.

From all this it is now clear that the Christian church on earth will always remain a kingdom of the cross and in the very last times it will be so to an even greater extent. Let us then, dear reader, give glory to the word of God and humbly confess that for the Christian church no more period of splendor and no more time of glory is to be expected here, which God rather has to give us only in eternal life. We had better prepare ourselves for the last battles, so that we can overcome everything that our dear Lutheran church so urgently exhorts us to do in its confessional writings. For so Luther says in the Great Catechism to the third petition: "Therefore, if we want to become Christians, we must certainly take care and expect to have the devil and his angels and the world as our enemies, who cause us all misfortune and heartache; For where God's word is preached or believed, and produces fruit, there the dear holy cross should not remain outside; and only think no one that he will have peace (thus also no millennial) but must put aside what he has on earth, property, honor, Hans and yard, wife and child, body and life."

(Submitted.)

The Augsburg Confession against Chiliasm.

Just as the chiliasts now seek to introduce their false doctrine of the last things into the Lutheran Church under the appearance and name of the divine Word, so too under the appearance and name of the Augsburg Confession. They pretend that the Augsburg Confession only rejects a special kind of crude carnal chiliasm of the Jews about a worldly kingdom, how the saints would exterminate all the ungodly, but not their doctrine of a yet to come "holy, spiritual and glorious millennial kingdom.

But the literal meaning of the Augsburg Confession condemns both the grossest and the finest chiliasm with equal decisiveness. For it says in the 17th article of the German Confession:

"Likewise here are rejected certain Jewish doctrines, which also now take place, that before the resurrection of the dead the vain saints and the pious shall have a worldly kingdom, and shall destroy all the ungodly."

And the Latin Confession states:

„Damnant (scil, ecclesiae magno consensu apud nos) et alios, qui nunc spargunt Judaicas opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis."

This reads in literal translation: "They condemn (namely: the churches with us with great unanimity) also the others, who now

spread the Jewish opinions that before the resurrection of the dead the pious would take the kingdom of the world, after the godless are oppressed everywhere."

The following now follows from this:

I. In rejecting chiliasm, the Augsburg Confession calls its assertions "Jewish teachings and opinions. It thus confesses that chiliasm has its origin not in the Word of God, nor in the Christian Church, but in Judaism, which has fallen away from Christ.

This is an undeniable historical fact. Joh. Gerhard says loc. 9, 444: "It is known that the Jews expected a worldly and earthly kingdom from the Messiah, that he would rule on earth after the manner of other monarchs, defeat all heroes and make his people happy in all things with bodily wealth and abundance.

- As church history tells us, Cerinthus took the false doctrine of the millennial kingdom from the dirty source of apostate Judaism and tried to spread it. Joh. Gerhard says of him loc. 9, 443: "The first originator of the chiliastic opinion in the church of the New Testament seems to have been Cerinthus, a pestilential heretic, who blasphemed that Christ was generated by a man (*ex congressu maritali*) and was a mere man." 444: "It is widely established of Cerinthus that he was a half-Jew (*semi Judaeus*), since he taught that the observance of circumcision and the Sabbath was necessary, and was the leader of the false apostles against whom the apostolic synod assembled Acts 15:10: it is therefore probable that Cerinthus sucked this his doctrine from the breast of the Jewish synagogue." Augustine lib. de haeres, cap. 8. says: "The Cerinthians, who are thus called by Cerinthus, fable that after the resurrection in an earthly kingdom of Christ there would be a thousand years in the carnal pleasures of the belly and lust, wherefore they are also called Chiliastes."

In the same way, Heinsius says of the Cerinthians or Chiliastes in his unpartheistic church history 1, 617: "Their predecessor was Cerinthus, who initially stayed at Alexandria in Egypt, and is said to have dealt much with Jews, pagans and magicians. This much is certain, that his errors were patched together from all religions." He taught: "The headquarters of his (Christ's) kingdom, which was to last a thousand years, would be Jerusalem. In it one would spend the time since then in all kinds of high time joys and pleasures, although another seems to admit that he interpreted such pleasures as feasts and sacrifices. Because of this doctrine, he is fairly called the

Grandfather of the Chiliastes to be considered, although others consider Papias to be so."

Furthermore, Dr. Guericke says in his *Handbuche der Kirchengeschichte* 1, 204: "To the completion of Jewish hopes of the Messianic Kingdom belonged the Chiliasmus, as also the Judaic Gnostic Cerinth had interwoven it into his system. Christians took it up from the Jews, interpreting and modifying it in a Christian way.

The same testifies Dr. Neander in his general history of the Christian religion and church, I, 1089: "It was probably natural that the Christians in the times of persecution liked to occupy themselves with the prospects of this victory. Here many took up an image which had come down to them from the Jews, and which suited their situation at that time. The idea of a transcendental kingdom, which the Messiah would establish on earth to conclude the whole earthly course of the world, where all the pious of all times would live in holy fellowship with one another."

From this we see that the Augsburg Confession is absolutely right when it calls the assertions of Chiliasm Jewish doctrines and opinions, because they originated in grossly carnal Judaism and, as a Jewish delusion, are absolutely incompatible with Christian doctrine.

The Augsburg Confession rejects the view that all Jews and Gentiles, or at least the majority, will be converted once again.

A look at the confession shows us that this is really the word verse. The Jewish teachings are rejected: "that before the resurrection of the dead, the holy and pious will have a worldly kingdom" 2c. If now, as the chiliasts maintain, a time is to come when the saints and the pious will have a worldly kingdom, this can of course only happen if all Gentiles and Jews, or at least the great majority of them, are converted first. For only then, if such a general conversion of the Jews and Gentiles takes place first, can it come about that there are vain saints and pious people on earth, and that these occupy the kingdom of the world. Thus, by rejecting the doctrine that, before the resurrection of the dead, vain saints and pious men have a worldly kingdom, the Augsburg Confession at the same time rejects the doctrine of the general conversion of Gentiles and Jews.

(3) The Augsburg Confession, in rejecting the doctrine that before the resurrection of the dead all the holy and pious will have a worldly kingdom and destroy all the wicked, rejects chiliasm.

The chiliasts, of course, pretend that only the gross carnal chiliasm is rejected here, for when it is said that the vain saints and the pious would destroy all the ungodly, this is a clear proof that only the gross chiliasm is meant here, which they also reject themselves.

. But this is a completely empty and false excuse, because the Latin Augsburg Confession, which is known to have the same validity in the Lutheran church as the German one, has the word *unterdrucken* instead of the word *vertilgen*. In fact, by adding the subject from the first article, it says, according to an exact translation: "The churches with us condemn with great unanimity also those who now spread the Jewish, opinions that before the resurrection of the dead the pious would take the kingdom of the world, after the godless are *oppressed everywhere*" (*ubique oppressis impiis*). Our confession therefore rejects not only the gross chiliasm, according to which the saints exterminate the ungodly, but just as explicitly also the subtle chiliasm, according to which the ungodly will be oppressed at the beginning and during the millennial kingdom.

In general, the Chiliastes try to save their false doctrine against the condemnation verdict of the Augsburg Confession by boasting only vain holiness and spirituality of their millennial kingdom. But if the chiliasts want only a holy and spiritual kingdom, why are they not satisfied with the present kingdom of Christ, his kingdom of grace? For they will not deny that this is a holy and spiritual kingdom.

But the chiliasts want more. Pretending that they do not expect a worldly kingdom, they teach, as is written in Signs of the Times No. 8: "that the great victory over the kingdom of darkness, in consequence of which the kingdoms of the world of our God and of his Christ will become, or the whole earth will be, a theocracy, a Christocracy in the spirit of the New Testament, as Canaan was a theocracy according to Old Testament statutes, - that this victory is still future." Hereby the Chiliastes themselves confess that they hope for a worldly kingdom. For, as is well known, a theocracy (i.e. a reign of God, a state of God) includes not only the spiritual but also the temporal reign. This is what the Old Testament teaches us. For there existed a theocracy until the time of the kings. In it, God Himself, as Israel's Lord and King, led the supreme regiment over all spiritual and worldly affairs, gave His people civil and ecclesiastical laws, and governed the state and the church through the officials appointed by Him. In his name, Moses, Joshua and the judges governed the worldly affairs, protected the pious, punished the transgressors, made peace, waged war, oppressed and exterminated godless peoples, conquered and distributed the land of Canaan - all things that belong to the worldly realm.

By rejecting the Jewish teachings that before the resurrection of the dead the holy and pious will have a worldly kingdom and will exterminate and oppress all the ungodly, the Augsburg Confession at the same time rejects the chiliastic delusion of a dewy world that is still to come.

The first step is to establish a visible theocracy, in which the kingdoms of the world will become God's and Christ's, and the saints

will rule the world with Christ.

Finally, the connection between the rejection of chiliasm and the 17th article of the Augsburg Confession must be considered. This article does not confess a twofold return of Christ, one to the millennial kingdom and the other to the judgment, but it only confesses the return of Christ to the last judgment. Furthermore, the Augsburg Confession ties the rejection of chiliasm to the article of Christ's return at the Last Judgment, because it is absolutely incompatible with it. For since Christ says Matth. 24, 42: "Watch therefore, for you do not know what hour your Lord will come," he teaches us that we should expect him daily and hourly at the last judgment. Hereby all chiliasticism is decisively rejected, which is why our fathers pronounced their condemnation judgment on the chiliastic heresy following the article about the return of Christ at the last judgment.

But we, dear reader, want to thank God that our church, through divine illumination in its glorious confession, has set up such a firm and insurmountable dam against the chiliastic frenzy. Let us pray that God will guide us all more and more into all truth through his Holy Spirit and "let us hold fast to your confession of hope and not waver, for he is faithful who promised it", Hebr. 10, 23._____.

From Baden, in January 1857. The Minister VvnWechmar had already taken several times a longer leave, because he became ill, finally he had to resign from his position completely because of increasing illness and our Grand Duke appointed the noble Baron v. Stengel to the Ministry of the Interior. The latter, as we heard afterwards, pronounced the word: "under my ministry the Lutherans shall no longer be oppressed, no one shall be oppressed because of his faith!" As early as October, he reported to the Grand Duke on the matter of the Lutherans, who had grown not insignificantly in number due to the addition of a whole new district in the vicinity of Pforzheim, and made the request that the pastors Eichhorn and Ludwig be confirmed and that the pastoring of all Lutherans who had left the Union be handed over to them. Eichhorn, who was called the instigator and ringleader of the whole secession movement, now gave his yes. While hostile Unionist pastors and mayors conspired: Eichhorn must never be recognized,

While friends were hesitating, this princely word was already given, but we did not know it yet. The Lord uses the princes as His instruments and especially to help His Church, even if they are no longer Nothbischöft or *Summi episcopi* of the Church. It was not until December that this princely resolution was sent first to I>. Eichhorn in Durlach and then also to ? Ludwig in Freiburg. It was a Christmas gift, which they accepted with tears of thanks.

The teachers should not win all at once, but the Lord gives one victory after another, so that one must see that the right God is in Zion. We are not yet at the end of the long ecclesiastical struggle, we are still in the contending church, but the triumphant one beckons. The recognition was accompanied by some precarious conditions: church services were to be held in the towns and villages, but they were to be attended strictly only by those Lutherans who lived in the town or village; Lutherans who were not local Lutherans were to be removed by the police. This would have led to incalculable disadvantages. The Lutherans are scattered in many places in the country, and if Sunday services were to be held in each of these places in turn, a local congregation would return to one service in half a year, and the church and the people would wither and dry up. The two pastors are to be allowed to perform official functions in baptisms, marriages, and worship, but the uninitiated local pastors are to a certain extent appointed to supervise them, and they are also to receive the attendance fees for them. Thus, the Lutheran congregation should not receive any corporate rights.

The two pastors Eichhorn and Ludwig declared openly and frankly before the Minister of the Interior v. Stengel that they could not accept those restrictions, their Lutheran conscience did not allow them to do so; they would rather renounce their recognition than have those fetters put on, because they could not pastor the congregation with them. These had been imposed on the Prussian pastor Rohde, who had wanted to introduce a non-virtuous Lutheranism in Baden from Prussia. He had not succeeded, those restrictions clung to him like thumbscrews and Zwangsjacke, and he had to resign from his office in Baden after only three quarters of a year, and he left this country again at the end of October.

The Minister v. Stengel did not take the ideas of the two pastors, Eichhorn and Ludwig, unkindly and gave them hope that above all this restriction should be lifted, that the Lutherans of different neighboring places should not be allowed to come together. In fact, this restriction has already been lifted, because many Lutherans from other towns come to the church services held in Durlach, Bretten and Pforzheim. Public funerals are now

The first children were also held in Ihringen and in Ispringen. The first children were led to the triumphant church in the vacated church. Many Lutherans and Unirte attended the funeral service. Fr. Eichhorn had not stood at the cemetery as a fuugirender pastor at grave mounds for more than six years. Many of the dead had to be buried without the accompaniment of a clergyman. How completely different it has become now.

Corporate rights are not yet to be granted to us; the Minister explained that by granting them we would achieve complete equality with the other churches of the country, and this is not yet to be granted to us. (Pilger a. S.)

Pivoting.

The "Informatorium" in its number of June 15, that is, in number 20 of the current year, suddenly makes an interesting turn. Up to now, the "Informatorium" had continued to maintain that the visible orthodox Lutheran Church is the One Holy Catholic, i.e. universal Christian Church, apart from which there is no salvation. We then proved to the "Informatorium" that by this doctrine Christ's promises of the uninterrupted duration of His One Holy Church are made a lie, for vain such visible orthodox church as the Lutheran is and as which it differs from all other visible communities, has obviously not always existed; consequently the doctrine of the "Informatorium" must be false. How then does the "Informatorium" try to wriggle out of the fatal dilemma in which it had got itself entangled? - It says that we have obviously not understood the doctrine of the church as it is contained in the Augsburg Confession. We spoke of the church "in a flourishing state," of the church standing "in the splendor of public pure preaching and lawful administration of the sacraments. That these were not always there, one admits. But the characteristics of the church, which the Augsburg Confession states, can also be found when the church is not in a flourishing state and does not stand in the splendor of public pure preaching. Thus Christ with his promises is by no means a liar, even if there has not always been a church in such a state.

What does the "Informatorium" do after this? In order to save itself from its embarrassing position and to be safe from our attacks, it jumps to our side by means of a clever (?) turn. For precisely this and nothing else is what we have always maintained, that since the visible Lutheran church and every visible orthodox church is only the church in its flourishing state, only the pure uncorrupted one, only the one standing in the splendor of public pure preaching, it is therefore not the church over

The "Informatorium" had claimed that there could be no head apart from which there is no salvation.

As much as we must now deplore the unprecedented dishonesty which the "Informatorium" herewith expresses, we congratulate

those who have really learned this paper as their Informatorium, on this great tirade moving toward Missouri. If the "Informatorium" continues on the newly trodden path, it may yet happen that one fine morning it will come out with the declaration: one only wants to finally confess that the whole struggle of the "Informatorium" up to now has been nothing but a maneuver to try us "Missourians" whether we are also firm in our doctrine; for in fact our doctrine is the right one, which the "Informatorium" has also always had, but which it has not expressed, even fought against, for reasons of cleverness.

The printing errors in previous number.

We do not usually indicate the printing errors that creep into our papers, but patiently bear this unavoidable editor's cross and leave it to our indulgent and understanding readers to find out the errors themselves. With regard to the last number, however, it is important to us that every reader's attention be drawn to the printing errors that have occurred in it, since these errors contain an obviously false doctrine and also make us suspected of being willing to engage in unprovoked dealings with a man with whom we would so gladly live in peace. The printing errors in question are as follows:

Page 180, column 1, line 30 from the top delete the little word "an"; for we do not believe in the church, but only that there is a church.

Page 181, column 2, line 24 from the top the name "Löhe" is written and then in the following lines of the same column still five times the same name. For this the inclined reader writes each time "Hochstetter". - We had only put the initial letter "H." in the manuscript; the typesetter considered this to be "L." and, assuming that this meant the Löhe mentioned earlier, he unfortunately, in order to prevent confusion, put the name in full, and thus produced what he wanted to prevent. Perhaps, by the way, the blame should fall more on some of our correspondents than on the typesetter. Some are in the habit of using abbreviations that may not be reproduced in print, which the typesetter must therefore resolve himself. Those concerned will forgive us this hint.

Editorial.

(Delayed.) **Ecclesiastical message.**

After Mr. Rev. C. W. R. Frederking accepted a call from the Evangelical Lutheran congregation in Central township, St. Louis Co.

and already since Dom. Dulmnrnm, he was inducted into his new congregation by the undersigned on behalf of the honorable President of the Western District on Rogate Sunday. - May the Lord visit this dear brother with rich blessings on his new field of work, and open the streams of divine grace to the dear congregation, which has been orphaned for a year, so that it may be mindful of its calling! (Matth. 5-, 14.) Amen

A. ^ehmanu, Past.

AddreG-: 6. n'. II. Dredmk.nZ, I'. (WOUtraft
Lt. Imuis Oo, Llo.

Farewell sermon

held on March 22, 1857 by

(E. A. Brauer r"

Addison, You ,Page Co, III.

This sermon has been printed by the congregation of the aforementioned place "as a souvenir of their beloved pastor". However, we are convinced that it will also be a precious gift to many outside the congregation, which is given the valet blessing of its departing pastor; we therefore take the liberty of drawing the attention of our dear readers to it herewith. The sermon has Matth. 25, 29. as its text, first explains the correct understanding of it and then applies it to the congregation in question in such a way that it is called upon to hold on to the gift given to it by the Lord. The peculiarity of the sermon is that in it the gradual development of a congregation from a state of unchurchedness to a true Christian congregation is brought before the soul in a living image. The sermon is therefore especially suitable for circulation in congregations that are still in their infancy, in that it shows them the path they still have to travel and the beautiful goal they can hope to reach. We consider the sermon to be an important piece of evidence for the history of the formation of our congregations, and therefore recommend it at the same time as a suitable means of providing those who are interested in the ecclesiastical conditions here in the old fatherland with an insight into them. It can be obtained from the above-mentioned congregation.

Receipts and thanks*

I gratefully certify that I have received \$7.00 from the Jimglingsvercirr of the first German Protestant Lutheran Church in PittSbnrg. C. F. Th. Gredet.

Concordia College, the üMuki 1857.

Sincerely thanking, we hereby certify to have received \$27.00 from the congregation of Rev. G. Markworth and B. Burfcind. . Couccrcia-Collcge, z. July 1857.

With heartfelt thanks, I hereby certify to have received \$25.00 from Zion Parish in New- Orleans.

Johann Herzer.

Concordia College, July 1, 1857.

With heartfelt thanks, the undersigned certifies that he has received a skirt from the Frauenverein in Nen-Bremen.

H. W. Bewie.

Concordia College, July 1, 1857.

With great thanks the undersigned have received:

\$50.00 from Zion Parish to New-OrlcanS,

29,00 „ „

18,00 „ „

13,00 " the sewing vcrcin to New-DrleanS, 10,00 , "

5.25 collected on Mr. Frye's infant baptism that. I. H e r z e r. A. Crull. Concordia College, July 1, 1857.

Cordially thanking undersigned certifies to have received through Mr. Past, Hrid from the municipality at Pomeroy \$13,75 and from the JmmanuclSgcmcincd at Pomeroy \$2,33. Johannes Rupprecht.

Fort-Wayne, July 1, 1857.

\$10,00 from the Women's Association in Dhio-City through Prof. Crämer for support, gratefully attestsG

. Brüst le.

Fort-Wayne, July 1, 1857.

With heartfelt thanks, the undersigned certify that they have received \$14.00 from the Virgins' Association in Monroe, likewise \$6.12 from the Franen-Verern there for their support. W. Heinemann.

V. Bricklayer. U. Jverson.

Fvrt-Wavne, July 1, 1857.

for the seminary building in ForUWavne: * from the congregation of Mr. Pastor Jälner, first
 Payment \$110,00
 " of the congregation of Mr. Past. Stiirken 32,00
 " " HM- 1 ,00
 " Mrs. Schmidt from Past. WcrfcknMms Gem. 2,00
 " the congregation of the LordPäst , Lctzcr 5,00
 ,, Kilian Hobenberger 2,00
 ,, Joachim Müller 2 ,00
 by Mr. Past. King by A. Nerich 1,00
 for the Synodal.Casse Middle District: from the congregation of Mr. Past. Bergt \$2,50 " Past. Schumann for sold synodal reports 0,80 " Past. Bergt
 i 1,00

C. Piepenbrink.

Received:

L. for general president:

of,the comm. of Mr. P. Junget in Livervool, O- 4 1,00
 " Jmmanucls-Gem. of the Lord Past. Hattstädt 4,00 " " Gemeinde des Herrn Past. Rcisinger 5,00
 to the general synodal treasury:
 from the congregation of Mr. Past. Löber bei Alten- burgh, Mo. 3 ,00
 " of the congregation of Mr. Past. Schumann 4M b. to the Synodal-Misstons-Casse:
 by Tlu Stcinler in Zanesville, O. 2,00
 ,, the comm. of Mr. Past. Streets in CollinS-
 ville, IIS. 10,15
 " FrM tribe from the congregation of Mr. Past.
 Werfelmann IM
 by Mr. Past. Scholz as an addendum to the Pentecostal
 collecte 7.. 0 70
 c. for the maintenance of the Concordia-Collegi: full of the congregation of Mr. Pastor Nichmann in
 OKaud RapidS, Mich. \$19,00
 From the congregation of Mr. Past. Streets in Col-
 linSvillk, Illö. 100(1
 by Hcrrn Wilhelm Fryc in the congregation of the Lord '
 Past. Scholz 2,00

F. W. Barthel, Cassirer.

For dcrr Lutherans have paid:

. D rn 1 1. I ahr g an g:

the gentlemen: C- Kustcrer, H. Lvliner, F. A. Böckl.

The 12th year:

the men: I- Metzger, C- Kusterer, H. Bolmer, A. Wagner, F. A. Bekcl.

The 13th year:

the gentlemen: M. Schmnnde, 2l. Lauenstein, W. Welker, Th. Smnlcr, John 6)roß, John Schneider, Past. F. Reiß, I. Knollenberg, C. 9ioste>.n, H. Bremer, F.
 Dcsterlc, H. Karsten, D- Eggicr, I. Popp, A. Wagner, C. Schulte, H. Hcnzc, M..Graff, F. A. Botel, F. b. Sälen, Past. Nchiugcr.

The 14th year:

Messrs^M. Schmnnde, H. Galiug, Th. Stcmier, Past- F. Richmanu, N. LOaguer.

De>I 15th year: Mr. Theodor Stemler.

HM

The

Altenburg New Testament.

With reference to the announcement published in the last number concerning the completion of this excellent book, the undersigned has the honor to note the following:

- 1) To all those who helped to demand this delicious work through priinnmcrauous contributions or lub- scripiious signatures, our best thanks are hereby extended.
 - 2) One thousand copies have just arrived from the bookbinder and are to be sent to the honored gentlemen prenumerator and subscribers as soon as possible.
 - 3) The shop- prcise occurred recently are, as noted earlier, the following: the specimen, all err pressed leather bound B 1F5
 the dozen, ditto18 ,00
 the specimen, raw > 1,L0
 the dozen, ditto12 ,00
- 1) Other price reductions cannot be granted in any way, as booksellers and other resellers have been offered the opportunity to receive

a wide range of appropriate compensation through the previously applicable prenumeration and subscription prices.

- 5) Since, at the extraordinarily cheap price of this book, the completion of the same required significant monetary sacrifices, and to cover all expenses, a considerable sum (about three thousand dollars) is still to be raised at present, the subscribers as well as all those who have ordered the aforementioned book, or who will still receive it in waves or in commission, are hereby requested, as urgently as possible, to send the amounts calculated for this purpose to the undersigned as soon as possible. nnn store prices have ordered, or will still receive waves or in commission, are hereby requested as urgently as possible to send the amounts calculated for this purpose to the undersigned as soon as possible.

Later, when the most urgent monetary needs are satisfied, a credit avf reasonable time will be gladly granted upon request.

6) Although this book is self-recommending, since it can be called an excellent work in every respect, both in terms of content and decoration, and certainly every Christian who reads it will strongly recommend it to his confrere, the above-mentioned circumstances should also be taken into account. circumstances mentioned above, namely that money is still needed to cover the costs.

The book's contents, which are not yet available, will be a further incentive to Lutheran pastors and teachers, as well as to all friends of our Bibel-Verein, for the widest possible distribution of this book, which is why it is herewith **recommended** to their friendly care.

_ St. Louis, July 14, 1857.

Dtto Ernst,

Agent of the German Evangelical Lutheran Central Bible Society.

Year 13, St. Louis, Monday, July 28, 1857, No. 25.

About the doctrine of the church. *)

(Continued.)

All other expositions of our doctrine of the church, and all distortions by which one tries to make it detestable, recently amount to accusing us of putting the Lutheran church on a par with the sects, while we make the sects into churches, and thus promote a false union with our doctrine of the church; indeed, this doctrine of ours is nothing other than a necessary product of the spirit of union which basically inspires us. **)

Dear readers will forgive us that we torture them again with such a long article about the doctrine of the church. They want to think that since Father Grabau and his followers are trying to bring this doctrine into confusion in the midst of the Lutheran Church, it is our duty, as God's appointed guardians, to do what we can to preserve our old pure biblical doctrine. We also promise to conclude on this point with the present volume. So just be patient this time and next time! We hope, by the way, that those who take the trouble to read the article carefully will not regret the effort, since in it we let our old teachers speak more than ourselves.

The editorial staff.

The accusation that we only wanted to know something about an invisible church, we do not consider worthy of a detailed answer. This crude and obviously lying accusation can only harm those who do not read anything of what we write. Our readers know that this accusation is only given a semblance by an *elenchus aequivocationis*, that is, by the fact that Pastor Grabau and his followers take the words "true church, catholic church, visible, orthodox &c." sometimes in this way, sometimes in a different way, depending on how they find it useful;

We still owe an answer to this, which we want to give before the end of this volume, so that, if God gives us strength and health, we can deal with the doctrine of the holy ministry in the next volume in a similar way as we have dealt with the doctrine of the church in this one.

As far as the position we give to our Lutheran Church is concerned, it is no other than the one it has and which it has always claimed itself. If one understands by Lutheran church the church to which every Lutheran actually wants to be counted, then we admit and have always admitted that this is the one holy Christian church, apart from which there is no salvation and no blessedness. For just as it did not occur to Luther to make a new church and to separate himself from any true Christian, when he gave way to the tyranny of the rulers in the Roman church, who put him under ban, so also the Lutherans do not want a new church at all and do not want to be separated from any Christian in the world, but to belong to the old general church; The Lutherans do not want to belong to a new church at all and not to be separated from any Christian in the world, but to belong to the old general church, but, because the already triaber also belong to it, without saying this, rather by hoping from their unsuspecting inexperienced reader that he will take the words differently than they mean them, or than they think to interpret them, if necessity should demand it. In this trick of sophistry, to use the ambiguity of the expressions in order to lead the unscientific or thoughtless or already previously taken for them behind the light, consists actually the whole secret of the Grabauian theological (?) warfare art.

The Lutheran church is invisible because it is the church of all places and because only believers are in it. If, however, the Lutheran church is understood to mean that visible church which has outwardly separated itself from all unbelieving communities within Christendom by its orthodox confession, we confess that this Lutheran church is only a particular church, and declare it to be wretched popery if it is held to be and wants to be held to be the One Holy Christian Church. We have already spoken about this difference, which must be maintained if one does not want to practice sophistry, in our writing on "Office and Church" pp. 119 and 120.

Since Mr. Past, Grabau and his followers make capital out of this sophistry and seduce many who would be worth a better lot than to fall into the hands of such sophists, it will not be superfluous to give another important testimony about this cardinal point of the controversy, whether the visible Lutheran church is the one holy Christian church.

Two hundred years ago, an impudent Jesuit named Jodocus Kedd from the Clewischen (died 1657) made himself exceedingly broad and useless by flying all kinds of hoaxes, in which he tried to embarrass and confuse the Lutherans by means of cleverly devised sophistries and fencing tricks. Among these tricks of the trade was also this, that he, in a writing

The author of this book, called "Glaubensspiegel" (Mirror of Faith), demanded from the Lutherans a round proof that they were the One Holy Catholic Church; otherwise, the Lutheran Church had pronounced itself the verdict. Against this loudmouthed hero, the great Jena theologian Johannes Musaeus finally took up his pen and exposed man's sophistical feints in a writing that bears the following title: "Vertheidigung des unbeweglichen Grundes, dessen der Augsburgischen Confession verwandte Lehrer zum Beweis ihrer Kirche gebrauchen. Jena. 1654." In it, it says, among other things, as follows:

"Although in the question raised by the popes, whether the Lutheran church is a true church of Christ, by naming a true church, a visible church is actually understood, and the Lutheran church is also considered a visible assembly, according to which it cannot be considered other than a particular church, or is considered by the Lutherans themselves, Kedd obscures the disputed question in the manner of the sophists by a new addition, so that no one can easily hear or notice what the real dispute is. He requests that the Evangelical Lutherans prove that the true church of Christ is with them, of which we say in our faith: I believe in a holy Catholic church. Church; which words were added to the Nicene symbol by the holy church fathers in the great Concilio at Constantinople, and speak of the universal or general church, which encompasses in its periphery all true believers on earth and extends through all parts of the world far and wide from the beginning to the end Ps. 113, 3 Mal. 1, 11. 1, 11. And for this very reason, that it includes all true believers on earth, there cannot be more than one in the world. . But there have been many particular churches in the world since the time of the apostles, as there was one church at Jerusalem, another at Antioch, another at Corinth, another at Ephesus, and so there were also others in other places. . From this it follows that of no visible church, circumscribed in certain places and ends, can it be rightly said that it is the true church, of which we say in our faith: I believe a holy catholic church. For these words, as thought, speak of the universal church or assembly of all true believers on earth. . Just as little can it be said of a certain visible assembly that apart from it there is no salvation. For since the universal church of Christ extends farther than any visible assembly, and has its members among various assemblies of called Christians in the world, apart from any one of them there must still be to some extent

salvation and blessedness can be found. For apart from whom men of the saving faith are still found partakers and true believers and members of the general church of Christ, apart from the same also salvation and blessedness is to be found to a certain extent; because believers become partakers of blessedness through faith."

"From this, the non-partisan reader sees how Kedd so grossly violates his first claim, when he demands that the Protestant teachers prove that the true Church of Christ is with them, of which we say in our faith: I believe a holy Catholic Church. For by virtue of this addition: I believe a catholic church, he must speak here of the universal church or the whole of Christendom and demand that we prove that the Protestant or Lutheran church is the universal Christian church or the whole of Christendom. And that this is his opinion is also to be seen from the fact that he adds and wants the Lutherans to prove that with them is the church of Christ, apart from which there is no salvation. Now this has never been the opinion or teaching of either the blessed Luther or the Lutheran Church, but Luther admits that the universal or common Christian Church extends further than the Lutheran Church, as it is taken in the common way of speaking and is regarded as a visible assembly. For he freely says that the universal Christian church extends into all the world and has its members also partly among the Roman church, yes, among Turks, Persians, Tartars and everywhere. This, however, neither he nor other Protestant teachers say of the Lutheran Church, insofar as it is distinguished as a visible church from the Roman and other contending parties; rather, our consistent opinion is that the Lutheran Church is a particular church and thus a part of the general Christian Church, and therefore either the point of contention must be arranged differently or Kedd's first claim suddenly falls away. For the Christian reader should consider how the evangelicals can justifiably be required to prove what they do not affirm, indeed what they deny and themselves reject as false and erroneous. It is well known that if two disputing parties dispute against each other, and one party wants to demand a guilty proof from the other, both must contradict each other and the proof is incumbent on the one who affirms something that the opposite denies. Here, however, the Lutherans do not affirm that with them alone is the one Christian Catholic Church, apart from which there is no salvation; but reject this as an erroneous and false delusion, which they have never created or denied from their church. theidiget have." (A. u. O. pp. 13 -16.)

If we now compare what the Jesuit Kedd once sophistically and insidiously demanded to be proven by the Lutherans concerning the Lutheran church with what Pastor Grabau and his seduced followers really claim and want to prove, we will see that both are like one egg to the other. But if one compares this with what, according to Musaeus, the Lutheran Church has ever believed about this, one will see that the Lutheran Church has always believed the opposite and indignantly rejected Pastor Grabau's opinion as an "erroneous and false delusion" that was to be imputed to it. It will be seen that the Lutheran Church has recognized that the demand to prove that it is the One Holy Christian Church, apart from which there is no salvation, is nothing but a fox-trap laid for it by the Jesuits. Now whoever wants to go into this fox-trap today, because it is set for him not by a Jesuit but by a Lutheran senior minister,

let him do so at his own risk; but let him never count on our company. - —

We now move on to the second accusation, that we made the sects into churches and flirted with them.

It seems almost superfluous to answer for us here. Whoever has taken notice of us knows that since our first public appearance here we have led an uninterrupted fight against the sects and have thereby, as well as through our fearless decisive testimony against everything unchurchly in the synods calling themselves Lutheran, incurred and still incur the hatred, the contempt and the constant insults of the sects and of many Lutherans who want to be Lutherans. Those who know us know that not only did we, when our opponents were still calm and did not care about anything, already take on the despised Lutheran Church, its teachings and practices, and the sects, even if in great weakness, nevertheless with all seriousness, and that we were in a constant hot fight, but that even later, when our opponents finally came on the scene, we had to do the hard, sour work of fighting the attacks of the sects, the attacks of the sects on our beloved Zion and to expose their seductive nature and to expose the sham Lutheranism, we had to do it almost alone, since our opponents have done almost nothing since their emergence but to direct their projectiles against us, to stir up everything against us, to take away our good name even among the Lutherans on this side and on the other side of the sea, and to hinder the blessing of our testimony everywhere, apparently in order to ruin us completely where possible *) so that we, if we do not take the

*) Our opponents themselves have not refrained from offering everything in their power to discredit the "general conference" we have requested, by which we have sought nothing but that those who sincerely want to be Lutherans here should speak to each other and serve each other with their knowledge, so that such a conference, which is in the

If we had had the consolation that the Lord is on our side with His truth and will one day reveal the counsel of the heart, we would have had to despair.

But the more serious we consider this accusation, the less we want to avoid the trouble of responsibility against it.

The fact that Pastor Grabau can make it seem as if we do not know how to distinguish between church and sect is merely because we, following our godly fathers, do not want to throw out the baby with the bathwater. We, too, recognize and declare all communities in which basic articles of the Christian faith are denied and fought against, and in which heretics lead the reign, to be sects, sectarian groups, heretical communities. To the extent that a community is like the one mentioned, we call it a sect; but to the extent that it still has God's Word in essence, i.e., publicly declares it to be God's Word, reads it as God's Word, and therefore still retains and teaches some important main points of Christianity, through which a saving faith can be produced in those whom it subsequently has among itself, and to the extent that it still has among itself especially the sacrament of initiation, i.e., holy baptism, we call it a sect. If we believe, on the basis of the divine Word and according to the process of our symbols and all our orthodox doctrinal fathers, that such communities are still churches, although not pure orthodox, orthodox churches, of which our own Protestant-Lutheran church is the only one, but impure, corrupt, false-believing churches tyrannized by heretics.

As far as God's word is concerned, it is clear that the apostle Paul does not call the Galatians churches, although the heretics had come to rule among them in such a way that the apostle had to call out to them: "O foolish Galatians, who has bewitched you not to obey the truth? To whom Christ Jesus was painted before the eyes, and is now crucified among you. "Ye have lost Christ, who would be justified by the law, and have fallen from grace." (Gal. 1,2. 3,1. 5, 4.) It also belongs here that the same apostle explicitly says that the Antichrist will sit in the temple of God, i.e. in the church. (2 Thess. 2, 4.)

That we do not interpret these and similar passages according to our own meaning, but in complete harmony with our orthodox church, is first of all testified by our symbols, faith, unity and peace in the Lutheran Church of America. Our opponents have thus proven that they would rather see people remain in error and get lost before they would be led to the truth and made blessed by us. They have agitated against the conference in order to be able to say afterwards: There, there! We are happy to practice that. But more about this in another place.

in which, among other things, as we have already mentioned, also such communities are recognized as "churches", "which have not compared themselves with us, however", e.g. in the doctrine of the bl. Lord's Supper. Yes, even in the Schmalkaldic Articles the pope is recognized as "bishop or pastor of the church at Rome" (Schmalk. Art. II. 4.).

As far as our doctrinal fathers are concerned, Luther wrote: "Therefore, the church is holy everywhere, even in the places of worship, where the enthusiasts and the spirit of the fools reign, provided they only deny and reject the Word and Sacrament, but not the other way around. For those who deny these things completely are no longer a church. But where the Word and Sacrament remain essential, there also remains a holy church, and there is nothing wrong with it, although the end-Christ also reigns there, who does not sit in a devil's sty, nor in a pigsty, nor in an unbelieving mob, but in the most noble and holy place, namely in the temple of God, 2 Thess. 2, 4. From this it is certain and obvious that God's temple must be and remain even among the spiritual tyrants who rule and rage in it. For everywhere, even among the same tyrants, one finds those who believe rightly 2c. Therefore a short and easy answer to this question can be given: that the church is everywhere in the whole world, where only the gospel and the sacraments are. But Jews, Turks, and seders, or heretics, are not the church; for the same deny and destroy such things." (On Gal. 1, 2. from 1535.) In another place Luther writes against the Anabaptists, who reject the baptism of popes because there is no church among them; further: "We confess that under the papacy there is much Christian good, indeed all Christian good, and also there it is customary for us; namely, we confess that in the papacy there is the right Holy Scripture, right baptism, right sacrament of the altar, right key to the forgiveness of sin, right preaching office, right catechism, as ten commandments, the articles of faith, the Lord's Prayer. As he also confesses again that with us (although he condemns us as heretics) and with all heretics is the Holy Scripture, baptism, keys *", catechism, etc. - Oh how hypocritical you are! How hypocritical am I? I say what the pope has in common with us; so he hypocrites us and the heretics again so much and says what we have in common with him. I want to be more hypocritical, and yet nothing helps me. I say that under the pope is the real Christianity, yes, the paragon of Christianity and much more pious great saints. Should I stop

*) From this we see that now our Romanizing Lutherans even surpass the pope by denying the key power to all those who are not in a preaching office of the orthodox church (as they understand it).

hypocritical? Hear for yourself what St. Paul says in 2 Thess. 2, 4: The end-Christ will sit in the temple of God. If then the pope (as I do not believe otherwise) is the right end-Christ, he shall not sit or reign in the devil's stable, but in God's temple. No, he will not sit where there are devils and unbelievers or where there is no Christ or Christianity: for he is to be an antichrist, therefore he must be among the Christians. And because he is to sit and rule there, he must have Christians among him. God's temple is not called the heap of stones, but the holy Christianity 1 Cor. 3:17, in which he is to reign. If then Christianity is under the pope, it must truly be Christ's body and member. If it is his body, it has the right spirit, gospel, faith, baptism, sacrament, keys, preaching ministry, prayer,

holy scripture and everything that Christianity should have. . . We must confess, however, that the friars have the Scriptures and God's Word in their articles, and whoever hears it from them and believes it will be saved, even though they are unholy heretics and blasphemers of Christ." (Letter of the Rebaptism of 1528. XVII, 2646 ff.) Hereby, of course, Luther does not claim that the so-called Pabst Church is a real church, but the Roman one, in which the Pabst is raging (Cf. No. 23 of the "Lutheraner," page 178. 179.) This, too, is part of the deceit and deception that Father Grabau continues to use to win his evil cause, that he sends us the message that we believe that the "Pabst Church" is also a particular church that makes up the One General Christian Church. We have never said this, because as soon as one says: "Pabstkirche," one has already called the Roman church a sect, but as a sect no community belongs to the church, as a sect it is rather a Cain church, an *ecclessia malignantium*, or "the assembly of the wicked." Ps. 26, 5. But there is no sect in Christianity that still essentially keeps God's word, that does not still have Christians, i.e. a church, in it, and only in this respect and in this respect it is called and is a church; in this respect and in this respect it is not a sect; as this will become clearer in the following.

Johann Gerhard also writes: "Baptism is a good proper to the church; therefore, wherever true and unadulterated baptism is administered, God gathers a church. Baptism is the sacrament of admission, through which the entrance into the church is opened; therefore, wherever the little ones are baptized, the door and gate of the kingdom of heaven is opened. Where only the true and unadulterated baptism is administered, there is the bath of rebirth and regeneration Tit. 3, 5; there the baptized are also offered blessedness 1 Pet. 3, 21. 3, 21. But apart from the church there is no regeneration and apart from the church there is no salvation. Where therefore the

baptism is administered, there is one church of Christ." (*Loc. de eccl.* § 128.)

The theologian Calov, who is known to be so accurate, writes: "There is a difference to be made between what is left of the Catholic in the Roman religion and what is papist and comes from the pope. For it retains some of the main pieces of the true Christian Catholic doctrine, namely, of the Holy Trinity, of the humanity, and of the Church. It also retains the sacrament of initiation, by which the children are implanted in the church, and has the word of God, which is a means of salvation, read in the Sunday and feast day gospels. That the Roman Catholic religion in the Roman Empire has a right with regard to the aforementioned and similar matters, we concede, and are not against it: that even the church of the Romanists is given the name "Catholic" for its sake *) - insofar as it, together with the other true believers, who are everywhere, teaches some main points of the faith and uses the sacraments in part, but not that it is catholic" (like the Lutheran church) "with regard to the unviolated Scriptures in all respects. Scripture in all respects. It is papist, therefore, insofar as it has papist credentials and sacraments with it, which have penetrated outside and against the Holy Scriptures" (*Tract. de matura pacis relis Augus-*
tan. q. 30.)

According to this, our theologians, with proper distinction and limitation, call the unbelieving communities themselves catholic, as well as true ones. J. Gerhard writes the following about this: "The true church is opposed to the false one either contradictorily, that is, the non-church, or which overturns the essence of baptism and the whole religion itself; or privatively, that is, the non-right-believing church. In the latter consideration, a church guilty of partial apostasy is not a true church, because of the corruption of religion, but it is a false, that is, a corrupt and impure church. With regard to the former contradiction, we admit that such a church is a true one. This is evident, 1) from the truth of the sacrament of initiation, which it retains, so that those baptized by the Arians were not baptized again by the ancients; 2) from the communication of the Word, which takes place by means of the public reading of the biblical texts, which is also a certain preaching. Apost. 15, 21." (*Confess. cath.* p. 728.) According to this, it is obvious that if our fathers baptized unbelievers, then they were not baptized again.

Consider what a terrible clamor our opponents would raise if we had expressed ourselves as Calov did here! But since Calov, impenetrably armored with the reputation of orthodoxy, wrote it, one observes a meaningful silence about such passages of our book or goes around it like around hot pap.

If communities call themselves true churches in a certain sense, they understand by it nothing else than real churches, in contrast to such communities, which not only have a falsified and corrupted doctrine among themselves, but do not even accept the word of God for God's word, declare the Bible to be a product of men and only recognize a kind of natural religion or a lying revelation; these, of course, are not even false churches, but non-churches; such as, for example, the communities of the obvious rationalists, the Jews, Turks, pagans, Freemasons and the like.

Our fathers, since according to God's Word the church or community of Christ is the spiritual body of Jesus Christ, that is, the assembly of those who are united with Christ through living faith (Ephesians 1:22, 23), as often as they called a visible community the church, they did so by not including in their thoughts all those who are not true believers, and only those who are truly united with Christ; On the other hand, as often as they called a community in which God's word is still essential a sect, a mob, a heretical group, they always included in their thoughts those who are true Christians among them, and included only those who harbor fundamental errors and are therefore without faith. Hence it comes that our fathers called the Roman, the Reformed, the Greek 2c. Religious societies are called sects, churches. Depending on their thoughts about the true Christians or the unbelievers and stiff-necked deniers of the truth, they called them sects or churches. By the Roman church, for example, they understood the true Christians who were tyrannized by the pope and in part led into error; by the Roman sect or the papistical church, on the other hand, they understood the pope, his accomplices and all those who allowed themselves to be led into error in the Roman church, which necessarily overturned the foundation. Therefore our fathers also hold that the heretics and their sects are not outside the church, but within it. Just as our fathers, when they say that the hypocrites are also in the orthodox church, mean only that they are among the heap in which the so-called church is actually found, but not really in the assembly of the faithful itself, which is the church *); so also, when they say that the heretics and sects are in the church, they mean only that they are within the visible community, in which the true invisible church lies like the kernel in its shell. And how

Thus, for example, Calov writes in his great dogmatic work: "Although the hypocrites are in that house (*coetus*) in which the church is, they are not actually in the house which is the church. (Syst. Tom. VIII, p. 253.) Of course, for our opponents, with their foreign, fundamentally wrong, un-Lutheran concept of the church, these are nothing but Bohemian villages and riddles.

our fathers do not regard the hypocrites as real members, but only as parts of the visible church, so they also regard the true Christians among the sects not as members, but as parts of the same *). Whoever does not respect all this will never understand our fathers correctly, but will also grope in darkness himself in regard to the doctrine of the church and in all his struggles, since he does not understand the *status controversiae* (the actual point of contention), will only lose many vain words, and instead of bringing light into the matter, will only acquire the indisputable merit of having increased the confusion.

Holding on to what has been said, one will only understand, among other things, such sayings of our old theologians than we now still want to let follow.

Gerhard writes: "Luther, following the divine command of Jer. 15:19, separated the valuable from the worthless, the divine from the human, the Christian from the antichrist, the true from the false 2c., by retaining the former, but discarding the latter; he therefore did not separate himself from the Catholic Church, which had been preserved in the midst of the Pabstacy, nor from the Catholic faith, but purified the church and the faith again from the corruptions, errors, and superstitious opinions that had been introduced into it and added to it. Hence it is that the Protestants at the Diet of Augsburg distinguished the Roman church from the Roman court, which distinction Luther highly recommends, and says that the German princes at the Diet made a right, holy and excellent distinction b). In the same sense a distinction is also made between the Roman church, insofar as it is church, and insofar as it is corrupt" ‡). (*Confess. cath.* fol 36.)

For example, Quenstedt writes: "One must distinguish between being a part of the church and being a member of the church. To be a part is something more general and refers to every whole; in this way, therefore, non-saints are parts of the true church and can be called so because they live and reside, as it were, in the bosom of it; as, on the contrary, the pious, who are in a false and heretical church, can also be called parts of the silk, because they live in the outward communion of it. But to be a member is something narrower, and refers to an animated suffering, or at least has scin reference to something similar and corresponding; ungodly and hypocrites may (therefore) be called parts of the true church, but not really so-called members at all." (*Theol. did.* – pol. IV. 15. fol. 1637.)

†) See Luther's Works IX, 9.

‡) Luther still writes in 1545 in his writing: "Of the papacy in Rome, founded by the devil", so that one does not think that he attacks in the papacy the Roman church, if it is still church, so hard. The following: "But by the word Roman Church, you must by no means understand the true Roman Church, but rather the one that existed before the papacy" (so only this one in particular!)), "which did not want to accept the Pabbacy nor to suffer it, even though Christ undoubtedly still has quite a number of loths and his daughters in the Roman Sodoma, whom the abominable nature of the Pabbacy displeases; but you must understand it in a pabbish, mischievous and devilish way, that the pope of the holy Roman churches uses names in the most disgraceful and blasphemous way, and means by it his school of boys, whore and hermaphrodite church, the devil's basic soup."

So that we can finally come to a conclusion, we are permitted to share only one more testimony of an old theologian for all who want to see it. Carpzov writes in his interpretation of the Concordia Book, namely on the interpretation of the words in the Schmalk. Articles: "We do not admit to them that they are the church," as follows:

"Here we are not speaking of the Roman Church as such, but of the papists, or of that which clings to the Roman Church like a stain and like a cancer to the body. For the Roman church is something else, the papacy in the Roman church is something else. As for the Roman church, it is not denied that it is a church inasmuch as it has the instruments of the marriage contract, as Augustine calls them, i.e., "the word with its seals" (the sacraments) "and teaches some principal things of the faith, which the rest of the true believers, wherever they may be, also confess. but that which clings to the present Roman Church, namely the Papist doctrine, worship and hierarchy, and impurifies and infects it, so far as the ministry of it and the unadulterated faith are concerned, is not the Church itself, but the evil which clings to the Church, as a cancer or other evil clings to the human body, and does not make of the body a non-body, but an unclean and diseased body. Therefore it happened that even in the infected Roman church some truly pious people remained and still remain; partly hidden, namely the children who were born again through the sacrament of baptism by means of the unclean ministry of preaching, and the adult simple-minded who do not understand the depths of Satan, Revelation 2:24. 2, 24, so that the word, as much as is still preached there, does not come back empty against Isa. 55, Itt.; partly also reveal who themselves publicly abhor the abominations and accept the better.... Luther, therefore, did not speak of the Roman Church itself, insofar as it is still the Church or insofar as it is the Roman Church, but of the papists or of the papist mob that has infected the Roman Church or of the Roman Church insofar as it is papist and teaches and professes the papist doctrine, worship and hierarchy. Of the latter he says that it is by no means the church, just as the disease is not the body itself, but only something that attaches to the body and infects it. Here belongs the distinction between the Roman Church and the Roman Curia, which the Protestant Estates made at the Diet of Augsburg.

1318.) So Luther wants to say that when he writes against the Roman church, of which the pope boasts, he does not mean the real Roman church, but the Roman Curia. Our opponents, who continue to misunderstand Luther in this regard, should take note of this! and which Luther highly recommends." (See: Isagog. in II. symb. p. 874. sq) -

Now Pastor Grabau goes with his own and further mocks our "un-Lutheran all-world church. He will thus only prove that as soon as it is necessary to grasp a concept distinguishably, he is unable to follow with his thoughts, and that he is no less blind about the true concept of church than the worst Römling, only that 1) he does not want to stand under any pope and 2) instead of the name "Roman" he uses the name "Lutheran".

(Conclusion follows.)

From East India.

Cudalore, April 4, 1857 To the Editor of the Lutheran,

Prof. Walther, Reverend.

Dear Professor,

The God of grace and all comfort be with you and with your work for the salvation of many souls. Amen.

From the last dispatch of "Lutherans", which I received, in No. 1 of the 13th volume, I finally find a solution to the riddle, which was once so wonderful to all of us, about the "Missourian pastors" who are supposed to have told Rev. Winkler that the Missouri Synod has for years been intent on destroying the Buffalo Synod. Since they themselves have already duly answered this and pointed to the weeks of birth, through which after eleven months the miraculous result was finally brought to light, I really have no reason to take up the matter again now. After all, every lie is corrected by itself in time, who can only wait for it, and this one I mean has already corrected itself. - Nevertheless, since the matter is at least new to me, in that it has only now become known to me, I do not want to fail to serve the truth in this, even in my small part, especially since I am so much involved in it.

When the secret, which had been kept secret for a long time, was finally revealed, I had not only left America long ago, but I was also about to leave Europe, in order to be separated from America by half a world. Thus, as far as I was concerned, there was no danger of responsibility to be feared, as one probably thought, and it could therefore be placed boldly on my shoulders. However, since Mr. Past. Clöter unfortunately did not go with me, and another person perhaps did not fit the matter so well, he had to be given the role of silence in order not to provoke his responsibility. That was, of course, a fine enough arrangement. But nothing is spun so finely that is not finally revealed. Mr. Past. W. probably did not consider that he would leave Mr. Past. Cl. much worse than even I

am. For if he lets him play the role of a listening

lind by silence, what would then be the conscience of Mr. Past. Cl. have a conscience, if he not only denies the fact himself, but also calmly lets me, who am supposed to have spoken for him as it were, deny it, without testifying against me, yes, lets me myself go to another world, and thus part from him for this life, without even punishing me fraternally! - Truly, Mr. Past. Cl. has no reason to thank you for the fact that Mr. Past. W. lets him slip through with mere listening silence, and thus only half gives the promised solution of the riddle of a plural 2c.

But since I have received a full half of it, it is time to look around for this one. And I will make it short. Even today I repeat my **"no" as** freely and gladly as I did before the venerable assembly of the Missouri Synod 2c. For I have **never heard, never known and never said that** in this Synod "for years it was considered a foregone conclusion that the Buffalo Synod should be brought to ruin".

I hope, dearest Professor, that you will allow this testimony a space in the "Lutheran". Of course, I would have preferred to send in messages from here, but I believed I could not omit this, lest my silence be misinterpreted in some way. I had to let the rest rest, of course, since I gladly grant the honor of keeping the last word to someone else. What is the use of keeping all our rights before men; does not God see our hearts? And He will bring all hidden things out of the light, on that day. That we may not be disgraced before Him, that is our concern!

By God's grace, I have been active again in the lowlands for 4 months, even though I am weak. Perhaps I will soon be able to send some news to my friends there, but for now my strength is too small and the work too much.

May the rich and gracious God bless you, dearest Professor, with your entire house. May He also bless your work and let our dear church take ever deeper root there and build itself on the unified foundation of truth, and also spread ever further for the glory of His holy name and for the salvation of many erring souls.

With heartfelt love and respect and with loyal greetings to you and to the dear brothers All I am

Your least fellow servant in Christo

Baierlein.

Little Hinz.

For the sake of the children, I will tell what an old preacher named Paulus Boccatus, who died here in Hermannsburg soon after the Thirty Years' War, in 1755, tells in his surviving messages about a ten-year-old boy named Konrad Hinz, whose father was a beekeeper in the summer and a butcher in the winter, and whose mother's name was Barbara. With this boy it was strange that he cried at the slightest punishing words of his mother, fell around her neck and with tears asked her for forgiveness, also vowed to mend his ways; On the other hand, when his father, who had become a drunkard in the wildness of the long war, maltreated and beat him most severely, which often happened in drunkenness, he never made a face, never shed a tear, but quietly and defiantly offered his back to his father as if his back belonged to someone else and not to him. Once the pastor visits the family, finds the father not at Hanse, but the mother sits and cries and washes the weals on Konrad's back with oil; Konrad, however, does not cry. The matter comes up and Boccatus asks the boy: but my son, why don't you cry when your father beats you and why do you cry when your mother rebukes you? Konrad answers: because father curses and mother sings. But don't your father's blows hurt you? He answers: one word from my mother does me no more harm than all the blows from my father, because my mother is right and my father is wrong. Afterwards it happened one evening that the father, half drunk from the slaughter, comes home, hears the mother already singing with her son outside the door, it is just the delicious song of Hans Sachs: Why do you grieve my heart, sorrow and bear pain only for the temporal good? Trust thou in thy Lord and God, who has created all things. Angrily he enters and maltreats the son, because the mother cries for him and this is an accusation against him, so the son must pay for the sin of the father. The boy suffers the blows and does not move, nor does he cry. Then the father picks up the battle cry and shouts in anger: "Boy, I'm going to beat you to death! Konrad looks at his father calmly and says in a loud voice, but quite calmly: "Do that, father, the sooner I will go to Jesus in heaven and have peace from you, and I will only rejoice that you will not go there and can no longer torment me. This finally struck the father's heart and with a trembling voice he asked the son: "So I can't go to heaven? No, father, you are drinking and cursing like the lansquenets. Then the axe falls out of the father's hand and he becomes quiet and calm. What the word of the boy has begun, the word of the father has finished.

Pastor by the grace of the Lord, and Boccatus writes under this story the word: the hearts of the fathers converted to the children!

Hermannsburg Missionary Journal.

Praying with the children. A story.

Two faithful school teachers who love the Lord Jesus with all their hearts and therefore also carry their school children on their hearts in intercession and not only teach them faithfully in the Christian faith, but also paint the Lord Jesus before their souls, cannot see any fruit of their effectiveness for a long time. The children learn something and return to discipline and order, but there is no change of heart, no breath of the living spirit in them. The dear men have often brought their misery to the Lord Jesus and cried for it, but it remains as it is. Then they seek counsel from a faithful pastor. He asked them: "Dear brothers, you pray for the children, do you also pray with them? Do you not just read a prayer at the beginning of school? or do you pray a memorized verse with them? but do you pray with them from your heart? do you take them there in school and put them on the heart of the faithful high priest Jesus Christ? And do you also take one child or another and admonish him fatherly and speak into his heart in private and bow the knee with them before the Lord Jesus, especially if the child has grieved the Savior and sinned and perhaps even had to be punished? And then tell the children the great deeds of God, not from the book, but from the heart with your mouth, both those which are in the Bible and those which are now happening among the Gentiles? The dear men fell silent, and after a while they said, "We have not yet done this, nor do we think we can. Why not? Try it once, life wants to see the child. The child wants to hear deeds, it does not only want to learn with the mind, the child also has a heart and the heart is the main thing. That's how Jesus did it, He hugged the children and blessed them. The teachers did it, they followed the faithful advice. They soon noticed that the children became something they had never been, they noticed that the children loved them very much, which had not been the case before, they noticed that the children listened as they had never listened before, they finally noticed that the individual prayer with the children and the individual exhortation were especially blessed, all the more blessed because this did not happen so often, because the number of children was great. Soon a great zeal for the conversion of the pagans is kindled in the children, and they are so busy, especially towards Christmas, they have something planned, such a mystery. The teachers see They are silent, so as not to disturb the children's joy and the secret, because they are good at it. Finally, Christmas Eve arrives. Some of the oldest school children come and ask if the teachers are at Hanse. They are at home. Again it lasts for a while, then the

whole school comes dressed and brings a fir tree into the school room and then they call the teacher and sing the song: Now sing and be glad. The teachers are happy, thank the children, pray with them and urge them to love the Lord Jesus. Then, thanking the Lord who made them experience this joy, they want to dismiss the children. But the children do not want to be dismissed yet, but tell the teachers that they are heartily glad that they have such faithful, good teachers who have taught them to know and love the dear Lord Jesus. But now they had also heard from them that the poor Gentile children were so unhappy because they did not know Jesus, so they wanted to ask them to send what they had collected so that the Gentiles could also get teachers and preachers, Bibles and primers and catechisms. The gold was a gold dollar that one of the children had received from America from a relative, the silver and the pennies they had saved up from what they had received from their parents here and there, Then they bring a sack of dried chamomile, a sack of dried lilac blossoms, a sack of mustard seeds, a sack of caraway seeds, a sack of dried lilac berries, a sack of rose hips, a sack of dried blueberries, a sack of peas, and another sack of beans. They gathered all this in summer and autumn, asked their parents to dry it, pulled the peas and beans and mustard seeds and caraway seeds on small garden beds, and as they did so, their faces beamed with joy and their little hands clapped with jubilation as the teachers looked with teary eyes at the spread-out riches. But the teachers thought they were in heaven, and so did the children. And the holy angels sang to them: Glory to God in the highest, peace on earth and goodwill toward men. Amen.

Hermannsburg Missionary Journal.

The light in death.

An old priest, a fierce fighter of the evangelical faith in the life of the body, sitting on the sofa, surrounded by numerous family, feels that something is happening to him. In broad daylight he cries out, "Give me light, I must die." As many burning candles are placed in front of him as there are in the house. He calls for light again. He is told that there are candlesticks and candles around him. "No," he cries, "not this light to die, another light I want!" and - dies. Shocking was the impression that the

children brought up in unbelief received through this. One son is currently a righteous member of the Lutheran congregation in Berlin, where Superint. Lasius stands.

A story for the platformists.

When once, during the public negotiations about the conditions under which peace was to be concluded after the Thirty Years' War, the reformed Brandenburg envoy requested that the reformed princes also be granted the right to reform and to exercise this right also against the Lutherans subordinate to them, and when the reformers at the same time claimed that they were affiliated with the Augsburg Confession and therefore demanded security under this pretense: The Lutheran Swedish envoy replied to the Brandenburg envoy: "As long as you do not try to reform the Augsburg Confession relatives, I will believe that you belong to the Augsburg Confession; but as soon as you do so, I cannot possibly believe that you belong to a religion that you wish to change and reform." - Thus it is also impossible to believe that those are Lutherans who now call themselves so, but want to change and reform the confession of the Lutheran Church, the Augsburg Confession.

The synod of Ohio western district was assembled at Lithopolis on the 5th of June and ff. day. On this occasion, the question was again discussed, whether the establishment of a church court in the manner "proposed" by Pastor Grabau would be in accordance with the spirit and principles of our church and would be beneficial for our local circumstances. The Synod unanimously answered in the negative. The *Lutheran Standard*, which reports this, states that the doctrine of the office, which the Synod of Ohio has at least tacitly (!) adopted so far, is the right middle between the hierarchical one of the Buffalo and the democratic one of the Missouri Synod. We cannot but declare here that there is no *juste milieu* between truth and error. We of the Missouri Synod, however, have no other doctrine of the ministry than that of our church, as it is unequivocally expressed in its symbols, further developed by our orthodox doctrinal fathers, and divinely and unshakably founded in Scripture. Few, of course, consider it worth the effort to examine our confession of this doctrinal point in its context. We ourselves have not learned this doctrine in the study room like a school lesson, but have won and carried it away as a precious booty in difficult hot battles of the soul, into which life led us, by God's grace.

How one put Americanism over evangelism.

Here is what we find in the youth friend of Mr. Pastor Brobst's in Allentown:

Last winter, a Lutheran preacher who preaches German and English visited a town in New Jersey where quite a few Germans live, and wanted to preach the Gospel to them in their native language. Since there is no German church in the town, he asked an English Presbyterian preacher, who is also a doctor of theology, for permission to preach German to the Germans a few times in his church. The doctor took this request into serious consideration, and finally he gave the following advice: "one should let the Germans go until they come to the English churches, and then they would be Americanized, which is very desirable, and therefore he could not allow a German sermon for the Germans in his church." - —

Why might the dear apostles not have waited until all the world knew the language of the Hebrew or Syro-Chaldee, but used the gift given to them to preach to everyone in his own language in which he was born?

The "Old Lutherans" in Cincinnati.

In an account of the German Protestant Churches in Cincinnati, found in the "Evangelist," a Reformed paper published in Tiffin, Ohio, in the number of July 1 of this year, it says, among other things:

The Old Lutheran Church is a flourishing, blessed, blessing-giving congregation. That there can be no talk of rationalism in it is self-evident, for what rationalist preacher would be ordained or tolerated in office by an Old Lutheran synod, and what Old Lutheran preacher would accept a rationalist member into his congregation? It is also a good thing in the old Lutheran congregations that in them the preacher does not need to weigh his words on the gold scale beforehand, whether they can also be tolerated by the ears of his listeners, whether he does not perhaps say a word too much, and in return is sent away as soon as possible with splendor. I do not mean this with regard to bumbling expressions, but with regard to the pure truth, which sometimes appears abrupt even without rags. For woe, thrice woe to the preacher who, for the sake of his belly or his family, must turn sour into sweet, and sweet into sour. In addition to all Christian activities and institutions that can be found in every Christian congregation, there is also a Young Men's Association in this congregation, whose main task is to provide pecuniary support for poor young men who want to

devote themselves to the service of the Gospel in the Old Lutheran Church during their studies.

What causes offence among the Old Lutherans is their abstract (!) spirit; may God give them the true spirit of genuine, sincere brotherly love, which bears all things and tolerates all things. Their number of members is about 70 males.

Thus an anonymous member of the Ohio Synod of the Northern District judges, as we read in the Lutheran Herald: "if Stecher treated the dispute in his congregation with so much arrogance as he brought to light in his article, then one should not be surprised if such a tale of woe came out of it, in which he himself suffered blows. In any case then no blow was lost as the one which fell down beside."

Now compare what the dear Pastor Stecher Nro. 19 and 20 of the "Lutheran" with this judgment, and we will be right when we claim that the above words could hardly have been written by a Christian, let alone a Christian preacher; for of the blows that a Christian preacher receives from an ungodly boy, "only those are considered lost who fall down next to him," assuming that the preacher had also made a serious mistake in his eleven,*) - that is not Christian, but just as crude and mean as ungodly and base.

From Baden.

The following is written by the dear confessor Eichhorn to members of one of our congregations who were born in Baden, from Durlach on May 16, 1857: "I am all the more pleased to be able to share with you the news that we have now obtained some ecclesiastical freedom from our dear Grand Duke. We are allowed to hold our church services freely and also to perform most other church functions; only we are not yet recognized as a church and one is more inclined to regard us as a sect, which we, as members of the true church of God, truly are not. Our striving, our pleading and praying is constantly directed towards gaining full ecclesiastical freedom and not to rest until we are again recognized as the Lutheran church which once flourished in the Baden land. Help us, dear brothers, to fight, to pray, to hope. The fact that you have returned with your dear parents to the church of your fathers is no small support for us in our ecclesiastical struggle, for it is a testimony to all that Baden hearts are supporting me in distant foreign countries for Lutheran truth and Lutheran faith.

*) What is demonstrably not the case with Pastor Stecher, who rather endured his beatings merely for the sake of Christ, which at the same time makes the above judgment appear as an attack against the one who says: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matth. 25, 40.

Church. If it is possible for you to awaken active participation for our poor parishioners, you would be doing our church development and the prosperous course of our parish an essential service! - —

General Teachers - Conference!

According to a resolution of the teachers' conference held last month in Chicago, a special conference will be held at Milwaukee from August 11, at which the reading book prepared for our schools is to be examined. All those interested in this important matter are hereby kindly invited to attend.

On behalf of the Conference

Theodor E. Bünger.

Chicago, July 15, 1857.

Receipts and thanks.

Received with heartfelt thanks from the laudable sewing verrin at Chicago for poor students 1 dozen shirts. 1 dozen pillows, 11 pairs of lower leg dresscr, 3 pairs of stockings, a bit of new stuff.

C. F. W. Walther, Pres.

81,75 received from Prof. Waltber to buy shoes acknowledged with sincere thanks
St. Louiö d. July 7, 1857 Konrad Moll.

With heartfelt thanks to God and the kind givers, the undersigned certifies to have received correctly through Mr. Pastor Hoyer in Pbilad:
From Mr. Friedrich Tramm 85.00. Unnamed 82.00. From Mr. Winnebcrger .81.00. Mr. Männling 81.00 Mr. Paulus 81.00. Unnamed 81.tX). From Jungfr. Margarecha Bohn 50 CtS. Ung. 50Cts- Also from Mr. Valsing to ColumbiaRoad at Fort Wayne 50 CtS. The faithful God richly repay the dear givers, temporally and eternally.
Fort Wayne, July 11, >57th Br. R- T r a m m.

With heartfelt thanks, the undersigned, through Mr. Pastor Hover in Philadelphia, certifies from St. John Nähvercin there 83.25; from H.n. Ph. Bohn 81.00; from Mr. Meyer in Keusingtvu 50 Ctö.; Unnamed 25 Cts.; Also from Mr. Schoolteacher Richter \$n Cold Mater Road 81.00. The faithful God reward the dear givers abundantly, temporally and eternally.
Fort Wayne, July 14, '57, Br. R. Tr a m m.

With heartfelt thanks against God and the lenient givers, undersigned certifies 813.00 to his support from the comm. of Hm. Past. King in Lafayette, Ja. to have received.
Johann Böker.
Fort Wavne, Ja. d. July 15, 1857.

With heartfelt thanks, the undersigned certifies to have received 50 CtS. from Mr. Past. Husemann to have received.

Heinrich Meier.

Fort Wavne in Jnli 1857.

With heartfelt thanks, the undersigned certifies having received 82.00 from Mr. Past. Köstering, 81,00 from Mr. Piepenbrtnk, 75 Cts. from Mr. Christopb Lepper.
Fort. Wayne, d. 15. Jnli 1857. Karl Böse.
! With heartfelt thanks, the undersigned certifies to have received 82.28 CtS. for his support through a Col- ecte at the wedding of Mr. Wilhelm Weber in Cleveland".

Hermann Heinrich Walker.

FortWapne the 17th of July 1857.

From the St. John's parish bell bag in Town Ablot, WiSe. 810,00

C. Piepenbrink.

Received:

a. to the general synod treasury:

Regular contribution of the community of Mr. Past. Brohm
in New York for the months of May and June 817.4"

for the general president:

from the congregation of Mr. Past. Roads 12,40 " Hrn. Past. Best in Palmyra, Mo. 1,00

b. to the Synodal Missionary Fund:

by Anton Bade in the comm. of Mr. Past. Flicke - - 1,00 " Werner Büchner 1,00

" Hrn. Past. Fricke collected in MissionSstunden - 5.85 " Parish in St. Louis 6 .15

„ the schoolchildren of Mr. Schullcbrer Noschke in

St. Louis "... 1,5<)

"Mrs. Sicfker in the community of Mr. Past. Sauer - - 1,00 " the congregation of Mr. Past. Hoppe in New Orleans 7,15 "" Zagel in MissionSstun-
the collected 7,50

„ Heinrich Nolting in the parish of Hrn. Past.

Zaget 2 ,00

" Ms. Hepper 2.0.0

" Wilh. Wipker 0,50

e. for the maintenance of the Concordia Cvllge:

from the parish in St. Louis 822,00

ä. for poor pupils and students in the Concordia-

Cvtlege and seminar:

from the congregation of Mr. Past. Nordmaun 8,75

Collection on the child baptism of Mr. Carlsen in

Grand RapidS, Mich. 2,60

on Billinger's child baptism there 0,25

of verDreieinigkeity parish inLttowaCo. .Mich. 2,06

" of the comm. of Mr. Past. Weyel for A. Selle- 3,00 " " " " „ „ Brohm in New York 3,21

F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 11th year:

Mr. Martin Zimmer.

The 12th year:

Mr. Martin Zimmer.

The 13th year:

Men: L. Noth, G- Damm, F. Dreyer, C. Dreyer, W. Jürgen, I. Langenfelder, F. Stvld, G- Meister, Ham- bäum, H. Beyer (50 CtS.), Roth (50 Ctö.), Past. Jubker, Past. Best (2 ex.), Wittwe Schuöler, Grüber(28,00)Past. Sauer(2Er.), F.Heine, F.Lomkenau, I.Wesel, G-Berthal, H. lilillS, M. Merz, Christine Hartmann, Frau Schraub, Jacob von der Au, N. F. Crecelius.

The 14th year:

The gentlemen: Heinrich Virkner and Joachim Birkner.

Get

n. to the Concordia College Building:

Collecte bei einem Familienfeste der Gedrüdcr.BraunS und ihrer Schwäger in Crete, Ill. - 8 3,54 von Hrn. Kruse durch Hrn. Past. Kühle, Rieh Sta
tion, Ill. 1 ,00

"Mr. Baierlein in Watertown, Wisc. 1,15

by Mr. Past. Guenther, Cedarburg, WiSe.: I.

Groth 81.00; C. Fink 83.00; F. Fink 85.00 u.

Milbrath 25 CtS. 9,25

by Mr. Past. Junge! and his congregation in Liver

pool. Medina Co" O. 22,85

by Mr. Pastor Hattstädt, Monroe, Mich: Mr.

Mutmann 81.15; L. Mathes 82.00; L. Engel- - berger 81.50; M. Strebel 81.00 5,65

by Mr. F. A. Bckel, Hermaun, DodgeCo.,WiSc. 4,0l)

" Hrn. past. uolb and his comm. in Sheboygan, Wöc. < 2g ,og

" of the congregation of Mr. Past. Jungk in Eisleben, Scott Co, Mo.: D. Noth 81.50; D. Bohn- hardt 81,20; W- Vardemfeld and Past. Jungk a § 1.15; W. Brockmeier 70
Ctö. 5,70

"d Gem. d.Herr. Past. Franke, Lafayette Co., Mo. 17.50

"d. Gcmr-d. Mr. Past. Fricke, Indianapolis, Ja. 31.00

" of the comm. of Mr. Past. Baumgart, Elkhorn Prairie, Ill: H. Biermann Sr. and H. Danke- meier a-85,00; Br. Böltger 75 CtS.-; H. Boß-' kamp 50 Ctö.; Past. Baumgart
81.15; Fr. Ger- - ding, I. Boje, H. Borrenpobl, H. Brockschmidt, F. Hiiscukamp, Fr. Borrenpohl, H. Twenheffel, W. Brockschmidt, L. Eckert, M. Eckert, W.

Maßmann, Wittwe Eckert, D.Hedemann a?2.00 H. Biermann jun. 83,1^h); Fr. Dirkröger, R. Kaiser, H. Smudde, H. Garling n 81,00; Fr. Dankemcyer and W. Hülskötter s. 84,00 53,40

"Mr. Immanuel Guenther, St. Louis, Mo. - - 5.00 " of the comm. of Mr. Past. Lraunmann in Adrian, Mich: A. Wagner 82.00; M. Langohr, M. Mulzer, I. Fluchrer, G. Schatzberger, I. Wagner, I. Ruppert a 81.00; D. Stell and G. Hol- zinger s. 81.25; G. Beiswanger and M. Braun s. 50 Cts, K. Liebermcister, M. Klein, S. Wissinger L25 CtS.; N. N. 86.00 18,25

" Mr. Dürfeld in St. Charles, Mo. 1,25

„ the Gem. drö Hrn. Past. Nordmann, Washington, D. C.: G. Emmert and A. Heitmüller 85.00; W- Hcuenschild 83.00; Bro. Stutz 82.50; H. Heitmüller, Bro. Freudenberger, Chr. Umhau, Mrs. Stepper, a. 81.15; E. Emmermann, Leonb. < Tauberschmidt u 81.00; W. Wikthafft, Mrs. Rosengarn, H. Keller a 50 CtS.

ZZ,69

„ to St. Louis parish, Mo. third payment, (long since spent) 1566.50

6. to the Synodal - Casse of the Western District:

by the Gem. of Mr. Past. Wunder, Chicago, Ill. 8 9.80 .

"of the ZionSgcm. of Mr. Past. Selle, Crete Ill. 6.25'

"of the JmmanuelSgem. d. Hrn. Past. Selle, that. - - 2,75

"of the Crucifixion of the Rev. Holls in St. Clair ,Cv.,Ill. 2,00.

from Drcieinigkeits Tistr. in St. Louts, Mo. 10.70 " JmmanneW Distr. in St. Louis, Mo. 7 .85

by Mr. Past. Best in Palmyra, Mo. 1,00

E. Roschke.

The following is available from the undersigned agent of the local Lutheran Central Bible Society

Altenburg New Testament.

The price is as follows:

the specimen, entirely in pressed

Leather bound

H1,75

the dozen ditto 18,00

the specimen, raw 1,20

the dozen ditto 12,00

/V" Postage for a bound copy is 53 cents.

Otto Ernst.

St. Louis, Mo,

Printing Office of the Lutheran Synod of Missouri, Ohio, et al. p.

Year 13, St. Louis, Monday, August 11, 1857, No. 26.

On the Doctrine of the Church.

(Conclusion.)

The main reason given by our opponents that we basically pay homage to unionist principles in the doctrine of the church is that we teach that "in an inauthentic sense, according to the Holy Scriptures, the visible entirety of all those who are called, i.e. all who profess and adhere to the preached word of God and use the holy sacraments, which consists of good and evil, is also called the church, the universal (Catholic) church. (Stand the book: "Voice of our Church" 2c. Page 70. 71.)

If this doctrine were really based on unionist views, then our opponents would not have to agree with us, but with the Holy Scriptures themselves, from which this doctrine is taken. For since the Scriptures also count the visible communities (in which not only true believers but also hypocrites and the wicked are found) as part of the kingdom of heaven on earth and call them churches or congregations (Matth. 13, 47. 48. 22, 2. 11. 25, 1. 2. 18, 17. Rev. 3, 14-18.), since the Holy Scripture itself calls such communities congregations or churches where heretics or false teachers rule, such as the Galatians (Gal. 1, 2. cf. 3, 1. 6, 4.) and since the Holy Scripture in general explicitly testifies that there are also heretics, false prophets, schisms, and false teachers in the church, and sects, even the Antichrist himself *) (Acts 20, 29. 30. 1 Cor. 11, 18. 19. 2 Thess. 2, 3. 4. 2 Pet. 2, 1.): It is irrefutable that, according to the Holy Scriptures, the universal or Catholic Church in the non-actual sense - for the Catholic Church in the actual sense is the invisible totality of only the true believers - extends also over such communities where God's Word is not openly circulated in full sincerity, provided that, as Luther says, "the Word and Sacrament are not denied and rejected, but both remain essential;" In short, it is undeniable that, according to the Holy Scriptures, the general church is, in the non-genuine sense, the visible totality of all called and baptized Christians.

Our orthodox fathers, who so childlike simple-mindedly followed the holy Scriptures and were not influenced by any favorite notions or dishonest ab

As is known, in the Baden religious discussion between Jacob Andreä and Pistorius, the Lutheran who had fallen away to the papists, the main question was whether there were heretics in the Catholic Church, which Andreä, the great Lutheran hero of the faith, answered with the following statement: "Among the weeds are not only unruly people, but also heretics. And Paul expressly wrote (1 Cor. 11, 19.): There must be heresies among the Corinthians, so that those who were righteous would be revealed. There were certain heretics in the Corinthian church who did not believe in the resurrection of the dead. Therefore it is evident from the sayings of Christ and Paul that in the true apostolic and catholic church there will be heretics until the last day." (Epitom. hist. eccl. Centur. 17. ant. L. Osianäro. p. 1077.)

For this reason, our opponents, who suspect unionism in this doctrine, may first try to come to terms with our fathers before they try to make us unionists because of our agreement with them. To cite only a few relevant examples, Gerhard writes: "The church is called catholic primarily and originally with respect to the elect and saints, insofar as it includes in itself all true believers in Christ, that entire mysterious spiritual body whose head is Christ. And this is the original and proper meaning of this word; in which way it is also taken in the apostolic symbolum, when we say: I believe a holy catholic church, where the word ""I believe"" obviously indicates that the invisible church is spoken of, which is also proved by the attached predicate of holiness. . . But because the elect and true believers are not apart from the multitude of the called, but are above in the multitude of the visible church, in which there are also hypocrites mixed with them, in a subordinate sense, and consequently the visible church of the called is also the catholic." (Loc. de eccl. § 151.) Gerhard's contemporary, Georg Zeamann, professor at Lauingen, later superintendent at Stralsund, who for the sake of his polemics against the papacy wrote for a longer time

According to place and time, both the visible and the invisible church are divided into the general and the particular church. The general invisible church includes all orthodox believers and the elect, who have lived from the beginning of the world and are therefore partly already in heaven, partly still on earth and will be until the last day. To the particular invisible church belong only those who still fight on earth among the wicked. The general visible church is the whole body of called Christians; the particular visible churches, which have been gathered in certain places at certain times, as the German, Dutch, French 2c. churches . . . Since, as indicated, the true Catholic Church is now spread out in the New Testament through all particular churches, where they are to be found again and again on the whole earth, and thus cannot be found apart from the assembly of the called, the Catholic Church sometimes refers to the whole body of Christians called and baptized throughout the world by the Word of God, and thus to the whole of Christendom or the Church of the New Testament, in a broader sense, which, by such a Word, is catholic and not only separated from the Church of God: Catholic, not only from the church of the Old Testament (as which was *ordinarily* gathered only in the Jewish people), but also from every particular church, as from which the Catholic church is gathered. For just as all the parts taken together make something whole, as the four parts of the world Asia, Africa, Europe, America make the whole world: so all the particular churches taken together make the whole Catholic Church. If, however, by the Catholic Church is meant the whole visible body of called Christians, and thus *totum system ex ecclesiis particularibus conflatum*, this is done *synecdochically* on account of the nobler part, namely the orthodox and elect Christians who are in the visible churches. In which sense also the whole multitude of baptized Christians is called the holy people Dan. 7, 21, item the army camp of the saints and the beloved city Rev. 20, 9, because of the noblest members, who are holy among the mixed multitude." (p. 183. 230.) Finally, Valentin Ernst Löscher even calls the church of the called the bride of Christ. He writes: "Thirdly *) also the whole visible Christianity spread out through all the world, as far as it still maintains unity in faith in the most necessary main parts/is called Christ's bride in general ecclesiastical understanding." (S. "God Dedicated Samples." 3rd part p. 172.) One sees from this, our opponents, who neither consider the visible church of all called for the Catholic

Previously he had shown in which sense firstly every believing soul and secondly the invisible church is called the bride of Christ. The Lutheran Church, in the broader, non-proper sense, nor the invisible church of all true believers for the Catholic Church in the narrower, proper sense. The Lutherans, who recognize the visible Lutheran Church as the Catholic Church alone, apart from which there is no salvation, not only depart from the teachings of the old orthodox Lutheran teachers, but also separate themselves from those who a hundred years ago fought against the Pietists, whose true descendants they would so like to be considered.

One of our opponents' excuses, which has already been sought several times, is that the called are either understood to mean all who have ever heard anything of God's Word, thus also many, if not all, Gentiles, Jews and Turks, or only those who have accepted the pure, unadulterated doctrine and are therefore gathered around a true-believing preaching ministry. But they are lazy fish. Our ancients, when they speak of the church of the called, mean neither the one nor the other; they obviously mean the whole of baptized Christianity. Thus, for example, Musaeus writes to the Jesuits of Hunnius: "In the locus of the church he disputes at length about the extent of the church, of which he substantiates by many reasons of proof that the same (extent) extends on earth as far as the multitude of the called extends. By the multitude of the called, however, he understands all the multitudes of the baptized, and admits that in them there are also heretics, because they are baptized and by virtue of baptism are in the church, although they are not of the church. According to him (Hunnius), therefore, all the clusters of the called, scattered throughout the world, constitute what is called, by means of a synecdoche, the general church." (S. *Tract. de eccl. P. II. p. 95.*)

It cannot be otherwise. The general church must extend as far as there are real members in the body of Jesus Christ, who actually make up the church. But wherever there are called ones, there are also chosen ones or true believers. Just as every visible church, including the visible particular church of orthodoxy, bears the name of the church by way of a synecdoche, precisely for the sake of the true Christians in it, *) so too does the general visible church. If, for the sake of the many unbelievers, one did not want to grant this the name of the general visible church, then one would have to make a distinction from the general visible church.

It is absolutely wrong to claim that a group of people consisting of good and brooms is called church only for the sake of pure doctrine. The church is not the word of God, but an assembly of people who believe in it. The church is recognized only by the doctrine of the word of God as its distinguishing mark; but just as a field is called a wheat field in spite of the weeds on it for the sake of the wheat, and just as a ring is called a golden ring in spite of the admixed copper for the sake of the gold of which it is made up, so a crowd of people is called a church in spite of the admixed hypocrites and evil men for the sake of the true believers who are among them and who are actually the wheat and the gold of the church alone and constitute it.

And whoever does not want to admit that the visible general or catholic church extends as far as there are baptized people, and wants to limit it to the boundaries of the visible Lutheran church, must either nonsensically assert that there are no Christians anywhere who can be saved except in the visible Lutheran church, or that there are Christians who can be saved also outside the church. The Grabauists have made a new attempt to escape this either-or, but this attempt only shows that they feel trapped in it like foxes in iron. They say this: although they teach that the visible Lutheran church is the holy Christian church, apart from which

no one can be saved, they by no means deny that the true Christians among the sects are also saved, for these belong to the visible Lutheran church, in that they confess the right doctrine in the midst of the sect and adhere to the right sacrament, and thereby become visible as members of the true visible church. Whoever thinks that the Grabauists taught Lutheran doctrine about the church, apart from which there is no salvation, knows the Lutheran doctrine as little as those gentlemen claim to know it. For the question is not whether these are also Lutherans who, for example, in the midst of the papacy in small assemblies, have, confess, and use Word and Sacrament unadulterated, that is, that by which the Lutheran church is revealed and recognized as a true believer; for this is self-evident. The question is rather whether also such souls in the sects will be saved who do not have the pure Lutheran doctrine and the unadulterated sacrament of the altar, by which the Lutheran church reveals itself as a true believer, and therefore do not confess nor use it, but are preserved by certain main truths of the gospel, which the sects also still have, in a way known to God alone, and are preserved in grace and in the saving faith. If the Grabauists do not admit this, their doctrine of the church, as it has always appeared, remains a miserable more than papist church-riding, whereby the church is put in the place of the Savior; for even the papists count many outside their church at least to the soul of the church and let them be blessed, although, as they say, they do not belong to its body. If, however, our opponents admit the Lutheran doctrine referred to, then their doctrine of the visible orthodox church, outside of which there is no salvation, is naturally over; for whoever would say that one cannot be saved outside of the visible Lutheran church, and at the same time would admit, as our old Lutheran teachers did, that God also converts souls through the corrupt preaching ministry of the unbelievers and gathers a church for himself, *) cannot be helped by reasons, but only by medicine.

*) Gerhard writes, for example, r "Die reine Predigt des Wor

Your pretense that our doctrine of the visible general church is based on unionist views, leads to false union and strengthens the unionists in their unionism, is brought about by our opponents only by accusing us of teaching and believing that the general church is the summary of all sects as such. But we have already repeatedly testified that we do not count any sect as such to the general church, but only the church of true believers hidden in the sects or the sects, as far as and insofar as they still find churches, thus as far as and insofar as they - are not sects. If we speak, for example, of the Roman sect or of the Papal Church, we understand by it those who are followers of the Pope and his fundamental errors and reject the doctrine by which alone one can be saved; and if we speak of the Reformed sect, we understand by it the community of those who wholeheartedly adhere to the fundamental errors of Zwingli and Calvin, who wantonly blaspheme and fight the truth, and who are therefore not Christians. These sects may well find their way into the church, but they are not churches and therefore do not belong to the general visible church. If, on the other hand, we speak of the Roman Church or of the Reformed Church, then we understand by this the true Christians who have chained the followers of the Pope, Zwingli and Calvin to themselves and hold them captive, who out of weakness do not recognize the true doctrine and therefore also out of weakness do not outwardly join the true visible orthodox church, but also do not blaspheme the truth. They are like those 200 subjects of David whom the rebel Absalon had chained to himself and who went with him, but of whom it is said: "But they went in their simplicity and knew nothing about the matter." (2 Sam. 15:11. cf. Revelation 2:20-24. "Who have not known the depths of Satan.") These righteous Christians among the Papists and Reformed alone are what we mean, as I said, when we speak of a Roman or Reformed church that also belongs to the visible general church. As often as we speak of the visible true-believing church, we separate in our thoughts the hypocrites who only speak the pure confession in it, so also, when we call a visible community of false believers the church, we exclude all those whose error does not admit the true faith in Jesus Christ. And far be it from us to declare that it is indifferent whether a person belongs to the visible, rightly

The purity of the word keeps the same step with the purity of the church. If the preaching of the Word is pure in all parts and free from error, the church will also be pure. If certain errors are added to the preaching of the heavenly doctrine, the state of the church begins to be more corrupt, but it does not immediately cease to be a church. When the preaching of the Word ceases completely, then there also ceases to be a visible church. Therefore, a distinction must be made between the pure and uncorrupted state of the church and the partially corrupted state of the church. For even under a corrupt preach. amt of the visible church, a church of the elect can be maintained." (*Loc. de eccl.* § 143.)

We say rather, whoever recognizes error and yet retains it, or whoever recognizes the error of the church in which he finds himself and yet professes it, or whoever knows which is the only orthodox church and yet does not profess it, He is indeed in the church as a baptized person, but he is not of the church and does not belong to the church, but is a willful sinner and is in a damned state both with his confession of error and his denial of the truth, just as he who lives in obvious sins and vices.

However, since we have already spoken extensively about this point in this paper, we take the liberty of referring the worthy reader to it, if the gossip of our opponents should have filled him with the suspicion that we are basically friends of the Union, which assertion, of course, can be nothing but a ridicule for those who know the history of our struggle so far. We would like to refer to a sermon which we held in 1852 and which was published on request in number 7 of the 9th volume of the "Lutheraner". It deals with the following subject: "Why should and can the belief that the true church is actually invisible and scattered over the whole world not tempt us to leave the orthodox visible church" Our answer, which is explained there in detail, is: "Because those who want to belong to the invisible church have a double obligation: 1. The duty to separate themselves from those who falsify God's Word and stubbornly persist in their errors, and 2. the duty to keep to those who faithfully abide by God's Word and confess the true faith purely and loudly" Whoever wants to hear the voice of our church in its best days, to which our entire synod has publicly and solemnly committed itself, will find the same in our book: "The Voice of Our Church in the Question of Church and Ministry". In it, the 8th thesis reads as follows: "Although, where God's Word is not preached completely purely and the holy sacraments are not completely dedicated to the unity of the church, God is not pleased with the unity of the church. Sacraments are not administered completely in accordance with the institution of Jesus Christ, God gathers a holy church of the elect, if God's Word and Sacrament are not denied, but both remain essential: nevertheless, each one is bound in his blessedness to flee all false teachers and to avoid all unbelieving congregations or sects, and on the other hand to profess the right-believing congregations and their right-believing preachers and to keep respective, where he finds such."

Extra ecclesiam nulla salus!

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(Submitted by Pastor Kalb.)

About the association.

The high word of the holy apostle. Apostle: "Be diligent to keep the unity of the Spirit through the Bond of peace" Ephes. 4, 3. can often be heard these days, often rightly - to encourage in the holy earnestness of fervent love to seek and promote the union of all sincere hearts in the truth; but still more often wrongly applied - to make the reckless willing and

ready to quickly fir and finish "a concordia or union fabricated or colored, which makes all disunion, "which is bad and evil, only a hundred times worse." It is said that this is

a peculiar sign of our time, a certain tendency to unite the separated. (At the same time, it is also useful to remember how times change). It is said: Everything concentrates. Everything gathers; everything strives for the least. Nnn, it is true that every time has its own peculiarities, and it should sometimes seem strange how one thing follows another. There was a time, for example, when it was regarded as the highest disgrace, and when it was cried out as old-fashioned ignorance, if a Christian dared to piously confess the faith of his heart in a childlike manner: the Bible is God's word; there is a triune God and also a devil; Christ, the Lord, is true God and true man. That is, thank the Lord, now pretty much over. There came another. Lutherans who courageously testified against the false union, because not the doctrine and the right faith, but the church constitution and the ceremonies should establish unity in the spirit, were showered with all shame, with insult and scorn. What is it now? - The union has faded, fallen asleep and smells, st - already. That is generally noticeable. - And how long ago was it that Lutherans, who were serious about confessing the whole truth - the jewel of the Lutheran Church - and to act accordingly, were exclaimed to be too narrow-minded, too exclusive? But behold, it has already changed quite a bit. Who would have thought it? - Now it is no longer a disgrace to be called a "right" Lutheran; the otherwise so popular insult "Old Lutheran" is no longer heard so often; everywhere it is stirring; one preaches of the return to the symbols; yes, who should believe it, if it were not in fact so - the most nail-biting thing in our time, the most wondrous change: Here and there one hears voices, according to whose judgment everything seems to turn upside down, everything completely reverses and turns! The Lutherans, who before were praised as too strict, unloving and condemnatory, and who knows what else, the same Lutherans are now already being judged here and there as lukewarm and lax; the previously "exclusive" ones, they must, whether they like it or not, be the right Union men, and of course, the previously lukewarm and lares, the right flush, perfect Lutherans. Here and there something like this can be heard and we should not be surprised - since here in this country in particular the time and what it brings roars wildly along with steam-powered wings - if it is not at all lukewarm with this prodigy of the latest

time there would be a general shouting and screaming. What will it become? - You will hear it well enough then, - a more glorious, more perfect, an exceedingly Lutheran Lutheranism; a Lutheranism - far beyond the old Luther, I fear - also beyond - the old Bible. Well, we can expect it. The best thing is, who in such time and its changes has the one, the precious thing - the firm heart Ebräer 13, 9. Yes, the fight against all false teaching is certainly the hardest and the jewel is certainly the best: the firm, the certain faith! Let heaven and earth shake, faith clings to its Lord. Let sin, the law, the world, hell and the devil rage, yes, when "his heart said a loud no," he confidently cries out, "let his word be more sure to you. Where such is, love follows. There is peace and joy, if not in feeling, yet much more certain - in word and faith; there one stands firm, no matter how it may change, and speaks: (Ephes. 5, 6.) "Send yourselves into the time," to which one (because what merely the time and its "fashion", its train so brings with it, is usually not much good) still thoughtfully adds "for it is evil time." Does it mean: "halt", dear friend, you are, or shall I say, the ""Lutheran"" is therefore against ""the trend of our time""? against the striving for unification? Yes, yes, the formerly so-called "old Lutherans" are not really serious about unification after all; that's why they can't stop "judging"; one attacks here, the other there; that's probably why they lack the wisdom to have patience with the weak, that everything should be fixed and ready, good and right, as if in an instant! - What is the answer to this?

Right Lutherans are very serious about unity in the spirit. And this teaches many things. - —

Right Lutherans, we say, i.e. right, true, believing Christians are so serious about right unity; they teach, punish, counsel; they pray, sigh, cry; they hope, bear, endure - in sum, they strive for it with all diligence. And this they do, - this is what we want to emphasize - not according to "the march of time", but by the Holy Spirit; this they do not only now, they do it always, constantly, that is, they have done it ever since they became true Christians and continue to do it as long as the Spirit of grace and prayer dwells, rules and reigns in them. How could it be otherwise? - Where one Spirit lives and reigns, should one body be divided? Where everything is what Ephes. 4, 4. and 5. is: one hope of the profession, one Lord, one faith, one baptism, one God and Father of us all; who is over us all, and through us all, and in us all? - The holy earnestness for true unity teaches the true Lutherans, the true children of God, many things. They know and recognize - according to the first petition - in what right unity consists, namely in the "first and above all others" that God, the Lord,

that his word be taught purely and truthfully, that people believe rightly, and that they also live holy and godly lives in love. They know and recognize - after the 2nd request - which are the right means to achieve this, namely that one prays diligently, sighs, laments, as also Jeremiah did (Jer. 9,1.). They know and recognize - after the 3 request - what a hot battle it costs in the work and how not small and powerless enemies, but the devil himself, the devil's kingdom, the world and their own corrupt flesh, their arrogance, conceit, pride and pride 2c. oppose it. Should such Christians with such earnestness for this work not often experience that it is always necessary to fight, to struggle and to watch, - so that the hearts of all may be kept in right unity, the weak carried with patience and all, all may be more and more rightly built up in one faith and rightly kindled and more and more intimately united in one love, the heartfelt - brotherly one? - —

Yes, it is certain that where such a spirit reigns, there one is for the right unity, the united test in the spirit, and one seriously shuns the false unity, the unity in the flesh, the unity in lies and hypocrisy; there one knows and needs the right means to the right unity and seriously shuns all false, useless ones, which make the evil worse and, under the appearance of unity, only vain Babylonian confusion; Yes, even more, one knows and comforts oneself with the success that God bestows on the work of unification; one knows and believes that the true church, holy Christendom, is rightly united in faith and then also in love, and - thus remains, while the world is and remains - world: the world is and remains - world, the devil's kingdom.- Would anyone else like to ask: Tell me, do all the formerly so-called Old Lutherans have such a sense and such an earnestness for unity? - Answer: All, all who are true Lutherans, i.e. true Christians. Well, may we also ask? It would be this: who would still want to bear the name of a true Christian, a faithful Lutheran, and would still willingly resist the work of unity? but if all want this, who then is the best teacher - NB. according to the Holy Spirit - to teach such unity in our time? Spirit- in our time for such work? - Answer:

Dr. Luther - the greatest teacher of our time. Let him who wants to learn, learn from him the right diligence and the way to unity. - —

This will soon be said. How easy it is to praise the old Luther! One can also prove it. Luther lives in his writings. It would be much better if all would take up the mantle of our Elijah with Elisha, if all would practice with joy and zeal in the writings of Dr. Luther, then everyone would also experience how thereby all evil spirits, the spirit of arrogance, conceit and pomposity, the spirit of discord, hatred, envy, the spirit of splinter judgement and of verbosity and still so many others are so powerfully driven out and - the holy and pure one,

the true and fervent, the right spirit moves in to the right unity. But we cannot refrain from criticizing the old Luther a little bit more after what we have said about him. For today, it is only necessary to prove his holy, great seriousness for the right unity in the spirit,

despite all opposition, with a few testimonies of his mouth, his pen, his heart. We believe that no one will contradict him, indeed everyone who knows him will say: "That is how it is and no other way", when the holy man of God writes of himself: "I am a sincere man, I cannot pretend anything less than myself, but what I write in this matter (of the Sacrament), I write from my heart. I ask you, dear sirs, not to doubt this and to indicate this to yourselves, that I act without any falsity" 1). *). Sincere, without all falsity, serious, brave, true - so was the old Luther, but, - but also often too coarse, often even too sharp, too hot, reckless, so that even in his time many complained, probably not without reason, that he hindered the course of the Gospel by such and repelled many who otherwise accepted it well. This is the opposite of what we said above. How can one save the old Dr. Luther in this? - Only one answer follows and not ours, no, listen to the princely thoughts of the old Elector John Frederick, whose words should be well considered and understood. He says: "Dr. Martinus has a peculiar spirit, which does not allow him to be measured in this, nor in any other way, he has also undoubtedly not used these bad words without special cause, so he is especially aroused against the papacy, that he should push it to the ground and his opinion is not to convert the papacy, as also not possible, therefore good words are not necessary for him. His opinion is directed to reveal it in such a way that everyone becomes aware of the abomination of the papacy and knows to beware of it" 2). That is enough. Dr. M. Luther, he is and remains the sincere man for true unity; yes, notice it, for true unity in holy fervor for the honor of his God - against all lies and deceit of the devil. Behold, how did he exclaim when he was taken away sick from the Convent of Schmalkalden in 1537, February 26, and was now driven out of the city more as a dying than a living man? "When he was out of the city, he turned again against the same and said: *Implent vos deus odio Papae!*" 3) and O. Schleupner says: "This enmity against the papacy the blessed man of God, Dr. M. Luther, wished *Anno* 1537 at Schmalkalden to all faithful teachers" *). Who does not know how he likewise fought mightily in the Lord's power against the Sacramentarians (our Reformed today)? It is enough to remind only of the few things that were said in 1529 at the religious discussion (*Col.*

*) The small numbers point to the end of this essay, where the location of the citations is recorded.

loquium) at Marburg: "Luther had from the beginning the words of our Lord Jesus: This is my body, written before him on the table, as his certain firm ground" 5). And to the other profound word: "He further said to them: You have another spirit" 6). There is a difference between believing the Bible through the Holy Spirit and believing it according to the wisdom of reason. But if one considers the chosen instrument of God in the holy fight against all false teachers, all enthusiasts, then we think that every true Lutheran should keep such sayings of the high man of God in his memory and in his heart, as he says: "Have no doubt, if you deny God in one article, then you have denied him completely! 7). "If they believed earnestly and from the heart, . . . they would know also that One Word of God were all, and again all God's words One!" 8) and that: "Cursed be the love in the abyss of hell, which builds with damage and harm the doctrine of faith, to which all things are to give way, be it love, apostles, angels from heaven and what it may be" 9). This Dr. M. Luther, who so powerfully testified, a true Gideon of the Lord, against the superstitious papacy, the rational sacramentarians, the spirit-driving enthusiasts and all false apostles of love and unity, it is he who had a heart full of fire and ardor for true unity, as easily as no other, who teaches most gloriously about it - what it is, what it consists of, how to attain and maintain it and what it helps; it is he who also in his life presents the most splendid example of this - just read everyone the history of the Wittenberg Concordia (Anno 1536) and especially Dr. Luther's letters which he wrote before and after the conclusion of the Concordia; - it is he who also teaches best with his word and lovely example how to deal with weak brethren (think only of his behavior against the Moravian brethren), yes, in sum, it is he to whom in our time, of which it is said that it strives for unification, in our opinion everyone who is holy serious about it would not go to school without great benefit, every Christian who wants to pray sincerely: Your kingdom, Lord, come! every preacher who must once give an account for himself and his hearers also in this piece, every newspaper writer who scatters the seed of discord among such great multitudes, or helps to awaken holy desire and heavenly fire to concord, every teacher and professor who is either such "as contend for the word," or holy zealots for the Lord's honor, and true prayers of the 133rd Psalm: How fine and sweet it is that brothers dwell together in unity 2c.

From Dr. Luther's Holy Seriousness to Unity in the Spirit.

From the mentioned letters of the man of God some passages are to follow here; not for the proof of the above - because that believes nevertheless

The author is not only a good example for us, but also an example of the depth, greatness and fervor of such seriousness. He once wrote: "Experience has taught us almost well what disunity means to the church (unfortunately!)" 10). He was like us, he knew well the damage of the contradiction. In another place he says: "Beforehand I want to have asked quite humbly, would you provide for me, as one who also means it with heart and what serves the promotion of Concordia, as much as I always can, shall not be lacking in me: that God knows, whom I take as a witness on my soul. For the discord has neither helped me nor anyone, but has done harm to many, that certainly nothing useful nor good has been hoped for in it, and still is" 11). Yes, Christ must be a fable to him who is not so saintly serious about unity. "Farewell and pray for us," it says at the end of a letter, "and do not doubt that Concordia is also dear to our hearts, unless we want to consider our Lord Christ a fable, for the sake of which I, as one of his unworthy confessors, have suffered so much from the devil and the world, and still suffer so much cross.) Notice, he himself made the proposal for a verbal meeting with the adversaries (vid. 13) and confessed that "he himself would like to be there" 13), yes, that he would "hold himself ready to come at any time" 13). But even more, listen to how he writes: "I say this so that you do not think that there are no minds among us that are inclined to harmony: yes, everything that may seem to hinder the same, I want to let it happen at your command and pronouncement and am ready to clear away everything, to change, to do and to suffer. For I also desire to be found at least a faithful (where I may not be a wise) servant of Christ and His Church" 14) In another place: "For I, who am now gray, old, quite worn out, and sick of everything, desire nothing but that such harmony, if possible, should come about before my passing" 15). Yes, I)r. Luther invokes such his sacred. Who may, who dares to repeat such a thing to him? - I have received your letter with joy and assure you that I long for and desire harmony as much as I see that you do. Let him be a witness and a judge, whom no one will touch! Therefore pray to the Lord God, as we do, that unity, which is quite acceptable to God, may proceed more and more

happily and finally come about completely. If I am lacking **or hindering, God do not have** mercy on me. I would like so much that the peace of the churches would be restored before my end. I write about this to the servants of your church" 16). Oh, how often this "sincere man" promised everything in these letters,

To suffer and do everything gladly, so that unity would come about! Of course, he always distinguished himself according to the doctrine, to which "he often and much used to exhort" "the doctrine of life". "The doctrine is heaven, the life is earth" 17). But he also said: "If they leave us the word whole and unchanged, we are ready not only to have love and unity with them, but we offer to be their servants with all our heart and to do everything they want" 18).

This Dr. Luther, who could rightly say: "I know ... that many offences arise under the name of the Gospel, and everything is attributed to me; but what shall I do? 19) How diligently did he not pray for this work of unification, how did he not so earnestly exhort all others to it? e.g. in your letter to the council of Ulm it says: "Grace and peace in Christ! Honorable, prudent gentlemen,

good friends! I have received your writing, and have heard all of your thoughts on Concordia, and will also send this to my most gracious Lord, and H. C. F. Gn. will probably let it go on to where it should go. May our dear Lord Jesus Christ grant His abundant grace that the Concordia may be faithfully and thoroughly confirmed in all. Amen. Please, for God's sake, let Eur. Ehrb. want to persevere and create with you, both preachers and other subjects, that they help with all diligence and prayer, and resist Satan, who would like that your must be wrapped in old skins, that everything would finally become worse, and that both must and skins would be torn and spilled. May God resist him and accomplish the work he has begun. Amen. 20) But finally, here is a whole letter of Dr. Luther to the preachers of Augsburg, which reveals the whole heart of Dr. Luther and his deep, great seriousness for the promotion of harmony most deliciously. He wrote: "Grace and peace in Christ! With what great joy I receive your letter, dear brothers, you should rather hear from the living letter, which is your Dr. Gereon and Caspar Huber, than from this dead letter. For nothing more joyful has happened to me the whole time of the resurrected Evangelii than that after the miserable discord I can finally hope for, even see, a Concordia. For Dr. Gereon's report and your letter prove that now my wound, that is, suspicion, is healed to such an extent that no scar remains. Therefore I ask you through Christ, who began such a work in you, to continue and persevere in this fruit of the Spirit. Let you also show yourselves with such heartfelt and righteous Christian love toward us, as we receive you with right love and faithfulness; and be sure of this in Christ, that you may not impose anything on us, which we do not willingly do with pleasure, and even want to suffer, to confirm these Concordia. For if these

Concordia is obeyed, I will catch with joyful tears: Lord, now you let your servant go in peace. For I will bequeath peace to the church, which is the glory of God, the punishment of the devil, and vengeance on all enemies and abominations. - Christ reign and accomplish this work with you, that my joy may be complete, and that after so many crosses and hells I may attain only a happy dying hour, amen. Pray for me as I pray for you.

July 20, 1535.

Martinus Luther,

Yes, God, the Lord grant us such salvation and a happy hour of death. Amen.

-Ho

1. reform. Geschichte von I. F. Roos II. 34.-2. Roos II. 749. -3. D. L.'s Werke; Walsche Ausg. 24, 205.- 4. ibid. 24, 295. note- 5. Lutherbuch p. 114. -6. ibid. p. 112. - 7. Walch P, 26.56. - 8 u. 9. ibid. 8, 2655. - 10. ib. 17, 2567. - 11.16. 17, 2595. 96. - 12. Roos II. 177. compare Walch 17, 2523. - 13. Meurer Luther??e> den III. 113. - 14. Walch 17, 2522. - 15. ib. p. 2523. - 16. ib. p. 2524.17. ib. 8, 2661. -18. ib. 8, 2670. - 19. ib. 17, 2714. - 20. ib. 17, 2585. 21. ib. 17, 2510.2511.—

(Submitted.)

Mission Festival in Collinsville.

Having barely arrived in St. Louis on a vacation trip, I received an unexpected invitation, which surprised me with joy, to take part in a mission festival in the nearby, friendly town of Collinsville. You can imagine, dear reader, that I, once placed on the mission field by God Himself, did not look askance at this invitation, but rather accepted it with great joy. For as much as it must be said and testified against the way of doing the missionary work, which is mostly popular and customary in our days, as a half- or wholly blessed, humanly eye-catching, self-satisfied work groaning with glory, and as much as this wrong way exerts an influence on the missionary festivals of the usual kind and finds its unmistakable expression in them, every true Lutheran nevertheless cares far too much about the work of the mission. However, every true Lutheran has the work of the mission much too close to his heart not to seize every opportunity to really help promote it with joy and thanksgiving to God, and with the completely different and correct concept that his church has of this work, he does not doubt in the least that it is capable of celebrating true and proper mission festivals that correspond to the purpose of the holy cause. And behold, not only did the aforementioned lovely feast give factual, irrefutable proof of this, but it was also crowned by the faithful God and Savior of His poor human children with such visible blessings that I cannot deny you the pleasure of making you a fellow member of our feast joy by briefly describing it and sharing that blessing with you.

As early as Saturday afternoon, we headed for the festival site, which is about 15 miles from here on the opposite bank of the mighty Mississippi River.

and where, as you are probably already aware, a Lutheran congregation is growing under the faithful care of our first brother, the honorable Rev. Roads, is greening and thriving. Light clouds passed over our heads as winged harbingers of a soon to be completely bright sky, and tempered the heat of the blazing sun's rays. So we rolled in a comfortable wagon past a mirror-smooth lake through the wide, extremely fertile plain, which extends to the undulating hills covered with thickly leafed trees and lush greenery, which, often at quite a distance, border the river valley of the Missssissippi, and may once have been washed by its proud waves. After a few hours of walking, we reached these lovely heights, and drove up and down the hills under the cool shade of the trees, until we saw the near goal of our journey lying in front of us, not a little pleased to hear that the first, white church tower that waved at us was that of the Lutheran church building, which immediately stood out in lovely outlines among the homely houses and green trees of the friendly little town. I don't need to tell you that we found a warm welcome in the hospitable parsonage, which was partly hidden behind a spacious schoolhouse.

Already, festive guests from here had hurried ahead of us on a nearby railroad, others had been in our wake on light wagons, but most of them were not expected until the outer morning. When it finally dawned, bathed in the gold of the setting sun, and a cloudless, deep blue sky smiled softly down on the festive little town, and cooling breezes moved the golden seeds of the ripe wheat fields and the proud heads of the lush corn plants and the green tops of the trees back and forth, and with the morning freshness wafted to us the hope of a cheerful day, there was great joy. Soon, densely packed wagons of country people from two neighboring communities hurried from near and far, some of whom had already left home at midnight in bright moonlight. In two others, church consecration was just celebrated and therefore no guests could be expected from there this time. The place in front of the church, festively decorated with foliage and flowers, became more and more crowded, and the church opened its gates wide to welcome the cheerful, friendly and cordial crowd into its rooms. The church was already filled to the altar steps with a densely packed mass of people, and new guests were still streaming in, having to camp around the overcrowded church. At 9-1/2 o'clock the main service

began. Hundreds and hundreds of throats sounded the powerful songs and melodies of our Lutheran church, partly accompanied by wind instruments, on which young people of the Collinsville congregation had practiced. After the usual service at the altar, our dear, much loved

Prof. Walther took the pulpit and preached the sermon on Acts 10:8-10. His topic was the plight of the Gentiles, which is still crying out to us for help, since he described in the 4th part both the physical and spiritual plight of the Gentiles in powerful, heart-wrenching features, and in the 2nd part some of the most moving causes that should drive us vividly before the soul. The sun, rising higher and higher, was already sending scorching rays down on the overcrowded church and on the crowd camped outside the doors and windows, which could no longer find room inside, and the heat was indeed oppressive with so many people crammed into a relatively small space: But no one slept, no one became indolent or careless, but all listened with rapt attention to the powerful sermon, the mighty impression of which could be read in clear traces on the faces. After the end of the service, the members of the Collinsville congregation vied with each other to entertain their guests in a friendly manner, and no sooner were the hottest hours of noon over than almost everyone gathered again for the afternoon service in and around the church. After repeated singing, accompanied by Mnsik, Mr.. Pastor Schliepsick gave a lecture on missions in general, in which he described the horrors of paganism in vivid colors, and then pointed to the most significant successes of missions of our day in the various parts of the world for some consolation and powerful motivation. Then, in response to the urgent and unavoidable request of my brothers in the I. In view of the partial disenchantment which had been caused by the last sad reports about this mission, I directed my attention especially to demonstrating by means of certain historical facts how this mission, in spite of its seeming lack of success, has developed, how this mission, despite its apparent lack of success and its insignificance before the eyes of men, nevertheless proved itself by two certain characteristics as God's work, which we should carry out with all diligence, namely, firstly, by the fact that from the very beginning the devil strove against it with all his might, and secondly, that God again and again helped us out of all our needs in a miraculous way far beyond all human calculation. The time passed, and the sun was already strongly inclined toward the west, and the sultriness of the afternoon was pressing. Nevertheless, once again only attentive, participating faces and listening ears could be seen, and that the word heard had really reached the heart and had borne fruit there, was soon followed by actual, surprising evidence. It is, after all, a very inconvenient, money-poor time for the Laud people, since they have hardly carried their harvest gene into the barn, let alone to market, and yet the collection of that day amounted to

One of the guests, who was filled with grief at not being able to give anything this time, but unexpectedly received a debt of 5 dollars, could not help but, forgetting his own distress, put the whole sum into the mission's coffers with great joy. And of course not only the hands were opened. The shining looks and the heartfelt, eloquent words testified to the fact that, above all, hearts were filled with a new, more active missionary zeal and with the fervor of stronger intercession. Not only was the cause of the mission powerfully stimulated by this lovely feast, which was certainly written deeply in the memory of many, but the bond of ecclesiastical fellowship was also tied more intimately and firmly around the communities concerned, As could be felt in the low handshakes of those leaving, who with the almost setting sun still hurried merrily from there, in order to hurry in the bright moonlight night under cheerful godly conversation and cheerful praise and thanksgiving again to the partly quite distant home. What do you think, dear reader? Could you refrain from being merry with these happy people in the Lord, and do you not have to thank Him from the bottom of your heart for the rich blessing He has bestowed on this lovely feast? And behold, those who first initiated it were simple-minded country people, to whom the cause of the mission had already become dear and valuable in Germany through such festivals, and now the second mission festival has already been celebrated here and the participation in it has increased extraordinarily and, with God's help, will continue to grow.

And now listen! The Lord just now considers us unworthy not only to be allowed to carry out His missionary work with our own hands on the poor Indians of this country, but has already opened a new door for us and opened a much larger mission field in Minnesota. He has already opened a new door for us and opened a much larger mission field in Minnesota. Missionary Clöter has already arrived at his destination, although with great hardships, and has been received with joy by the local chief. Of course, the Lord wants us to go to work with all the greater zeal, and not only not to shy away from the more important sacrifices that this new missionary work demands of us, but also to accompany them with our fervent intercession. What do you think, therefore, you rural and urban congregations of our synod, who are allowed by the opportunity of the place to come together for such communal mission festivals, should not the beautiful shining example of the congregations in and around Collinsville inspire you to do the same? Certainly, by God's grace, through His living Word, you too would not only be vigorously stimulated in your zeal for the work of the mission, but you would feel the blessing of ecclesiastical fellowship all the more vividly, and thereby become all the more capable of carrying on the work of the Lord with united forces and with redoubled zeal. To this end
The merciful God in grace for Christ's sake, amen.

Concordia College, Aug. 6, 1857.

A. Crämer.

(Submitted.)

Obituary

to a brother officer transferred to another field of work r.

Enough is enough! cried the vineyard lord
To you; leave the work here!
You have done what is right here for my honor
You should, I note.
That your powers have increased.
So let another come after you, It's enough!

It is enough what you have planted for me here, I look at it with grace.
It is already also firmly and well entrenched, .
That it can thrive.
Let someone else do the watering, enjoy the fruit of your labor. Be it enough for you.

It is enough, the battle you fought shall not be in vain.
My word, from now on it resounds here unmuffled In Christian common.
Another may now receive it. I will have mercy on him. Is it not enough?

It is enough! I have given you many blessings, and I was pleased with what you did.
I know you will give me the honor of it, I will only rest in grace.
So right. But I will also crown the world and Satan mock me. And that enough!

Enough is missing! Are you complaining, my child?
Well sieve, I know,
What a crop the poor sinners are, but I am close to them.
And my merit, that shall cover
All sin and what wants to frighten you, that's enough.

It is enough, the day's heat and burden Be lifted here.
 But you know well, perfect peace and rest will only come to you in the evening.
 Do you have to bend down to the cross. You see, I know how to move out when it's enough.

It is enough, the joys are over. Which I granted you here.
 Remember it! And in memory be
 Hope always nurtured:
 That he who has already given so much. Also further in grace remember thee, And give enough!

That's enough, go on, then
 And rest to the word,
 So grief and sorrow and grief must flee. Because Jesus is your refuge.
 And to whom: the Lord will deliver us,
 Let us find each other above, that is enough!

Only fresh in, the dear Christian church must be built everywhere, even there.
 The Lord with you! In heaven as on earth, All everywhere the power is his, Only fresh in!

Yes, there as here, you will build a pleasure ground With plants to your Lord's praise. His word, the same! you may happily trust, Jehovah says: Empty it does not come back to me! Yes, there as here.

Just up and down, man by man The King's, Jesus Christ's, armies stand, Here the sword of the Lord! that drives the enemies to pairs. Immanuel! he is also on the plan.
 Just up and down.

Only full out for our God's house The blessing of evangelical heavenly goods. Stewards of Christ, comfort and strengthen the brethren! Reach into the treasure and distribute wisely, Only full out!

Only courage grasps, the day's heat and burden presses well; but under the pressure the palm rises. Instead of lamenting, rather with a psalm God musicirt, that creates rest and rest, Only courage grasped!

Be careful, too, when God laughs kindly at you, The joys that he knows to give you, They will increase your courage of faith.
 Not always it storms, flashes and crashes, Take care of me.

Only undaunted, when one laments sorrowfully: Oh Lord, you know that I love you dearly. But also often deceive thee with sin! So what he says there Peter still applies, D'rüm unverzagt.

Up and up goes our steady course, The unfading, the crown of honor Is laid, before our Lamb's throne, There the conqueror's house gathers. Up and up!

N. V.

(Submitted.)

For the consideration of the Lutheran Young Men's Associations in the Synod of Missouri, Ohio, and other states.

Since Mr. Paul Estel, formerly general president of the Young Men's Associations, has been relieved of this office by marriage and the St. Louis Association is authorized to conduct the election of the general president there each time, the undersigned has been elected to this office by the said Association.

It will be known to the worthy associations, however, that this office was founded in order to establish a closer connection and acquaintance among us young Christians here in America and to encourage each other to do that for which all Lutheran Young Men's Associations have united: namely, to support those who wish to be trained as workers in the Kingdom of God and who lack the necessary means to do so. So I feel compelled to reproach all the dear members of the various associations, to whom I am thereby pretending, that it is indeed a good, useful, God-pleasing work that we are doing, which the Lord will certainly crown with His blessing if we do it in right simplicity of heart. Let us then always be found to be true helpers in the kingdom of God. Above all, let us praise and thank our dear God for having given us the grace to come to the knowledge of His Son and to the fellowship of His Church.

Finally, I would like to draw the attention of all worthy associations, who perhaps do not know how or where they should best use their gifts of love, to the fact that I, the undersigned, have written this,

as much as I can, according to my weak gifts and powers, I am cordially willing and ready to do so.

Aug. Wilb. Carl Ude, general president of the Ev.-Luth.

Young Men's Clubs.

Explanation.

Upon an investigation held by the Chicago Conference, it is hereby declared that I. Seitz, until then pastor at Rosenberg, Ills, has been suspended from membership with the Lutheran Synod of Missouri, etc.

St. Louis, Mo, July 30, 1857.

On behalf of the Western District Governing Board, **I . F .** Bünger.

Receipts and thanks.

\$5.00 received from the Jünglings-Verein of Mr. Pastor Müller in Chicago and sincerely thanking for it

G. N. Keller.

Fort-Wayne, Aug. 1, 1857.

The undersigned certifies, with heartfelt thanks to God and the benevolent givers, to have received the following gifts of love for his support at Fort-Wayne Seminary:

s 4.00 from the Maidenuch Association of the Pastor Wunder's congregation in Chicago, Ills.,

17.00 from the congregation of Mr. Pastor Volkert in Schaumburg, Ills.,

1.50 from the congregation of the Rev. Bauer in Niles, Ills.

Chicago, Ill, Aug. 6, 1857.

H. Gils.

\$7.75 from several members of St. Pauls parish at Fort-Wayne, and further to have received a pair of shoes from another, gratefully certifies

Friedrich Kahmeier.

Fort-Wayne, July 25, 1857.

From the Ji'mgltnngS Association of the congregation of Mr. Past. Rrichardt d..rch Herr Prof. Crämer \$4.00 to have received for support, certifies gratefully

Friedrich Kahmeier.

Fort-Wayne, July 25, 1857.

Cordially thanking undersigned certifies to have received \$7.00 from the municipality to Frankenmuth.

Karl Rittmaier.

Fort-Wayne, July 25, 1857.

Cordially thanking undersigned certifies to have received \$8.00 from the municipality to Frankenmuth.

Yoke. Not learn.

Fort-Wayne, July 25, 1857.

With heartfelt thanks, the undersigned certifies to have received \$5.00 from the contacting youngsterS-Bercin at Cleveland.

Heinrich W alker.

Fort-Wavne, July 25, 1857.

Received:

a. to the general synod treasury:

From Paitzdorf Township, Perry Co, x 4.55 for general pres:

from the congregation of Mr. Past. Röbbelen §25.00 b. to the Synodal Missionö-Casse:

from Mr. Cmauel Günther in St. Louis for the mission in Minnesota 5 .00
From the congregation of Mr. Past. Hol; in Columbia, Ills. Z,80
Collecte at mission fete 8 of. p. Ti-in. in Col- linSville, Jus. collected 73.46
from the Missivnsbüchse m the church of the Mr. Past.
Miracle in Chicago, Illö. 2,00
by Mr. W. Brockschmidt dasetbft 5 ,00
by Mr. L- Zimmermann that. for the Minnesota
Mission- 0 ,25
of Mr. D. Werfelmann in the municipality of Mr.
Past. Stubnatzy, Thornton Station, Ills. - - - -2,00
of Mr. H. Richter in the same municipality 2,50
by the schoolchildren of teacher Bünger in
Chicago, Ills. 2,00
From the community in Bloomingdale, Ills. 7,00
from Mr. H. Werner in Zanesville, O., for the
Mission in Minnesota 5,00
collected by Pastor König in Lafayette, Ia., in the missionary hours of his congregation and by individual members of the same
for the station in Minnesota 18.00
by Mr. Pastor Grüber and his congregation in Paitzdorf, Perry Eo., Mo. 6 .00
c. for the maintenance of Concordia College:
by Mr. L. Zimmermann in Chicago, Ills. 1,00

6. for poor students at Concordia* College and Seminary:

collected by the Lutheran congregation in Ehester, Ill., in missionary hours, by Mr. H. Lanemann §11,00
for pupil H. Grupe 34,28
namely:
from the Young Franks Association in the municipality of the
Hrn Past. Stubnatzy in Thornton Station, Ills. §10.00
of some young men in the Parish - - 0.90--
from the Lutheran congregation in Laporte, Ja..... 4.63 by Mr. M. Leonhard in Elam, Ills. . - -0,25> - ,
from Jünglinas-Vercin in the municipality of -5..
Mr. Past. Miracle 13,00
from the Virgins' Association in the same parish 4.00 from the parish of the Rev. Farmer in
Niles, Ills. 1,50

F. W. Barthel, Cass.

For the **Lutheran** have paid:

The 12th year:

Pastors: Hattstädt (§7,00), Schwertfeger, L- Zimmermann.

The 13th year:

The gentlemen: Past. Hattstädt (§3.00), G. BippuS, N. Bip- puS, Fr. Langele, H. Burggrabe, Fr. Burggrabe, I. Tersch, Köster, Lettermann, Joh. Umbach. Roller, Ruscbeier, Kok- lenberg, Grünig, H. Holzgräfe, Alms, I. Friedlein, Meier, Past. Holz, Christ. Plüger, P. Tbalberg, L. Zimmermann, Past. Wunder, H. Schäfer, G. Rudolph, C- Schulz, Pebler, Kreußel, Braun, I. Schuhrts (from No. 21 year 13- No. A year 14.).

The 14th year:

Messrs. H. Brinkmann, Christ. Hibting and Past. Schürmarm.

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I will not be able to publish a complete catalog until this fall.

St. Louis, August 6, 1857.

Otto Ernst -

Address:

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Book Defeat:

Market Street No. 61, north side, between Second and Third Streets, in the business locale of Messrs. Bechler and
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Otto Ernst.